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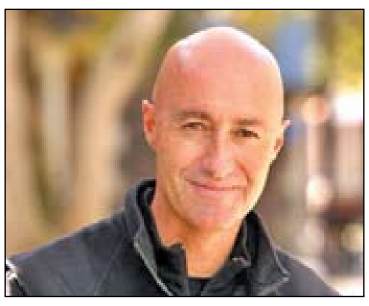
Inside this issue:
- New president sworn in
- Threats to weaving tradition
- Gilcrease hosting lecture



TODAY'S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

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Rights of Indigenous Peoples gained international attention, support in 2010

IROQUOIS NATIONALS LACROSSE / PERCY ABRAMS

The Iroquois Nationals Lacrosse team assembled by New York Harbor with Oren Lyons, 80, Faith Keeper, Turtle Clan, Onondaga Nation. Lyons was also an All-American goalkeeper who played on the 1957 national championship Syracuse University lacrosse team with NFL legend Jim Brown.

KARA BRIGGS
American Indian News Service

WASHINGTON – The year 2010 saw the Iroquois lacrosse team capture hearts around the world in its quest to travel on its Haudenosaunee passports, and ended with the U.S. and Canada uplifting hearts by endorsing the U.N. Declaration on the Rights of Indigenous Peoples.

President Barack Obama announced that the U.S. would endorse the U.N. Declaration during the White House Tribal Nations Conference in mid-December, making the United States the last of four nations that voted against the declaration during the U.N. General Assembly in 2007 to eventually embrace the international law, which condemns the policies of colonialism and assimilation and asserts self-determination as the right of Indigenous peoples.

"The aspirations it affirms—including the respect for the institutions and rich cultures of Native peoples—are ones we must always seek to fulfill," Obama told the leaders of 565 federally-recognized Indian tribes. "…But I want to be clear; What matters far more than words—what matters far more than any resolution or declaration—are actions to match those words."

The endorsement of the declaration by the U.S., following Canada in November and New Zealand in July, is only one reason 2010 was a year of note for Indigenous peoples around the world. It was also a year in which the Iroquois Nationals lacrosse team was barred from traveling to the world championships in Great Britain on their Haudenosaunee passports; a consortium of Northwest Indian nations from both sides of the Canada-U.S. border was recognized for its leadership on environmental issues; and President Obama signed an apology to Indian nations. At the Smithsonian's National Museum of the American Indian, more than 200 flags from Indigenous nations in the U.S., Canada and Latin American countries adorned the museum's Potomac Atrium during November,

See **RIGHTS** *Continued on Page 4*

Bonuses rescinded for outgoing officials

FELICIA FONSECA

FLAGSTAFF, Ariz. (AP) – Navajo officials who left office Jan. 11 didn't receive tribal vehicles as bonuses and furniture at a deeply discounted rate after all.

The Tribal Council's Budget and Finance Committee rescinded approval of the bonuses Jan. 10 after an attorney advised members that doling out, selling or exchanging tribal property was illegal, said committee Chairman LoRenzo Bates.

The committee was considering allowing officials to purchase the property they were assigned while in office at a discounted rate but found out that also wasn't allowed under the law, Bates said.

"I feel good now that there's no question in the next administration that you can't do this unless the law is changed that allows for it," he said.

Tribal President Joe Shirley Jr., Vice President Ben Shelly, council Speaker Lawrence Morgan and executive branch chief of staff Patrick Sandoval were to have benefited from the bonuses. All of them left their positions Jan. 11 as a new administration was sworn in.

The legislative branch had defended giving tribal vehicles as bonuses and selling furniture as a matter of longstanding tradition and custom in showing appreciation to tribal officials. Some said tribal property that contains personal information or furniture and vehicles that have been used by one person for years should be passed on to that person.

The incoming president, vice president and speaker are able to furnish their homes provided by the tribe.

But questions arose regarding the legality of the bonuses and property purchases, and some Navajos saying the property should go to those truly in need.

Diana DeChilly of Fort Defiance said she has been giving a ride to a woman who works in Window Rock, who she found hitchhiking on a cold morning. DeChilly said the woman's husband walks her down an unpaved road while she seeks a ride and is waiting for her in the same spot when she returns.

"If anyone needs a freebie car, it is this woman and her family," she said.

Navajo lawmaker Lorenzo Curley objected to the bonuses when the committee took up the issue at meeting earlier this month. He said gifts are allowed under tribal law but have limitations. He said he didn't see anything in the law that showed giving bonuses to public officials would be allowed.

"To me, it's wrong; it's not right," he said.

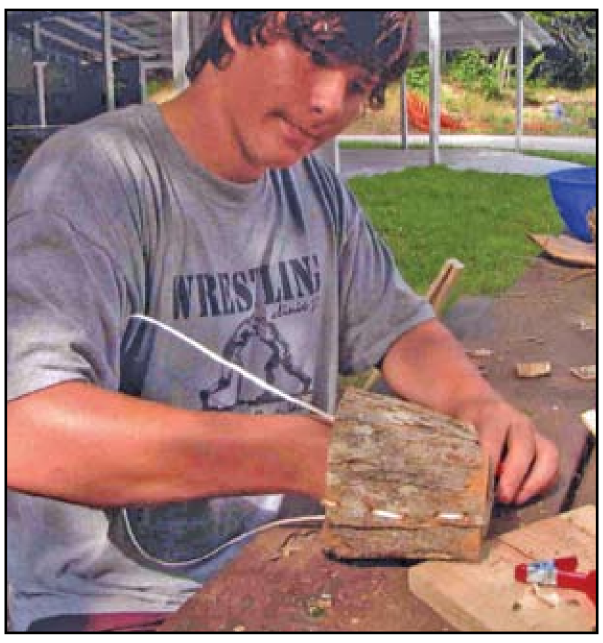
Shelly, Morgan, Sandoval and Shirley were to receive the sport utility vehicles they were assigned during their terms as bonuses, with Shirley also receiving a van and a pickup truck. The officials were to report the full market value on their taxes.

Shelly's, Morgan's and Shirley's tribal-issued property was assessed at thousands of dollars, then offered to them at 10 percent of the total cost. Among the property was furniture, electronics and exercise equipment.

Bates said the committee members didn't receive proper guidance on the legality of the bonuses or the property purchases during the early January meeting. The committee rescinded those approvals, as well as an option for lawmakers to purchase their laptops and printers for $50 each.

Shelly, who was sworn in as the Navajo Nation president on Jan. 11, issued a statement early Jan. 10 saying that he would return everything that was offered to him.

Children step up as culture-bearers



COURTESY / KELLY CHURCH

Mark Shananaquet, 15, works on a basket made from the bark of the black ash tree, which is endangered across a broad swath of North America, at a Michigan weaving conference. His teacher hopes the skill can be kept alive for the tree to be reintroduced in future generations.

Whether summoning the courage to dance or apprenticing to harvest an endangered tree for basketry, Native children play an important role in preserving ancestral ways.

KARA BRIGGS
American Indian News Service

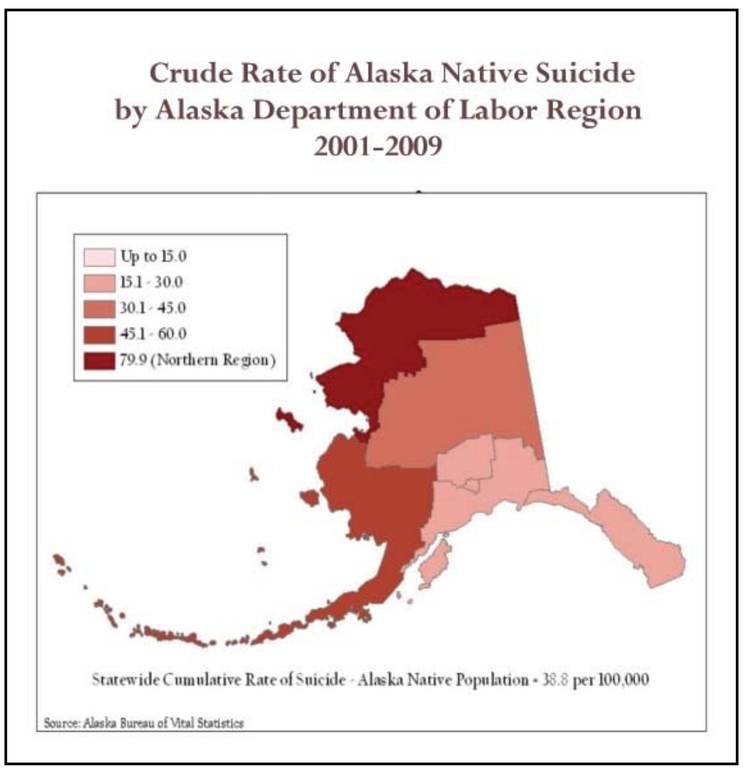
WASHINGTON – Kelly Church, a weaver of black ash baskets, is working against time to teach the children of her tribe, the Grand Traverse Band of Ottawa, about the imperiled tree.

Black ash trees across a vast swath of the continent—from Wisconsin to New York and as far south as Tennessee and north as Ontario—could be effectively extinct in as little as a decade because of an infestation by the emerald ash borer, a voracious imported Asian beetle. In her home state of Michigan, Church said, a decade is optimistic.

"I apprenticed two kids who were able to harvest a tree with me, and pound it—that's one of the most important parts of what we did," she said. "More importantly, we need these kids to plant the black ash seeds decades from now, when the emerald ash borer is expected to be extinct."

See **CHILDREN** *Continued on Page 4*

SSPC Report:


Crude Rate of Alaska Native Suicide
by Alaska Department of Labor Region
2001-2009
Up to 15.0
15.1 - 30.0
30.1 - 45.0
45.1 - 60.0
79.9 (Northern Region)
Statewide Cumulative Rate of Suicide - Alaska Native Population - 38.8 per 100,000
Source: Alaska Bureau of Vital Statistics

"MEINDING THE NET" GRAPHIC

Suicide remains epidemic in Alaska

RACHEL D'ORO
Associated Press

ANCHORAGE, Alaska (AP) – Suicide remains an epidemic in Alaska despite millions in program funding and substantial efforts by communities and organizations in the state over the past decade, a new report says.

The report by the Statewide Suicide Prevention Council for fiscal year 2010 says Alaska's overall suicide rate is twice the national average, and that Alaska Natives continue to account for an even more disproportionate number.

It also notes that an alarming suicide rate among the state's elderly residents warrants further scrutiny.

"Mending the Net: Suicide Prevention in Alaska," released this week, also offers hope for finding solutions.

For example, it says progress is being made in reducing the stigma and fear of discussing suicide, and more people are publicly tackling the subject.

"The amount of dialogue around the issues of suicide has grown so much in the last year," council director Kate Burkhart said Jan. 12. "Given that for decades this was a topic that no one felt comfortable or safe talking about, that is a huge achievement."

Another step toward solutions is an online forum, stopsuicidealaska.org, launched in September for organizations and others committed to suicide prevention who want to share information, ideas and support. A companion Facebook site for the forum has also been set up.

The 15-member council, established by state lawmakers in 2001, is scheduled to hold a meeting in Juneau in early February, said Burkhart, who wrote the annual report. The three-day meeting will launch the council's goal for

See **SUICIDE** *Continued on Page 4*

Charges pending as new Navajo president sworn in

Shelly briefly alluded to correcting wrongs during the inaugural speech, but his focus was on moving ahead.

FELICIA FONSECA
Associated Press

FLAGSTAFF, Ariz. (AP) – Ben Shelly was sworn in as the newest president of the Navajo Nation on Jan. 11, delivering a message of change and partnership before a crowd braving near-freezing temperatures.

Shelly succeeds Joe Shirley Jr., who led the tribe for two consecutive four-year terms. Rex Lee Jim, a tribal lawmaker, took office as vice president.

Shelly stood before a rug woven by 10 Navajo women from Chilchinbeto and snow-covered hills in the tribal capital of Window Rock and pledged to work with new lawmakers on education, health, the economy, developing renewable resources and expanding technology.

"We take this most sacred oath as your leaders of the Navajo Nation because we foresee a tomorrow that is good and positive," he said in a sometimes rambling speech. "You entrusted us to carry your message, and I am honored to walk with you as your president."

Shelly defeated New Mexico Sen. Lynda Lovejoy in the November election, becoming the first vice president elected to the top position.

Shelly, who had spent 16 years on the Tribal Council, took office as president with criminal charges filed against him in October still unresolved.

He and 77 Navajo lawmakers were charged with offenses including abuse of office, fraud and theft in an investigation of the council's discretionary spending. Special prosecutor Alan Balaran alleged the defendants illegally received a combined $1.9 million in tribal funds.

Shelly has agreed to repay $8,250 in exchange for having charges of theft, conspiracy and fraud dropped.

A tribal judge dismissed charges against Jim as part of a similar settlement agreement, but another judge was considering the agreement regarding Shelly.

COURTESY

Ben Shelly

The agreements include only restitution and no jail time or probation. Shelly and Jim maintained they are innocent.

Shelly briefly alluded to correcting wrongs during the inaugural speech, but his focus was on moving ahead. Culture, language and the Navajo way of life have allowed the tribe to evolve and maintain strength while suffering periods of despair, but the future "is in bounds of prosperity," he said.

"Through innovation and a new way of thinking, respecting Mother Earth and living in harmony, the Navajo people will continue," Shelly said. "Look to the east, as we call upon the Holy Ones to help guide the (Navajo) Nation into a time of reflection and renewal."

Among the challenges Shelly will confront is decreased federal funding, a tribal budget deficit and working with a new, smaller 24-member Tribal Council. Navajos voted to cut the council from 88 members to 24 in a special election as a way to reform the tribal government that saw elected leaders battling out differences in court.

Katherine Benally, one of 16 lawmakers who was re-elected to the new council, said she and her colleagues would work with stability and accountability to the people in mind. K'e, a traditional Navajo concept of respect for oneself and others, should be the guiding principle, she said.

"It is the foundation of an unwritten Navajo act that should permeate in our everyday lives and especially in our government," she said. "Our actions and policies must ensure that balance is always maintained so that all of our people may benefit from basic services."

Earlier in the day, the 24 lawmakers gathered in council chambers for a traditional ceremony, asking for guidance and protection through prayer.

They convened again later in the chambers and chose Jonathan Nez as the speaker pro tem.

The inauguration events included music performances, prayer, a public luncheon, a ball in nearby Gallup, N.M., and a traditional winter game that Navajos believe animals once played to determine whether humans would live in darkness or in light.

ND Gov hopes to avoid reopening tribal oil pact

DALE WETZEL
Associated Press

BISMARCK, N.D. (AP) – Gov. Jack Dalrymple said his proposed budget for road construction and repairs in northwestern North Dakota's oil-producing region may make it unnecessary to reopen an oil tax revenue sharing agreement with the Three Affiliated Tribes.

"I think it would be preferable if we could get resources to them in other ways," Dalrymple said.

The tribes' chairman, Tex Hall, has told lawmakers the agreement should be reworked to provide more revenue to maintain the tribes' own road network, which is used by heavy trucks that have accompanied increased oil drilling on the Fort Berthold Indian Reservation.

Since July 2008, the state has collected $43.7 million from the agreement, with the tribe getting $19.1 million, state Tax Department records show. The state's cut also is shared with local governments.

The Legislature authorized then-Gov. John Hoeven to negotiate the agreement four years ago.

A two-year accord was signed by Hoeven and Hall's predecessor, Marcus Levings, in June 2008. Hoeven and Levings signed an indefinite extension in January 2010.

The agreement specifies how oil production is taxed on trust lands, which are tribal lands held in trust for the benefit of the tribe or individual tribal members, and fee land, which is privately owned. It outlines how oil tax revenues are to be shared by the state and tribe.

It allows either the state or tribe to terminate the agreement with 30 days' notice, provided the tribe and state first attempt to resolve any differences.

Dalrymple met with Hall and a number of tribal officials in his office last Thursday, when Hall delivered a speech to the North Dakota Legislature as a representative of North Dakota's four American Indian tribal governments.

Dalrymple said he briefed the group on the details of his budget recommendations to the Legislature, which includes $371 million from a state oil tax fund for reconstruction and repair of state and county roads in western North Dakota's oil-producing region.

"We kind of left it that we would study the entire picture with them, we would show them what we can do, we would talk about a plan to get some more federal funds, and then we would see whether we need to talk about the tax agreement or not," Dalrymple said.

Hall said in a statement Jan. 10 that the Fort Berthold reservation has more than 1,000 miles of Bureau of Indian Affairs roads. Repair money for them is scarce, and the tax agreement needs to be revisited, he said.

Negotiating a new agreement could be difficult. The Legislature set out the parameters for the original accord, and lawmakers probably would want to have a say in any renegotiation, Dalrymple said.

"We don't want to get ahead of ourselves," the governor said. "We feel this can be worked out without having to reopen the agreement."

Nathan Six
Cherokee Nation

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Crow leaders, Tester push $461M water settlement

MATTHEW BROWN
Associated Press

CROW AGENCY, Mont. (AP) – Crow leaders and U.S. Sen. Jon Tester said Jan. 11 a pending $461 million water-rights settlement with the federal government could help pull the Montana tribe from poverty, by allowing more industrial and agricultural development.

President Barack Obama signed the settlement into law last month after more than a decade of negotiations, but the deal still must be ratified by the tribe's members.

Tester, a Montana Democrat, joined tribal leaders to rally support leading up to a March 8 referendum on the deal.

"This means new jobs. It means opportunity," Tester told a large crowd at the Apsaalooke Center in Crow Agency. "With that water, with that lifeblood, you can start making things move forward in Crow Nation."

The deal would allocate to the tribe up to 300,000 acre-feet of water annually from Bighorn Lake, a government-operated reservoir along the Wyoming border, and 500,000 acre-feet annually from the Bighorn River. The federal government would spend $461 million on irrigation improvements, industrial and municipal water system upgrades and other projects.

In exchange, the tribe would waive any legal claims against the government for being denied adequate water resources in the past.

Although half the storage allocation in Bighorn Lake could not be used for irrigation or agriculture, Crow officials said the tribe's net gain of 650,000 acre-feet of water still marks a vast increase over what is now used by the tribe.

"Opportunity every now and then comes before us as the Crow nation," said tribal chairman Cedric Black Eagle. "This is one of them. We certainly cannot let it go by."

COURTESY

Cedric Black Eagle

Yet support for the March referendum remains uncertain. Some within the tribe had criticized the agreement prior to its approval by Congress, saying tribal leaders settled for too little in the deal.

One of the original negotiators on the agreement, former Crow chairwoman Clara Nomee, said Jan. 11 she would wait to endorse the final version until examining it more closely. Nomee said she had heard concerns that the federal money in the deal comes with strings attached.

"There are people who are wondering if we would have to give it back," Nomee said.

The agreement itself makes no mention of repayment, and Crow leaders dismissed the idea as one of several false rumors making the rounds within the tribe.

Nevertheless, even concerns that lack validity could make the settlement a tough sell, said Dale Old Horn, a spokesman for the tribal government's executive branch. "It's not a slam dunk. We'll have to work hard," he said.

The agreement allows the tribe to sell or lease up to 50,000 acre-feet of water annually and to build a new hydroelectric project at Yellowtail Afterbay Dam north of Bighorn Lake. Black Eagle said preliminary work on the hydroelectric project would begin "right away."

The agreement includes a $20 million account for the tribe to pursue the hydro project and others involving coal or renewable energy.

One initiative already in the works is a coal-to-liquids plant for the reservation with a price tag topping $7 billion. Proposed by the tribe in partnership with an Australian company, the plant would consume large volumes of water as part of a process to convert coal to liquid fuels such as diesel.

The Crow have committed up to 50,000 acre-feet of water annually for the plant, although the actual amount used would initially be far less.

One acre-foot is equivalent to nearly 326,000 gallons.

The water-rights settlement was approved by the Montana Legislature in 1999.

It ran into early opposition in Congress when Sen. John Barrasso of Wyoming temporarily opposed the measure. But the Republican dropped his effort to block the bill after Tester and other Montana officials convinced Barrasso it would not weaken Wyoming's influence over the region's water.

Culture center work persists despite found remains

JACOB ADELMAN
Associated Press

LOS ANGELES (AP) – Officials developing a Mexican-American cultural center downtown plan to meet with representatives of the Roman Catholic archdiocese and American Indian leaders over concerns that human remains unearthed during construction are being disturbed, a spokeswoman for the project said Jan. 10.

Planners of LA Plaza de Cultura y Artes do not intend to halt work at the center ahead of those meetings, Katie Dunham said.

"We're just developing our property at this point," she said.

The Archdiocese of Los Angeles owns the construction site that was once the location of a 19th-century church and cemetery, making it the official custodian of any remains found there.

The state Native American Heritage Commission, meanwhile, has asked for a halt to work because of fears that Indian bones were being mishandled at the site.

Situated within the former borders of an Indian village that later become Los Angeles' earliest mission-era settlement, stakes are high for the historical claim to the area, said Sharon Sekhon, director of The Studio for Southern California History, a historical research center.

"The Plaza is where people feel like they can get their history legitimated," Sekhon said. "I think the bone issue is very sacred, but another part is, 'Who gets to be represented?'"

Dunham said remains belonging to several dozen people have been disinterred since October by workers completing the LA Plaza project's garden. The garden is where the church's cemetery was located in the early 19th century.

She said planners of the center, an affiliate of Washington's Smithsonian Institution, have been assured by archaeological staff and coroner's officials that they are handling the remains appropriately. The archdiocese was informed of the discoveries and gave the center permission to continue work, she said.

Archdiocese spokesman Tod Tamberg said church leaders were told early in the excavations that only a few bone fragments had been unearthed, but that they had not been informed of the extent of the remains found at the site.

"Our concern now is that the right thing is done, both legally and morally," he said. "If there are substantial remains there, then the descendants of those buried there need to be brought into the discussion."

Indian leaders, meanwhile, have asked that work be suspended until further investigation is completed into whether Native Americans had also been buried at the site.

Cindi Alvitre, who helped lead a vigil at the construction site Sunday, said records taken from California's historic mission registers shows that about two-thirds of the roughly 670 people buried in the graveyard were Indian.

Alvitre, who said her own Tongva Indian forebears were interred at the site, accused the project's leaders of buttressing the city's Hispanic identity at the expense of its Native American heritage.

"I call this a political hijacking of our history," Alvitre said. "They are trying to erase the history and impose another history onto the current Los Angeles."

The LA Plaza center is scheduled to open April 16 with an exhibit on Mexican-Americans' influence on Los Angeles culture and history since the city's founding in 1781 and a show about the city's Main Street in the 1920s, when it was the hub of Mexican-American life.

The center's Smithsonian affiliation allows it access to the national institution's collections and other resources.

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FAIRFAX – SENIOR CITIZENS CENTER –
600 W. HARRISON-
JANUARY 19, 11:00 A.M. – 1:00 P.M.

TULSA – GILCREASE HILLS
HOMEOWNERS ASSOC. –
1919 W. SEMINOLE –
JANUARY 20, 10:00 A.M. – 2:00 P.M. AND
MARCH 8, 10:00 A.M. – 3:00 P.M.

McCORD - SENIOR CITIZENS CENTER-
115 MARY RD
JANUARY 21, 10:00 A.M. – 2:00 P.M. AND
MARCH 9, 10:00 A.M. – 3:00 P.M.

HULAH - SENIOR CITIZENS CENTER –1924
CR 3575- JANUARY 24, 11:00 A.M. – 1:00 P.M.

PRUE - SENIOR CITIZENS CENTER –
209 WAH GRA SEE-
JANUARY 25, 10:00 A.M. – 2:00 P.M

BARTLESVILLE –
LABADIE HEIGHTS BAPTIST CHURCH –
JANUARY 26, 10:00 A.M. – 2:00 P.M

SPERRY – CITY HALL – 115 N. CINCINNATI -
JANUARY 27, 10:00 A.M. – 2:00 P.M

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N.D. Bills seek to keep Fighting Sioux nickname

DALE WETZEL
Associated Press

BISMARCK, N.D. (AP) – Two North Dakota House bills would delay or halt the University of North Dakota from discarding its Fighting Sioux nickname and American Indian head logo, a job the school wants to finish this summer to avoid NCAA penalties.

Rep. Al Carlson, R-Fargo, said Jan. 10 he would introduce legislation to require UND to keep its nickname and logo. The bill, which was obtained by The Associated Press, orders Attorney General Wayne Stenehjem to consider filing an antitrust lawsuit against the NCAA if the association tries to sanction UND for keeping the nickname.

A separate bill, sponsored by Rep. David Monson, R-Osnabrock, says the university may not drop the nickname or logo unless the Standing Rock Sioux Tribe holds a referendum and tribal voters deny UND permission to continue using them.

Supporters of the nickname and logo have held out hope that they could be retained if the Standing Rock and Spirit Lake Sioux tribes endorsed them.

The Spirit Lake tribe held a referendum in April 2009, with 67 percent of voters declaring they wanted to keep the nickname and logo, which is a profile of a Sioux warrior with feathers and paint. The Standing Rock Sioux's tribal council has declined to hold a referendum, with the tribe's chairman, Charles Murphy, saying it had more pressing issues.

UND plans to eliminate most instances of the nickname by August. Sellers of Fighting Sioux memorabilia have until June 30 to clear out their stocks.

In April 2010, William Goetz, the chancellor of the state university system, ordered UND to begin a transition away from the nickname and logo, and "at this point, the University of North Dakota is continuing to comply" with the directive, UND President Robert Kelley said in a statement Jan. 10.

Goetz's order came shortly after the North Dakota Supreme Court, ruling in a lawsuit filed by a group of Spirit Lake nickname supporters, concluded the state constitution gave the Board of Higher Education authority to drop the nickname and logo.

"It would be like somebody coming in and telling us that no longer could we have a bison, because those bison were somehow mistreated by the early settlers because they shot too many of them."

– Rep. Al Carlson

Stenehjem said the Supreme Court's decision would pose problems for the Carlson and Monson bills.

"The obstacle that they're going to face is the provision of the North Dakota Constitution that says that the Board of Higher Education has full authority over the institutions of higher education in North Dakota," Stenehjem said.

Jon Backes, president of the Board of Higher Education, called the bills "entirely a legislative issue."

"I think until the Legislature gets through their debate on the issue, I really don't have anything more to say about it," Backes said. "If they try to force the state board to do something, I guess we'd have to talk to our lawyer about the constitutionality of that, but to the extent that they think the process is worthy of significant debate . I encourage a robust debate in that regard."

The Fighting Sioux nickname, which for decades has withstood criticism that it demeans American Indians, ran into its strongest challenge in 2005, when the NCAA declared that it and other colleges' American Indian nicknames were hostile and abusive. The NCAA said UND would not be allowed to host postseason tournaments if the Grand Forks school kept the nickname.

The state sued. In October 2007, the two sides settled, with UND agreeing to retire the nickname after three years if the Spirit Lake and Standing Rock Sioux tribes did not endorse the nickname and logo.

Carlson said Jan. 10 he expected his bill would be popular with lawmakers and North Dakotans generally. He called the Fighting Sioux nickname "a proud tradition" and compared its prospective loss to forcing North Dakota State University to drop its Bison nickname and logo.

"It would be like somebody coming in and telling us that no longer could we have a bison, because those bison were somehow mistreated by the early settlers because they shot too many of them," Carlson said.

AP PHOTO / RACHEL D'ORO

In this Dec. 7, 2010 photo, Natasha Singh talks about depression and suicide among Alaska Natives during an interview in Anchorage, Alaska.

SUICIDE

Continued from Page 1

a multiyear suicide prevention plan and will include a public comment period open to those who attend in person and telephonically.

Many of the strengths and weakness of prevention efforts noted in the 34-page report were discussed last year at a summit in Anchorage.

Among the weaknesses were the lack of support groups for suicide survivors and their loved ones. Such groups are active in only six Alaska communities, although 176 communities were directly affected by the 1,369 confirmed suicides recorded in Alaska between 2000 and 2009.

"Increasing access to support for survivors, whether in person or through other means, was identified as a next step for participants and the state as a whole," the report states.

Nationwide, the rate of suicides among Alaska Native and American Indians between the ages of 15 and 29 was nearly double the national rate in 2006-2007, according to figures available from the Centers for Disease Control and Prevention.

Alaska had a total of 284 suicides in the same two years, according to the federal data.

Alaska Natives, who made up less than 18 percent of the state's population of about 680,000 at the time, accounted for 96 of those deaths. That's a rate of 42.32 suicides per 100,000 people, compared with a rate of 16.6 for non-Natives.

RIGHTS

Continued from Page 1

Tim Johnson, Mohawk, associate director for museum programs at the Smithsonian's National Museum of the American Indian, said, "What's difficult for the average American to understand, and what kids don't get in their education, is that these documents are each a symbol of functioning American Indian governments that meet regularly and govern all the time."

which is National American Indian and Alaska Native Heritage Month.

Recently, Director Kevin Gover of the National Museum of the American Indian, in giving a keynote address at the annual convention of the National Congress of American Indians, explained that because the museum has so many visitors in November, he decided "that we should take pains that Native American communities, Native nations, are not mere cultural collectives, but they are instead governments with cultural authorities and responsibilities. And these flags are a reminder to our visitors of that."

Gover also spoke of the importance of the U.N. declaration, as well as the significance of the passage of an apology to Native America from the U.S. president and Congress for historical conduct.

Gover said of the apology, "It is the first time, in a rather comprehensive way, the Congress of the United States and the President of the United States have acknowledged that our version of events is the correct one; our version of the removal era, our version of warfare, our version of the assimilation period, our version of termination, is the correct one. And that is something momentous to me."

He noted that the apology, as well as the endorsement of the U.N. Declaration that followed, result from years of advocacy by the leaders of Indian nations. Gover also stated that the U.S., although it officially stopped making treaties with Indian nations in 1871, had returned to treaty making, based on an idea of treaty making as a "promise between two governments."

Gover said that contemporary treaties between tribes and the U.S. have been made in the last 50 years through such means as self-governance contracts, gaming compacts and institutionalized consultation by federal and state governments with Indian nations, which has been a priority in the past year for the Obama administration.

Treaty making is something Indian nations were doing long before U.S. contact. And they have continued among themselves, as two other newsmakers in Indian Country demonstrated in 2010.

In November 16, 2010, the Harvard Project on American Indian Economic Development Development's Honoring Nations Program recognized the governance model of the Coast Salish Gathering, a consortium of First Nations and Tribes from the Salish Sea, which spans British Columbia and Washington state, for its leadership on environmental concerns. The Coast Salish Gathering defines its territory as running from the white caps of the Salish Sea to the white caps of the mountain ranges that surround that sea.

The sea is shown on most maps as the Puget Sound, the Strait of Juan de Fuca and the Strait of Georgia, but last year the Coast Salish Gathering successfully added their name for the sea, which is one ecosystem, to the geographical place names in Washington and British Columbia.

"The Coast Salish Gathering is a powerful example of how Native Nations can significantly impact environmental policy across international borders and across multiple jurisdictions to restore the health of their homeland and waterways," said Megan Minoka Hill, director of Harvard's Honoring Nations Program.

On July 17, 2010, the Iroquois Nationals, a lacrosse team made up of 23 players from the Haudenosaunee, also known as the Iroquois Confederacy, was not permitted to travel to the FIL World Lacrosse Championships in Great Britain on their traditional Haudenosaunee passports. The Nationals had placed fourth in the 1998, 2002 and 2006 World Lacrosse Championships, traveling each time internationally on Haudenosaunee passports, used by their people for decades.

Suddenly, the sovereign status of the governments of Indian nations—as indicated in passports, flags and identity cards—was made known to a world-wide audience.

"You are asking us to denounce our citizenship for a game," Percy Abrams, the Nationals' executive director, said last summer. "When you come back from the game, guess what? We have denounced our citizenship. Is that what they would do?"

Tim Johnson, Mohawk, associate director for museum programs at the Smithsonian's National Museum of the American Indian, said, "What's difficult for the average American to understand, and what kids don't get in their education, is that these documents are each a symbol of functioning American Indian governments that meet regularly and govern all the time."

The Haudenosaunee Confederacy, spanning land in both present-day New York and Ontario, is a formal government established a thousand years ago. As such, it is the oldest continually operating democracy in North America, stated Oren Lyons, Faith Keeper, Turtle Clan of the Onondaga Nation, on the lacrosse team's website.

"The Iroquois Nationals," Abrams said, "serve as a declaration of our status as a sovereign nation that exists on the North American continent, which we call the Great Turtle Island."

CHILDREN

Continued from Page 1

Lane and his wife, Cheryl, prayed for years to see the new generation of Siletz practicing their culture, with their traditions in the center of their lives, and they have seen it happen in this generation.

American Indian children across North America take on grown-up responsibilities for cultural preservation. Every Indian nation has its own way of sharing its ancient indigenous knowledge with its younger generation. But now, the speed of that transfer of knowledge has increased under pressure from insect infestation and climate changes altering the natural environment.

At the Smithsonian's National Museum of the American Indian, the renovation of a classroom-like gallery space into an interactive children's exhibition, opening in May 2011, will show the 40,000 schoolchildren who visit each year the leadership roles that children from many tribes play in carrying on cultural knowledge. In August, Church, whose family has woven black ash baskets for countless generations, participated in a panel discussion about her efforts via teleconference with the museum.

With a grant from the National Museum of the American Indian, Church, 42, held a weaving workshop in Kewadin, Mich., attended by 14 children. From that group, she asked for volunteers to become her apprentices and learn how to harvest the tree. Two children stepped forward, a boy and a girl. Historically, men harvested the tree and prepared it for the women to weave. Now most weavers do every part of the process. Still, Church tried to divide the knowledge along male and female roles, if only to help the youngsters share the responsibility for remembering.

She videotaped the practices because, as she said, "I don't expect everything to be fresh in their minds 30 years from now."

Now two more children, a pair of siblings, have volunteered to be Church's next apprentices.

Near the Pacific Ocean, the feather dance of the Siletz Tribe at the summer solstice draws dozens of young people, from 3 years old to their 20s. For the tribe, which 33 years ago won its restoration after termination, bringing the dance back to the public center of its nation has been a long journey, said Alfred "Bud" Lane III, Siletz Tribal Council vice chairman.

"The Indian agents burned all our dance houses so the people put on the ceremonies in their own houses," Lane said. "The dance has never ended; it has gone into certain families over the years. The ceremonial house we built in 1996 is the first one at Siletz in 126 years."

Wearing regalia he made himself, Lane, 53, walked into the 2010 summer solstice dance holding the hand of a 3-year-old. He told the child, "Stand here," then took his place as one of the singers. For the next hour as Siletz children took their turns dancing, the youngest boy stood, keeping time with his foot on the cedar plank floor, and singing.

Lane and his wife, Cheryl, prayed for years to see the new generation of Siletz practicing their culture, with their traditions in the center of their lives, and they have seen it happen in this generation. Young adults discuss the meaning of words in the Siletz language, and join in gathering roots and shellfish for meals. Even if wild, traditional foods aren't as plentiful as they once were, the people are dancing.

"My kids were real little when they started dancing," Lane said. "Now they are adults who dance, and my son sings with me."

Patsy Whitefoot, National Indian Education Association president, said American Indian children have valuable opportunities for intergenerational learning because they live in close-knit families, often with parents and grandparents in the same home. Children, even those who struggle in school, can excel in cultural environments.

"Children soak up information," said Whitefoot, who is Yakama and lives in Washington state. "Often we have elders teaching, and the children feel safe."

Recently, Whitefoot's family took their children into the mountains to gather the first huckleberries. On the way, they reminded the children of the cultural protocols, such as not tasting even one of the berries they were gathering to be used in ceremony. On a break for lunch, the children sat together eating and talking, the older ones coaching the younger.

On that same trip her granddaughter began imitating the call of crows, making Whitefoot think about how her ancestors are remembered as children who did distinctive things, who learned to fish and hunt, and who were known to be able to act heroically in a crisis.

Children from Indian nations have always been the ones who would carry on the culture, Church agreed; in some ways, it's just more urgent now.

"When we have a meeting of any kind, you will always see our little ones running around. They are always welcome," Church said. "That is one difference with our culture and other cultures; in our culture, the children are part of everything we do, because pretty soon, they will be doing it as well."

COMMENTARY

Medicare general enrollment, more info

VICKY WATKINS
Social Security Administration
Public Affairs Specialist

Need Medicare Part B? If you're eligible, now is the time to sign up. The general enrollment period for Medicare Part B runs from January 1 through March 31. Before you make a decision about general enrollment, let us fill you in on some general information.

Medicare is a medical insurance program for retired and disabled people. Some people are covered only by one type of Medicare; others opt to pay extra for more coverage. Understanding Medicare can save you money; here are the facts.

There are four parts to Medicare: Parts A, B, C and D. Part A helps pay for inpatient hospital care, skilled nursing care, hospice care, and other services. Part B helps pay for doctors' fees, outpatient hospital visits, and other medical services and supplies not covered by Part A. Part C allows you to choose to receive all of your health care services through a provider organization. These plans, known as Medicare Advantage Plans, may help lower your costs of receiving medical services, or you may get extra benefits for an additional monthly fee. You must have both Parts A and B to enroll in Part C. And Part D is the Medicare Prescription Drug Program.

Most people first become eligible for Medicare at age 65, and there is a monthly premium for Medicare Part B. In 2011, the standard premium is $115.40. Some high-income individuals pay more than the standard premium. Your Part B premium also can be higher if you do not enroll during your initial enrollment period, or when you first become eligible.

There are exceptions to this rule. For example, you can delay your Medicare Part B enrollment without having to pay higher premiums if you are covered under a group health plan based on your own current employment or the current employment of any family member. If this situation applies to you, you can sign up for Medicare Part B without paying higher premiums:

- Any month you are under a group health plan based on your own current employment or the current employment of any family member; or
- Within eight months after your employment or group health plan coverage ends, whichever comes first.

If you are disabled and working (or you have coverage from a working family member), the same rules apply.

Remember: Most people are automatically enrolled in Medicare Part B when they become eligible. If you don't enroll in Medicare Part B when you first become eligible to apply and you don't fit into one of the above categories, you'll have to wait until the general enrollment period, which is January 1 through March 31 of each year. At that time, you may have to pay a higher Medicare Part B premium.

For more information about Medicare Parts A, B, C, and D, visit the Centers for Medicare & Medicaid Services (CMS) website at www.medicare.gov. Or read our publication on Medicare at www.socialsecurity.gov/pubs/10043.html.

Spike in flu hospitalizations concerns health officials

PAMELA WILLIAMS
Oklahoma State Dept. of Health

Hospitalizations resulting from influenza have more than doubled in the past two weeks according to statistics released today by the Oklahoma State Department of Health (www.health.ok.gov). Many of those hospitalized are under the age of 18.

"Spread of influenza in several areas of the state has noticeably increased, so if you haven't already, now is the time to get your shot," said Dr. Kristy Bradley, Oklahoma State Epidemiologist.

"We want to encourage parents to seek influenza vaccination for their children and themselves, because one half of all flu-related hospitalizations have occurred in patients under 18 years old," Bradley said. "The influenza vaccination is recommended for everyone over 6 months old. If a baby too young to get the flu shot is in the home, everyone who interacts with the baby should have this year's influenza vaccination."

State reports show that 77 Oklahomans were hospitalized in the past two weeks, more than double the total number reported since September 1, 2010. In addition, two deaths have been linked to influenza.

"It's not too late to protect yourself and your family," said Dr. Bradley. "We anticipate an increase in influenza cases and hospitalizations in the next several weeks. In Oklahoma, seasonal activity of the virus tends to peak in February with cases occurring as late as April. "

This year there is a $25 fee for flu vaccinations at county health departments. However, many persons, including seniors, may qualify for a fee waiver, including those who are on Medicare and do not belong to an HMO. Persons who are on SoonerCare and children who qualify for the Vaccines for Children program are eligible for fee waivers as well as others who may be eligible based on income. In addition, persons enrolled in HealthChoice and the Oklahoma Public Employees – Health and Welfare (OPEHW) insurance programs can present their insurance cards at county health departments and the fee for the vaccine will be billed to HealthChoice and OPEHW.

If you have questions about whether you qualify for a fee waiver, call your local county health department. Visit the Oklahoma State Department of Health Web site at www.health.ok.gov, as well as www.flu.gov and www.cdc.gov/flu for updates throughout the flu season.

Thoughts on the global warming debate

THOMAS O. MILLS

In the end, I do not think it will matter whether global warming was caused by Mother Nature or Mankind. The debate should be, what are we going to do with the moisture created by melting polar ice caps, and will the loss of weight on earth's poles have any effect on the earths rotation and our civilization.

Scientist predict that the North Pole will be completely ice free by the end of the year 2012. This date has a perceptible ring to it, how much time do we have? My Native American friends tell me, that water only comes in three forms; ice (snow), vapor (clouds), and water. If the ice is melting on the earths polar ice caps what form will it be? Are we feeling the effects of this moisture today? All fifty states reported snow on the ground this year for the first time in our recent history.

Skeptics say that global warming is untrue and that floods, fires, tornados, tsunamis and hurricanes have always been here, nothing has changed. But something has changed, our polar ice caps are melting. The water, vapor, and ice that this event has caused has got to go somewhere. Biblical floods in Australia, tornados in Missouri, record snow on the Sierra Mountains and that was just on New Years Day.

Weather patterns and seasons are changing, magnetic fields are moving as well as ocean currents, plants, insects, marine life and animals, are all feeling the effects. My Hopi friends, (whose village of Old Oraibi is the oldest continuously inhabited community in the United States), tell me that when the ice melts on our North and South Poles, the loss of weight will cause the earth to vibrate like a dog getting out of the water. Many earthquakes, volcanic irruption's and tsunamis will occur at this time.

Scientist say, "When the ice is removed, it appears the underlying land would rebound, and the earth's axis of rotation defined by the North and South Pole would actually shift about one-third of a mile, also affecting the sea level at various points." [Peter Clark in his report to the journal Science.] My Hopi friends in their creation story, tell me that the shift will be much larger and the poles will travel a much greater distance.

We can debate if global warming is real, what caused it, and who's to blame, I hope, sometimes in the future.

Thomas O. Mills is a former Manager of the Hopi Cultural Center and author of The Book of Truth A New Perspective on the Hopi Creation Story and Stonehenge: If This Was East.

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Position Announcement

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OSU-Oklahoma City offers a unique opportunity for an entrepreneurial and innovative leader to advance a land grant university campus in Oklahoma City and enhance education opportunities in Oklahoma and the region. The President is the chief executive leader of the forty-nine year old OSU-Oklahoma City campus. OSU-Oklahoma City's mission is advanced technological education that culminates in associate and bachelor of technology degrees.

An advanced degree is required. We prefer candidates with an academic background who hold an earned doctorate or equivalent credential, but are also interested in nontraditional candidates. All candidates must possess a record of successful and relevant accomplishments that demonstrates the qualities listed in the position description, which is available at: www.osuokc.edu/presidentsearch/jobdesc.aspx

While applications and nominations will be accepted until a successful candidate has been appointed, interested parties are encouraged to submit their materials by February 11, 2011, to receive optimal consideration. Applicants must submit, preferably by email, a letter expressing interest in the position, a current résumé, a list of five references with contact information, and a statement of leadership philosophy for technology-oriented education to osuokcpres@okstate.edu. The website listed above also includes this link.

Gary C. Clark, Search Committee Chair
Oklahoma State University
107 Whitehurst
Stillwater, Oklahoma 74078
(405) 744-1601

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Otoe-Missouria Tribe

EMERGENCY MANAGEMENT COORDINATOR

Summary: The Emergency Management Coordinator is responsible for the development, implementation, communication and management of emergency management services for the Otoe-Missouria Tribe. The Coordinator implements a plan developed in concert with the Tribal Council which includes coordinated effort with local, state, tribal and federal agencies, as well as volunteer and private sector partners to implore strategies to increase public awareness and involvement of community members in the process of emergency management's four phases: mitigation, preparedness, response, and recovery.

Minimum Requirements:
Bachelor's Degree in business, public administration, emergency management, safety or equivalent combination of education and related experience. Three or more years of professional related experience in emergency management operations. Two (2) years experience in a related field with knowledge of government grant management/government programs and experience in working in Indian country.

The Otoe-Missouria Tribe is an equal Opportunity Employer. Native American preference will be observed. All appointments are subject to drug screening and background checks.

Please submit employment application to Human Resources, 8151 Hwy 177, Red Rock, OK. 74651 by 4:30 p.m., January 19, 2010 or email to hr@omtribe.org. An application form can be found at www.omtribe.org (Human Resources\Forms). Resumes are accepted but will not substitute for application.

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Seneca-Cayuga Tribe of Oklahoma

Chief Financial Officer

The Seneca-Cayuga Tribe of Oklahoma is accepting applications for a Chief Financial Officer (CFO). The CFO will be responsible for all financial matters of the Tribe, oversee all compliance and recognition for government (federal and state) contracts and grants. Must be able to adapt to a continually evolving environment and thrive in an autonomous and deadline-oriented workplace while managing an accounting staff of three. Will oversee cash flow planning, investment, asset management, and oversee financing strategies. Develop financial business plans and forecasts; coordinate the development and monitoring of the budgets. Oversee the accounting department to ensure proper maintenance of all accounting systems and function, maintenance of appropriate internal controls and financial procedures. Ensure timeliness, accuracy, and usefulness of financial and management reporting for federal and state funding as well as other funding. Oversee the preparation and communication of monthly and annual financial statements. Coordinate audits; ensure legal and regulatory compliance regarding all financial functions. The CFO must have a minimum of a BS with CPA license and 4 to 5 years of broad finance experience, ideally beginning in audit, having experience managing accounting, budgeting, control and reporting for a complex organization with multiple funding sources. Applications are available at 23701 South 655 Road, Hwy 10, Grove, Oklahoma 74344 and online at www.sctribe.com. Resumes and applications may be submitted to Human Resources or online at cbrown@sctribe.com. Indian/Tribal preference will be observed.
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The Oklahoma Turnpike Authority has a 2:00 p.m. to 10:00 p.m. shift opening for a Temp Toll Collector II on the Cherokee Turnpike Mainline Plaza (Leach, OK). The successful candidate must be very flexible to cover other shifts, when necessary. Candidate must have stable work history with customer service experience and current cash-handling skills required. If interested, please pick up an application at the Cherokee (Leach) Toll Plaza. Deadline for applications, by January 24, 2011. If you have any questions, please call 918-486-3050.

SUBSTANCE ABUSE PROGRAM COUNSELOR

The Pawnee Nation of Oklahoma is accepting applications for the full-time, regular status position of Substance Abuse Program Counselor. For the complete job description, application deadline, and employment application form, please visit our website at http://www.pawneenation.org

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Vocational Rehabilitation Counselor

The Delaware Nation is accepting applications for a Vocational Rehabilitation Counselor in their Oklahoma City office. Ideal candidates should have at least a bachelor's degree in psychology, education or related field and experience working with Native American individuals with disabilities. A VR counselor is responsible for guiding individuals through various stages of preparation for employment which may include obtaining training, job search skills, resume preparation, job development, job placement and relationship development with employers. Excellent written, verbal and organizational skills required. The Delaware Nation utilizes Native American preference as allowed by federal law. Please visit www.delawarenation.com for an application and fax cover letter, application and resume to 405-247-8857 by 01/28/11.

COUNSELOR

Full-time counselor for NAU's Counseling Center starting July 1, 2011. Masters or doctorate degree in a mental health field, e.g., social work or counseling or psychology and active professional license (LCSW, LPC, LP) in State of Arizona. Experience in brief individual counseling and consultation. For full information and application details, please see www.hr.nau.edu.

GWY.Ꮎ DBP
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PRESIDENT

The Board of Regents for the Oklahoma A&M Colleges is accepting applications or nominations for the Presidency of Connors State College.

Connors State College is a state-supported, residential, two-year college established in 1908 with its main campus located in the rural setting of Warner, Oklahoma, and branch campuses located in Muskogee, Oklahoma. Enrollment is 2,700 for Fall, 2010. The College is comprehensive in nature, supporting general education, technical, agricultural and pre-professional programs leading to the associate degree in Arts, Science or Applied Science. The annual budget of the institution is approximately $23.5 million. The institution has just received a ten year accreditation by The Higher Learning Commission of the North Central Association of Colleges and Secondary Schools. Connors State College is an Equal Opportunity, Affirmative Action, E-Verify employer.

Information pertaining to the institution and position may be obtained by writing to the address shown below. Resumes or applications received may be considered up to the time the position is filled; however, to be assured of consideration materials should be received by February 9, 2011. All communications should be made to:

CSC Presidential Search Committee, OSU/A&M Board of Regents
2800 N. Lincoln Boulevard • Oklahoma City, OK 73105
405.521.2411 PHONE • 405.521.2501 FAX • board@okstate.edu EMAIL
http://www.connors.cc.ok.us/presidentialsearch/

EVENTS

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

EVERY TUESDAY
"Tuesdays with Duane & Daria: An Elders Exercise / Language Class" at Sapulpa Creek Indian Community Center 12:45 pm. Work out and learn Creek! Language class to immediately follow workout. To register, call Daria (918) 732-7646.

1ST TUESDAY
Cherokee Basket Weavers Association at the Unitarian Universalist Congregation, Tahlequah, Okla.
Phone: (918) 456-7787
Monthly meetings are at 6 p.m. the first Tuesday, but if it is a holiday it's on the second Tuesday.

2ND TUESDAY
Cherokee Artists Association at 202 E. 5th Street, Tahlequah, Okla.
Phone: (918) 458-0008
Web site: www.cherokeeartistsassociation.org
The CAA meets at 6 p.m.

4TH THURSDAY
American Indian Chamber of Commerce of Oklahoma – Eastern Chapter monthly luncheon at Bacone College, Muskogee, Okla. Phone: (918) 230-3759
The lunch begins at 11:30 a.m. at Benjamin Wacoche Hall. Please RSVP one week ahead of time.

THROUGH FEB. 28
Here Comes Sayn-Day Exhibit at Kiowa Museum, Carnegie, Okla. Info call 580-654-2300 Ext. 370

THROUGH APRIL 30
Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more info.

JANUARY 19
Women Only Self Defense Class Otoe-Missouria Community Building in Red Rock at 5 p.m. The 12 hour course will be offered for four weeks with each class lasting three hours. Participants must attend all classes. The dates of the class are January 19, 24, 31 and February 7. This is a WOMEN ONLY Self Defense Class. The cost of the class is $20. For more info call 580-723-4466 ext 217.

JANUARY 22
Sarah Skye Kihega Memorial Dinner The family of Sarah Skye Kihega will be hosting a memorial dinner at noon on Saturday, January 22 in the Otoe-Missouria Community Building in Red Rock. For more info call Charles Kihega at 928-567-8893

JANUARY 22
Choctaw Nation Electronic Waste Recycle Day, 9 a.m. to 1 p.m. at the Choctaw Nation Event Center in Durant, Okla. For more info, call the Director of Project Management, Tracy Horst, at 580-775-4231. In case of inclement weather, the event will be held from 9 a.m. to 1 p.m. Saturday, Jan. 29.

JANUARY 22-23
Heart of America Youth Rodeo, Heart of Oklahoma Expo Center, Shawnee, Okla. (405) 834-4528

JANUARY 29
Annual Miami Nation Winter Gathering & Indian Art Market at Ottawa / Peoria Community Building Located behind the Miami Indian Health Center) 2 blocks North of the intersection of Hwy 10 and 69A, Miami - 10:00 AM - ? P. M. - Gourd Dance 2:00 P. M., Stomp Dance 8:00 P.M. Barbara Mullin at the Miami Tribal Office — 918-542-1445 for more information.

FEBRUARY 3
Muscogee (Creek) Nation High School Challenge Bowl at Trinity Baptist Church, 830 West Ozark Street, Morris, Okla. For more information contact Joe Martel at (918) 732-7841

FEBRUARY 10
Muscogee (Creek) Nation Middle School Challenge Bowl at Trinity Baptist Church, 830 West Ozark Street, Morris, Okla. For more information contact Joe Martel at (918) 732-7841

FEBRUARY 16
Sequoyah Schools Open House 9:30 – 11:30 a.m., at Sequoyah Schools' The Place Where They Play. All area eighth grade students who are interested in applying to come to Sequoyah as freshman are invited to attend. To register your child, contact Tera Shows at 918-453-5542 or by email at tshows@cherokee.org by Feb. 1.

FEBRUARY 17
Muscogee (Creek) Nation Elementary School Challenge Bowl at Trinity Baptist Church, 830 West Ozark Street, Morris, Okla. For more information contact Joe Martel at (918) 732-7841

MARCH 18
2011 Miss, Jr. Miss & Little Miss Indian Oklahoma City competition and performance, Destiny Christian Center, 3801 SE 29th St. - DelCity, Okla. For More Information Contact Shirley Wapskineh 405-632-5227 swapskineh@sbcglobal.net

**Email your powwow or other event info to: Lisa@nativetimes.com.*

Name, date, time, place and contact information is free.

COURTESY RTCAR

Joyce V. Coakley (Gullah tradition), Sabra Kauka (Hawaiian), Kelly Church (Grand Traverse Band of Ottawa-Chippewa), Ramona Town Rae (Yakama/Oklahoma Choctaw), Shawna Morton Cain (Cherokee Nation), Louise Goings (Eastern Band of Cherokee Indians), Wilhemina Hicks (Gullah tradition)

Basketmakers meet, discuss craft, environmental threats to tradition

An important theme frequently emerged complimenting the environmental emphasis of the conference of maintaining cultural traditions and the important role basketry plays in shaping cultural identity.

BETH ROSS JOHNSON, RTCAR
Reader Submission

CHEROKEE, N.C. – American Indian, Native Hawaiian and basketmakers from the Gullah tradition of South Carolina converged in Cherokee, N.C. Nov. 12 -14 to discuss environmental threats to basketry materials at a conference called Gathering Places: Traditional Basketmaking and the Environment. Issues ranged from the emerald ash borer which is devastating ash trees and forcing basketweavers in the northeast to record traditions with film, save seeds, and look for alternative materials to efforts by the Tennessee Tree Improvement Program to grow basket quality white oak in tubes and develop a blight resistant butternut and efforts by Cherokee Cooperative Extension's Center for Cherokee Plants.

Basketmakers from Hawaii and the African American tradition of sweetgrass basketry introduced participants to their efforts in restoring culturally significant native plants. Efforts to map river cane in Oklahoma were presented by Roger Cain, and Roger and Shawna Morton Cain (who was also one of the national advisors for the conference) discussed traditional harvesting and use of natural dyes and the Cherokee Native Art & Plant Society. The Revitalization of Traditional Cherokee Artisan Resources (RTCAR) discussed the partnerships it has among land trust organizations, local watershed associations, universities, and private landowners to allow harvesting and river cane restoration.

An important theme frequently emerged complimenting the environmental emphasis of the conference of maintaining cultural traditions and the important role basketry plays in shaping cultural identity. A session on teaching the next generation of basketweavers featured the program at Cherokee High School and the NW Native American Basketweavers Association conference which includes hundreds of children in learning experiences.

Attendees are looking for ways to carry this discussion further. The conference was organized by RTCAR and funded by the Cherokee Preservation Foundation and EBCI Cooperative Extension.

Gilcrease Museum to host 'Indigenous Perspectives' lecture

TULSA, Okla. The Gilcrease Museum will host a free public lecture Jan 22. titled "Indigenous Perspectives at Traditional Museums: The Ko Tawa Exhibition Project, the Auckland Museum, and the Art and Science of Reverse Colonization."

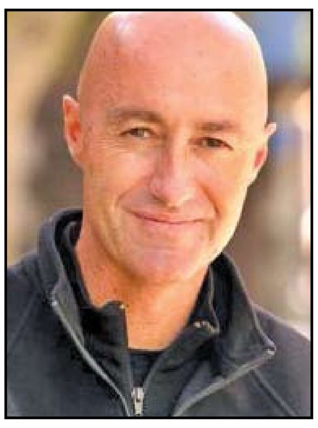
Dr. Paul Tapsell of the University of Otago in New Zealand will present the lecture, which is scheduled for 2:30 p.m. in the museum's Thomas Gilcrease Jr. Auditorium.

The lecture will address the problems of conventional museum exhibitions presenting Native people's treasures out of context, specifically the Auckland Museum's display of the Mãori Tribe's cultural treasures or taonga.

Tapsell will share his experiences in the Ko Tawa Exhibition Project, which challenged New Zealand's Auckland Museum to rethink its practice of displaying the Mãori Tribe's taonga. As director of the Auckland Museum in 2003, Tapsell gathered a team of 10 Mãori museum employees, supported by colleagues and key industry leaders, to take the exhibit's artifacts back to their roots. They developed an exhibition targeting New Zealand's indigenous youth as its primary audience. Through the exhibit, the Auckland Museum became a venue for displaying taonga according to the values and perspectives of their originating communities.

The exhibit generated questions that are relevant to museums in the United States, in particular for Native American collections. Tapsell will show how the Ko Tawa exhibit can provide a model for museums in the United States, which are challenged to accurately and respectfully display Native American cultural artifacts.

Tapsell will also provide perspectives on broader associations between museums, universities and the various publics they serve, as well as how to make centuries-old narratives interesting to a younger, more urban generation.



COURTESY

Dr. Paul Tapsell

Tapsell is the University of Tulsa History Department's first H.G. Barnard Lecturer for 2011. He is the chairman in Mãori studies and dean of Te Tumu, the School of Mãori, Pacific and indigenous studies at the University of Otago, Dunedin, Aoteoroa/New Zealand. He is known for his provocative views on museum exhibit design and is an advocate for including indigenous voices in the exhibits that present Native cultures.

For more information or to reserve a seat, e-mail Kelly-Wadsworth@utulsa.edu.

10TH ANNUAL CONFERENCE
TO BRIDGE A GAP
APRIL 4–7, 2011
RIVERWIND HOTEL

Co-hosted by the Chickasaw Nation and the Southern Region of the U.S. Forest Service with the support of Georgia Department of Transportation

"To Bridge a Gap" is a four day conference and is an annual event in collaboration with the National Forest Service. It is designed to strengthen government-to-government relationships between the United States Department of Agriculture (USDA) Forest Service and federally recognized tribal governments with interests in area forests.

Conference Keynote speaker Janie Hipp, Senior Advisor for Tribal Affairs to the Secretary of Agriculture Director Office of Tribal Relations, USDA.

For more information and to register, please visit:
www.chickasaw.net/tbagx

Sponsored in part by: GDOT Georgia Department of Transportation
U.S. Department of Transportation Federal Highway Administration

OU Diversity in Geosciences Project reaches out through Presidential Dream Course

JANA SMITH
University of Oklahoma

NORMAN, Okla. – The University of Oklahoma Diversity in Geosciences Project undergraduate course, Native Science and Earth Systems of North America, has been designated as a Spring 2011 Presidential Dream Course. This team-taught course utilizes a combination of geography, geology and meteorology studies with Native American ethnoscience to teach the geosciences.

Leading scientists in the field of Native Science will participate in the course lecture and public speaker series. Guest speakers will include Gregory Cajete, University of New Mexico; Willard Sakiestewa Gilbert, Northern Arizona University; Steven Semken, Arizona State University; and James Rattling Leaf, a cross-cultural consultant. Information about the speakers and the public speaker series is available at www.ou.edu/geodiversity.

The Diversity in Geosciences Project was created in 2005 to increase diversity among geosciences majors at OU. In doing so, the project fostered an interdisciplinary partnership among OU faculty from the ConocoPhillips School of Geology and Geophysics, the School of Meteorology, the School of Art and Art History and the Native American Studies Program.

"Teaching the geosciences through an integrated curriculum is a successful means for increasing learning retention for all students," says R. Douglas Elmore, associate provost and director, ConocoPhillips School of Geology and Geophysics.

Since its inception, the Diversity in Geosciences Project has reached nearly 6,840 students and 256 teachers statewide through instructional outreach to seventh through 12th grade students, collaboration with the American Indian Math & Science Society and internship opportunities for American Indian geosciences majors.

The Diversity in Geosciences Project is funded with a National Science Foundation Geosciences Grant. For more information about the project, course or speaker series, please contact Heather Ahtone at (405) 325-8560 or visit www.ou.edu/geodiversity.

Essay contest for high school students

AMERICAN INDIAN NEWS SERVICE

WASHINGTON – The Smithsonian's National Museum of the American Indian is joining with the Holland & Knight Charitable Foundation to launch the sixth-annual Young Native Writers Essay Contest, which invites Native American youth to speak out on issues affecting their tribal communities.

The contest invites high school students from American Indian tribes in the United States to explore their heritage and use the power of their words to inspire change. For 2011, students are asked to describe a crucial challenge confronting their tribal community and how these challenges can be met and overcome. Previous essay topics have included homelessness, loss of language and cultural traditions, substance abuse and suicide among Native youth.

"Indian Country has come a long way in recent years but has such a long way to go," said Ben Nighthorse Campbell (Northern Cheyenne), a former U.S. senator and current senior policy advisor with Holland & Knight. "The key to bringing an end to 60 and 70 percent unemployment, drug and alcohol addiction, high teen pregnancy and suicide rates is not through government programs. We must inspire the hearts and minds of our young people to be the change in Indian Country. I applaud the Young Native Writers Essay Contest for providing an avenue of inspiration for our young leaders."

Students interested in participating can visit the Holland & Knight Young Native Writers Essay Contest website for official contest rules and to view past winning essays. All essays must be submitted by April 1, 2011, and uploaded to the contest website at http://nativewriters.hklaw.com/se/.

Five finalists will be named in May, and all finalists and their teachers will receive an all-expenses-paid trip to Washington, D.C., to participate in an honor ceremony at the National Museum of the American Indian and get a tour of the Capitol and the museum's Cultural Resources Center, where tribal objects can be viewed. Participants will also take part in writing workshops, led by an acclaimed Native author. The winners will also receive a $2,500 scholarship to be paid to the college or university of their choice during a scholarship ceremony that will take place at Holland & Knight's Washington office.

The contest debuted in 2006 in Red Lake, Minn., in response to the March 2005 event where a Red Lake High School student shot five fellow students, one teacher, one security guard, members of his family and then himself. The foundation developed this contest with the hope that the Red Lake community would find healing by promoting its rich culture and traditions. From the original group of winners, all students have pursued degrees at a college or university.

"The Smithsonian's National Museum of the American Indian encourages Native Americans across the country to explore their heritage and share their experiences with the rest of the world," said Kevin Gover (Pawnee), director of the museum. "We are excited to be part of such a wonderful contest and look forward to hosting the winners during their visit to our nation's capital."

For more information on the essay contest, visit www.nativewriters.hklaw.com or contact Susan Bass, Holland & Knight LLP at susan.bass@hklaw.com. For more information on the museum's programs to promote indigenous arts and scholarship, visit www.AmericanIndian.si.edu.

Sequoyah Schools to host open house for prospective students Feb. 16

TRAVIS NOLAND
Cherokee Nation

TAHLEQUAH, Okla. — Sequoyah Schools will host its annual open house event for prospective students on Wednesday, Feb. 16 from 9:30 – 11:30 a.m., at Sequoyah Schools' The Place Where They Play. All area eighth grade students who are interested in applying to come to Sequoyah as freshman are invited to attend.

"We usually have more than 300 students come and see our school," said Tera Shows, event coordinator. "Many of the area schools that do not have their own high schools will bring their students. They always have a good time."

Parents are encouraged to attend the event with students who are not attending from a local dependent school district. Pre-registration is recommended.

To register your child, contact Tera Shows at 918-453-5542 or by email at tshows@cherokee.org by Feb. 1.

Native American pre-law day at OU

EVIE HOLDER
University of Oklahoma

NORMAN, Okla. – Native American high school seniors and college students interested in attending law school are invited to Native American Pre-Law Day from 8:30 a.m. to 5 p.m. Saturday, Feb. 12, at the University of Oklahoma College of Law, located at 300 Timberdell Road in Norman. Native American law school students and attorneys will share their experiences from law school and their legal careers. Admissions and financial aid are also among event topics.

Made possible by a grant from the Law School Admission Council, Native American Pre-Law Day is co-sponsored by the OU College of Law, the University of Tulsa College of Law, Oklahoma City University School of Law and the Council on Legal Education Opportunity.

There is no cost to attend the event, but space is limited and registration is required. For more information, to register and for accommodations based on disability, go to http://jay.law.ou.edu/prospective/NAPLD/ or contact Brittany Mayes at bmayes@ou.edu or (405) 325-8521.

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A FREE PUBLICATION

Inside this issue:

- Giago: No freedom of the press
- Remembering Helen Scheirbeck
- Choctaw soldiers deploy

TODAY'S INDEPENDENT INDIAN NEWS www.nativetimes.com

NATIVE AMERICAN TIMES

VOLUME 17 • ISSUE 04 • PUBLISHED WEEKLY • JANUARY 28, 2011

AP PHOTO / MATTHEW BROWN

Bison from Yellowstone National Park are herded down the Yellowstone River valley toward Cutler Meadow in the Gallatin National Forest, Jan. 19, Jan. 19, 2011. The bison are the first group in more than a century to be allowed into the area north of the park, rather than being captured and slaughtered in the name of disease prevention.

Spared slaughter, some bison migrate into Montana, toward private property

MATTHEW BROWN
Associated Press

CORWIN SPRINGS, Montana (AP) – For the first time since the 1800s, a small group of wild bison was herded Jan. 19 through fresh-fallen snow to reach their historical grazing grounds north of Yellowstone National Park.

As pronghorn antelope and mule deer scattered to avoid the procession, park employees and state livestock agents on horseback pushed the 25 bison about 10 miles (16 kilometers) down the Yellowstone River valley. It took about three hours to reach an open meadow in the Gallatin National Forest, where the animals will be allowed to remain until spring.

The move could provide at least some relief from government-sponsored mass slaughters of the iconic Western animals, often called buffalo. Past winter journeys by bison seeking to graze at lower elevations have been blocked over fears that a disease carried by some could infect cattle.

During the last major migration, in 2008, 1,600 Yellowstone bison were killed – about a third of the park's total.

Yet progress toward ending the slaughters remains tenuous. Deep snow in Yellowstone's interior has set the stage for another major migration to lower elevations this year. Hundreds of bison could yet be captured and killed.

"It seems like the progress is slow, but it's slow because it's so complex," said Colin Campbell, Yellowstone's acting superintendent. "In all reality, there will always be limits, like there are with any wildlife species."

Wildlife officials said the Forest Service land where the 25 bison will be allowed to roam is roughly 2,500 acres, or less than four square miles. If this year's "test" operation goes well, the number of bison allowed eventually could be increased to 100.

Keeping them from wandering deeper into Montana immediately proved a difficult task. Park employees on Jan. 20 were attempting to haze back into the Gallatin forest 11 bison that waded across the Yellowstone River toward private property.

Access to the land came at a steep price: Government agencies and private conservation groups

See **BISON** *Continued on Page 4*

Conservatives want $90 billion more in spending cuts

ANDREW TAYLOR
Associated Press

WASHINGTON (AP) – House conservatives vowed Jan. 20 to slash domestic programs well beyond the already steep spending cuts promised by GOP leaders in the midterm election campaign that put Republicans in control of the chamber.

A proposal unveiled by the Republican Study Committee, whose conservative members make up about three-fourths of the House GOP conference, called for bringing domestic agency budgets down to the 2006 levels in place when Republicans last controlled Congress. That's about a $175 billion cut from current levels and roughly $90 billion more than the cuts promised by Republicans last fall.

Behind the scenes, conservatives are pressuring GOP leaders to deliver on a promise to immediately pass legislation cutting Cabinet budgets by $100 billion this fiscal year, which began Oct. 1 and is already one-third over. Agencies have been operating at 2010 rates and will at least until a stopgap spending bill expires March 4.

"Despite the added challenge of being four months into the current fiscal year, we still must keep our $100 billion pledge to the American people," the committee said in a draft leader to House Speaker John Boehner, R-Ohio.

The letter had not been delivered Jan. 20. But it posed a potential headache for Boehner, foreshadowing a possible split between tea party-backed freshmen lawmakers and more experienced lawmakers willing to settle for fewer – but more realistic – cuts.

The study committee proposed eliminating several programs outright, including the Legal Services Corporation, which provides legal help to people who can't afford a lawyer; Amtrak subsidies; community development grants popular with local officials, and economic aid to Egypt. It advocated a five-year pay freeze for federal work-

See **CUTS** *Continued on Page 4*

Effort to keep UND's Indian logo similar to Illinois Illiniwek fight

CHUCK HAGA
Grand Forks Herald

GRAND FORKS, N.D. (AP) – A popular university athletics symbol comes under attack by people who say it demeans American Indians and feeds stereotypes, division and racism.

After much controversy, the university and state higher education officials begin a transition. But members of the Legislature step in and propose writing the much-revered, 80-year-old symbol into state law. In Illinois.

Recent proposals by members of the North Dakota Legislature to preserve UND's longstanding Fighting Sioux nickname and logo by burning them into state law – or even the state Constitution – bear similarities to maneuvering 15 years ago in Springfield, the capital of Illinois, and Champaign-Urbana, home of the University of Illinois and its "Fighting Illini" athletic teams.

The emotional national debate over the use of American Indian names and images as athletic nicknames, logos and mascots took center stage in Illinois in 1995, as a stylized "Chief Illiniwek" – dressed, as it happens, in Sioux Indian garb – continued to perform dances at home games of the Fighting Illini.

The Illinois Legislature approved that 1995 bill, making Chief Illiniwek "the state-anointed symbol" of the University of Illinois, the Chicago Tribune reported, "saying it is a revered icon of the state's history and largest university."

But Gov. Jim Edgar demurred, casting an "amendatory veto" which stripped the legislation of its punch.

"Interference from governors and legislatures into the affairs of universities could take on even darker forms, such as direct intervention through state law into the content of academic programs," Edgar said in his veto message. "This governor does not want to take a step down that path, no matter how noble the intention or how appealing the cause of the moment."

The Illinois Legislature tried to override the governor's veto, but failed. Despite mounting protests and criticism, however, Chief Illiniwek continued to dance at Illinois football, basketball and volleyball games until 2007 – when the university bowed to the same NCAA pressure that was brought against UND and other schools with American Indian nicknames and logos.

In North Dakota, three bills relating to the Fighting Sioux nickname have been introduced in the House of Representatives. They have been assigned to the House Education Committee, where a joint hearing will be scheduled.

Some legislators and others, including House members from UND's home base in Grand Forks, have signaled disappointment that the long-running controversy is to continue in Bismarck, while ardent nickname champions cheer one last attempt to preserve a cherished symbol.

Meanwhile, the officially sanctioned transition away from the Fighting Sioux nickname and logo

See **LOGO** *Continued on Page 4*

Rep. says health law repeal would hurt Native Americans

STAFF REPORTS

WASHINGTON – According to the House Natural Resources Committee's top Democrat, the repeal of America's historic health care reform law would adversely affect Native Americans and Alaskan Natives served by the Indian Health Service.

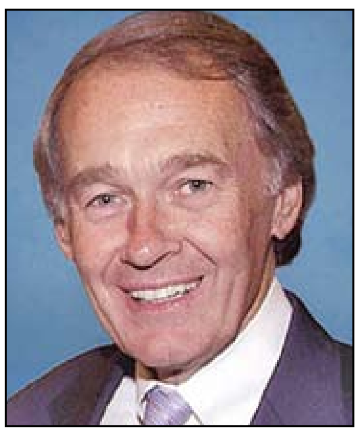
Rep. Edward J. Markey, D-Mass, said the first major act by House Republicans to repeal the services and patient freedoms in the reform package would affect 1.9 million American Indians and Alaskan Natives.

The Patient Protection and Affordable Care Act that President Obama signed into law in 2010 updated and permanently authorized the Indian Health Care Improvement Act.

Markey said the repeal of the larger law would strip Natives of new services and rights such as hospice and community-based care, as well as benefits of the larger law.

The IHCIA sets out the policy for health services delivered to American Indians and Alaskan Natives and authorizes many IHS-specific activities.

The IHS makes available emergency, dental and preventive health care to a Native population that has been chronically underserved. In addition to the hospitals, clinics and other health care facilities operated by the IHS, hundreds of thousands of Natives benefit from the services and programs the law makes available to tribes and tribal organizations.



Rep. Edward J. Markey, D-Mass.

"Rolling back these health care reforms would be a serious setback for the health of American Indian communities everywhere," he said. "Native American communities need more health care, not less, and the Republican efforts to take away patient rights will affect millions of our citizens, neighbors, friends and family members."

It had been nearly two decades since the IHCIA was reauthorized in 1992 and efforts

See **REPEAL** *Continued on Page 3*

Ohio University ends use of Indian logo on merchandise

OXFORD, Ohio (AP) – Miami University in Ohio will no longer allow its Indian-head logo to be used on merchandise sold on or off campus, university officials said Jan. 18.

Miami has told merchandising companies the logo will no longer be available for reproduction after the current supply of merchandise is sold.

University trustees voted in 1996 to stop using the name Redskins as its athletic nickname, citing respect for the Miami Tribe of Oklahoma. The school adopted the current RedHawks nickname in 1997, but allowed limited use of a logo incorporating an Indian head and the beveled letter “M” on some apparel and in some athletic areas as a “heritage mark” related to the school’s history.

Respect for the tribe and a need to move toward more RedHawks traditions were reasons for the decision to stop using the logo, university officials said.

“It’s time to move on,” said Paul Allen, Miami’s director of business services.

Allen said he did not know whether the logos on walls at the football stadium and the hockey arena would be removed.

The executive director of the Miami University Alumni Association, Ray Mock, said his office has received a handful of e-mails from disappointed alumni, and some students questioned the decision, the Dayton Daily News reported.

“I understand why they’re doing it, but it’s part of the heritage of Miami. And by doing away with it, they’re losing history,” Miami sophomore Taylor Lewis said.

Some students thought the use of the logo on some apparel and in some sports areas sent mixed messages, Bobbe Burke, coordinator for off-campus affairs and Miami Tribe relations, told the newspaper.

Miami was named for the Miami Indians who once lived in what is now southwest Ohio. The university has said the tribe had asked the school to stop using the 66-year-old name over concerns that some people perceive it as a racial slur.

The change came about a decade before the NCAA in 2005 and 2006 listed 19 schools with American Indian mascots and images it considered “hostile and abusive,” banning them from postseason play pending name changes.

North Dakota was the nation’s last college to challenge the NCAA. The school reached an agreement with the organization last year to drop the Fighting Sioux nickname and logo.

Iowa tribe dedicates eagle aviary

PERKINS, Okla. (AP) – An American Indian tribe is celebrating the dedication of a new eagle aviary in Perkins.

The Iowa Tribe of Oklahoma has operated the Grey Snow Eagle House, a sanctuary and rehabilitation center where the new aviary is located, for the past five years.

The Stillwater NewsPress reports that hundreds attended the Jan.15 dedication ceremony. Those in attendance, including some who flew in from out of state, prayed during the dedication ceremony, walked through the new eagle aviary, saw eagles up close, ate traditional Native American food and watched members of the Full Circle Dance Company perform.

The new eagle aviary took four months to complete and was possible through funding from U.S. Fish and Wildlife Services as well as the Iowa Tribe of Oklahoma, Grey Snow Eagle House Wildlife Manager and Tribal Elder Victor Roubidoux said.

The aviary is 150 feet long, 25 feet wide and 18 feet tall. It features 45-degree turns to allow the eagles to be able to practice flying.

“This is what we really needed to give them more conditioning to flight and build-up to release,” Roubidoux said.

The Grey Snow Eagle House is open to the public 8 a.m. to 3 p.m., Tuesday, Thursday and Saturday and is located off U.S. 177 two miles south of Perkins. If you have found an injured eagle, call Victor Roubidoux at 405-747-9725.

Indians loyal to US win partial relief in lawsuit

ERNESTINE CHASING HAWK
Native Sun News

MORTON, Minn. — Descendents of the Mdewakanton Dakota who remained loyal to the U.S. Government during the 1862 Dakota War were told by the U.S. Court of Federal Claims that they were unfairly denied benefits.

On Dec. 21, 2010 the U.S. Court of Federal Claims issued its decision in the Wolfchild case after an Oct. 22, 2010 hearing. It found that the Department of the Interior wrongfully distributed moneys derived from the 1886 lands to the existing communities prior to the passage of the 1980 Act.

However, the ruling is only partial relief. The court ruled that since 1980, the United States has since held the 1886 lands in trust for the Shakopee Mdewakanton Sioux Community, the Prairie Island Indian Community and the Lower Sioux Indian Community and any proceeds from those lands, can be kept by those communities.

Judge Charles F. Lettow said the plaintiffs are not entitled to money generated on the land after 1980. The exact amount of what they are owed will be determined by the court.

“That $60,000, identified in a report prepared in 1975, had grown to $131,483 by 1980, and, with additional interest since 1980, would be a few times greater than that larger amount by today, thirty years later,” Lettow said in his Dec. 21, 2010, decision.

Lettow will hold a hearing on Friday, Jan. 21, to go over the next steps in the case. Attorneys for the plaintiffs said they are considering their options, including a possible appeal on the post-1980 issue.

According to court documents “the lineal descendants of the 1886 Mdewakanton, plaintiffs were entitled to the funds derived from leasing and licensing the 1886 lands prior to the passage of the 1980 Act. The Indian Trust Accounting Statute serves to toll the accrual of the statute of limitations as to this claim, and the 1980 Act did not affect plaintiffs’ entitlement to the leasing and licensing funds generated and obtained prior to the passage of the 1980 Act. The undisputed facts demonstrate that the government disbursed the funds to the three communities rather than to the lineal descendants, thereby contravening the provisions of the Appropriations Acts that dictated that only eligible Mdewakanton could receive the benefits of the Acts and that such benefits be conferred in as equal an amount as practicable.

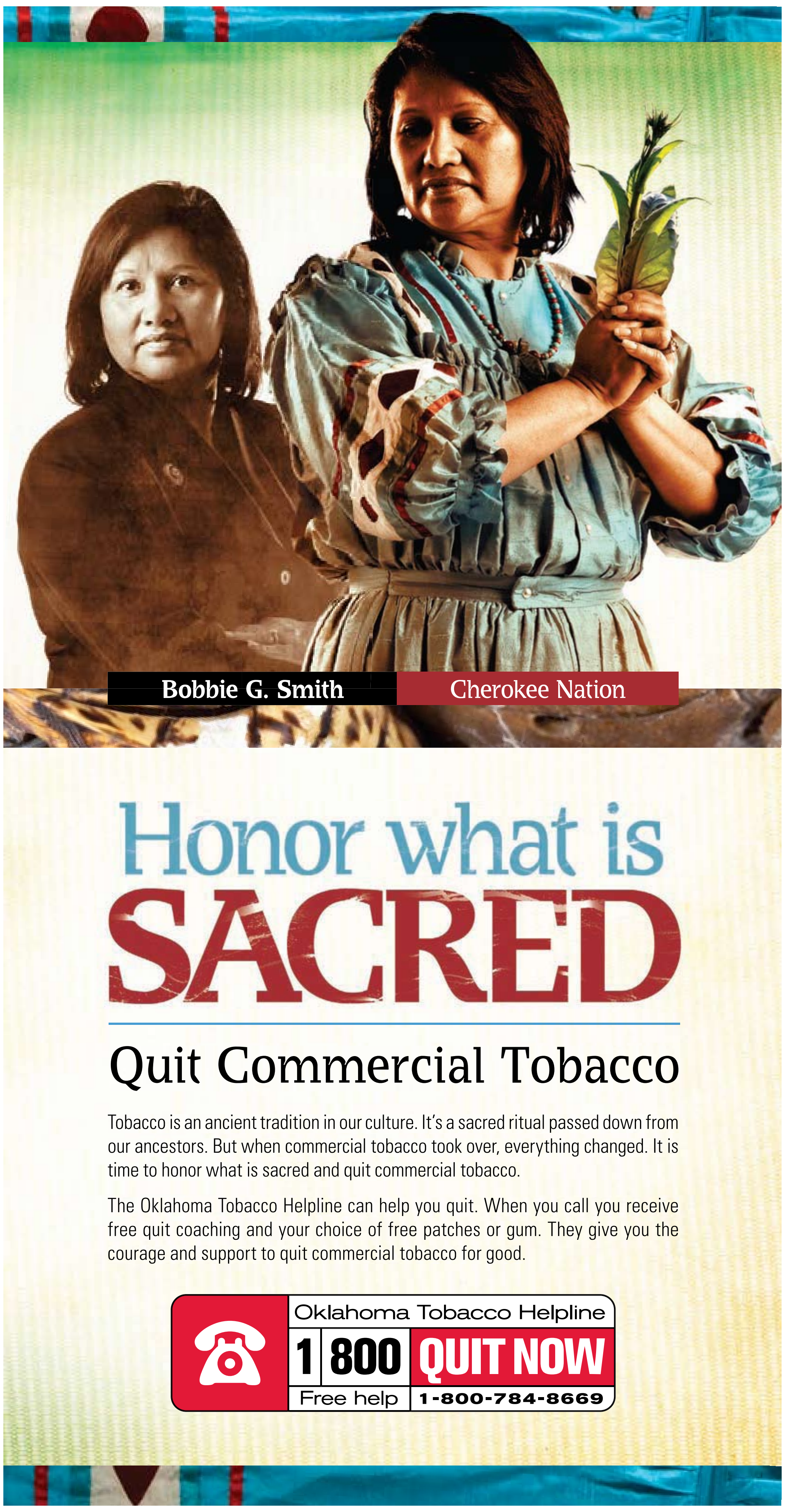
Consequently, the government is liable in damages in the amount of these funds. Based upon the text of the Acts and the extensive historical record, which was largely uncontroverted by the parties, the court can ascertain “no genuine issue as to any material facts.”

Nor has the government come forward with specific facts demonstrating a genuine issue for trial. Accordingly, plaintiffs’ motion for summary judgment as to its entitlement to the funds derived from leasing and licensing the 1886 lands prior to the passage of the 1980 Act is granted. As explained supra, the Wabasha-Land-Transfer funds are excluded from this grant.

For the reasons stated the court grants in part and denies in part the government’s motions to dismiss this action. The government’s motion to dismiss as it relates to plaintiffs’ entitlement to the Wabasha-Land-Transfer funds and any revenue derived from the 1886 lands after the passage of the 1980 Act is granted. The government’s motion to dismiss as it relates to plaintiffs’ entitlement to funds derived from leasing and licensing the 1886 lands prior to the passage of the 1980 Act is denied. Accordingly, the court also denies the governments’ motion respecting plaintiffs’ claim for attorneys’ fees. The court grants in full the government’s motion to dismiss plaintiffs’ count I (trust mismanagement), count II (breach of contract), count III (separately-pled claims of minor plaintiffs), and count V (community governing documents).”

Erick G. Kaardal attorney for the plaintiffs stated, “I have received some questions regarding what happens next? The next step is to proceed with satisfying every requirement so that a final judgment can be entered in favor of the plaintiffs. Obviously, the final judgment is limited by the exclusion of post-1980 community revenues. The damages award in the final judgment will only reflect pre-1980 community revenues of three communities in question.”

– Contact Ernestine Chasing Hawk at managingeditor@nsweekly.com. Copyright permission by Native Sun News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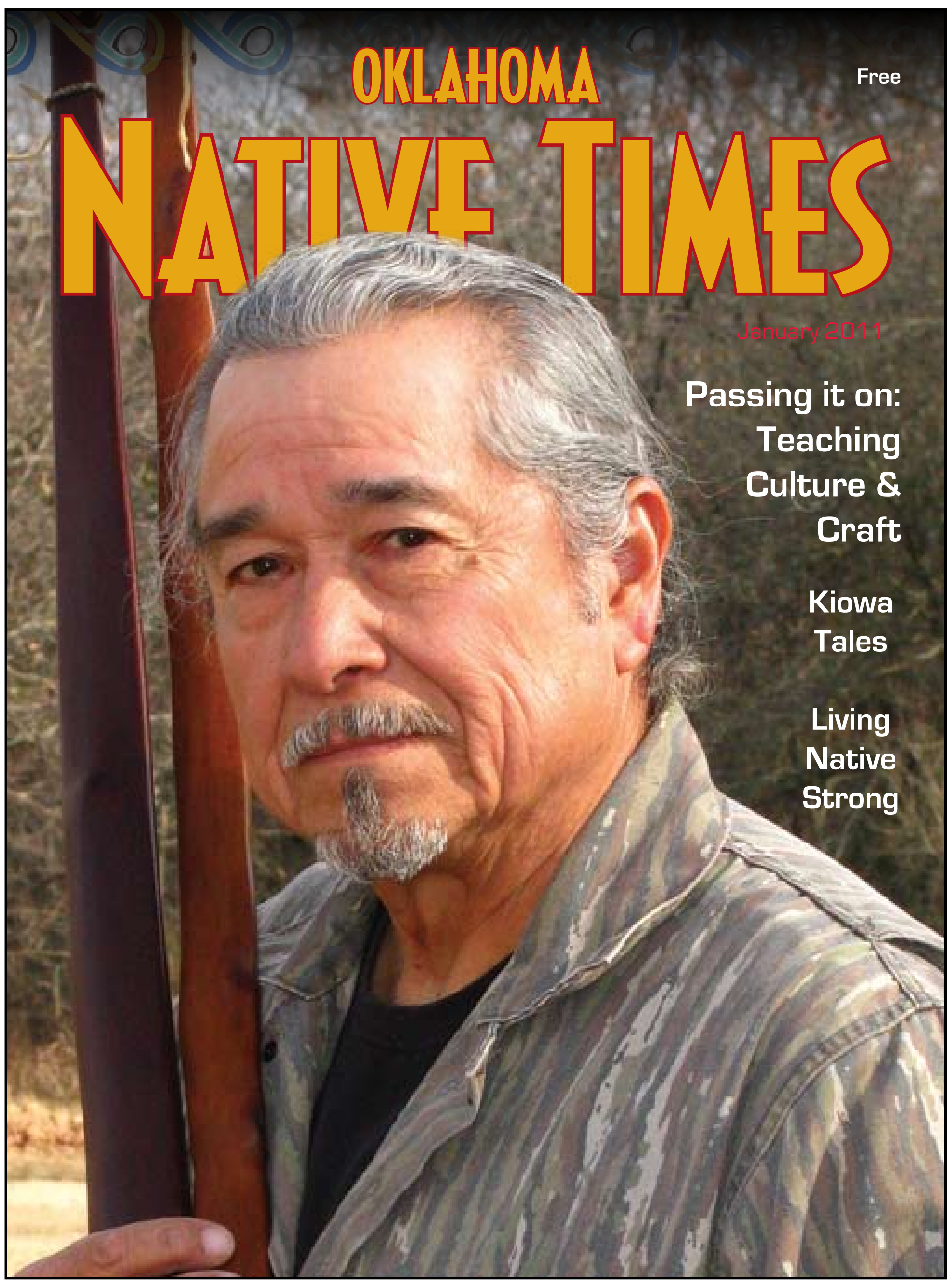

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Panel urges state to recognize 2 tribes

LISA RATHKE
Associated Press

MONTPELIER, Vt. (AP) – Decades after the first Abenaki Indians sought state recognition, two tribes might get that chance.

A panel organized to set up a process for state recognition of Indian tribes in Vermont recommended Jan. 19 that the Legislature recognize the Elnu Abenaki, based in Jamaica in southern Vermont, and the Nulhegan Band of the Coosuk Abenaki Nation, based in Brownington in northern Vermont. The step could allow the tribes to sell its crafts as Indian-made and seek federal education grants.

"This has been going on for a long time and I do believe 2011 is the year," said Commission Chairman Luke Willard, the former chief of the Nulhegan Band.

In their applications for state recognition, the tribes met certain criteria documented by membership and genealogical records, which show they are descended from identified Vermont or regional Native people, according to the Vermont Commission on Native American Affairs. The applications were reviewed by independent scholars, the commission said.

The Legislature will now review the findings and has the final say, under a new state law.

"In addition to recognizing the historical presence of these Native American tribes we do believe that this is a major step forward in helping to educate not only Vermonters but also Americans and others around the world that we do indeed take pride in and embrace the Native American culture, the Abenaki culture," said state Sen. Vincent Illuzzi, the panel's chairman.

At least 1,700 Vermont residents say they are direct descendants of the Western Abenaki tribes that inhabited all of Vermont and New Hampshire, and parts of Maine, Quebec and New York, for hundreds of years before the arrival of the Europeans. They include the Missisquoi and Cowasuck Abenaki who farmed the river floodplains of Vermont at least as long ago as A.D. 1100s, according to the law, which passed in 2010.

But the state of Vermont has been reluctant to recognize the Abenaki, in the past fearing it could bolster one tribe's bid to win federal recognition, which opponents said could lead to land claims and gambling casinos. Over the years, the Vermont attorney general's office has questioned the Abenaki tribe's heritage in Vermont and opposed federal recognition, which the Missisquoi tribe was denied in 2007. The Missisquoi tribe is now expected to seek state recognition.

The process has been bittersweet, said Don Stevens, chief of the Nulhegan Band, who said his ancestors were caught up in the eugenics survey.

Many Vermont residents of mixed French-Canadian and Native American heritage, as well as poor, rural whites, were placed on a state-sanctioned list of "mental defectives" and degenerates in the 1930s and placed in state institutions. Some had surgery after Gov. Stanley Wilson in 1931 won enactment of a sterilization law.

"Recognition to us gives us back our identity, allows our people to sell their arts and crafts, and to be able to participate as Native American people," said Stevens, who said the Nulhegan Band has 260 members.

Tribe back at Capitol seeking arrest power

JOHN MILLER
Associated Press

BOISE, Idaho (AP) – A northern Idaho Indian tribe was back at the Capitol on Jan. 20, asking lawmakers to resolve gaps in its law enforcement system by giving tribal police officers the authority to arrest non-tribal members.

The Coeur d'Alene Indian Tribe thought it had a

cross-deputization agreement worked out a deal with Benewah County

after pressure to resolve the issue during the 2010 Legislature.

Last March, lawmakers gave the county six days to come up with an agreement to resolve the matter.

But Indian leaders said Benewah County reneged after lawmakers had left Boise, so they now have no other choice than to again seek help from the state. The Indians' lobbyist even raised the prospect of intervention from Washington, D.C., if Idaho lawmakers don't act.

Helo Hancock, the tribe's attorney, contends Benewah County elected officials including Sheriff Robert Kirts thumbed their noses at the pact worked at last year. Racial tensions also have been injected into the debate: Hancock, who isn't a tribal member, said Coeur d'Alene Indians have come to him complaining they've been refused service in restaurants in St. Maries, Benewah County's seat.

"There's just a group of folks who are not open to working with the tribe," Hancock said. "The average wait time for our officers when they do detain somebody who is non-Indian is close to an hour. Often times, you're just sitting there, waiting for hours. It's just so inefficient."

According to the bill introduced Jan. 20, the state would give tribal police officers authority to arrest non-tribal members must be certified by Idaho's police academy; arrests must be processed in state, not tribal courts; Indian tribal officers must maintain $2 million in insurance; and tribes must waive their sovereign immunity from lawsuits.

The Coeur d'Alene reservation's checkerboard property ownership – its 10,000 residents include about 8,600 nonmembers – contributes to the problem: Tribal officers often encounter crimes committed by nonmembers in both Kootenai and Benewah counties.

The tribe has a cross-deputization agreement with Kootenai County that allows its 13 full-time officers and five reservists to arrest non-tribal members on the reservation there.

On the tribe's territory located within Benewah County, however, Coeur d'Alene tribal police can only detain non-tribal members, but must wait for Benewah County officers to arrive before they can be arrested.

The Coeur d'Alenes contend the county's conduct results in some 90 non-Indians monthly who are suspected of crimes from domestic violence and drunken driving to serious criminal assaults being freed without prosecution.

Kirts, who in the past has called the tribe's version of events misleading, couldn't immediately be reached for comment on Jan. 18.

The Coeur d'Alene reservation's problem isn't unique.

Law enforcement jurisdiction conflict like this exist on many Indian reservations across America, where disputes over just who can arrest who on these sovereign, largely rural enclaves undermines the public safety of the thousands of Indians and non-Indians who live on them.

Bipartisan federal legislation passed last July by Congress – one of its co-sponsors was U.S. Rep. Mike Simpson, R-Idaho – was aimed at increasing the powers of those tribal police who can't now arrest non-Indians on their reservations.

It was in response to violence rates on reservations that exceed the national average.

REPEAL

Continued from Page 1

"Whether you live on a reservation or off, whether you are a young child or an elder, the repeal of health care reform will have a negative impact on access to quality health care," Markey said.

to update and modernize the law took years of work. Enhancements that the law provides include authorization for hospice, assisted living and long-term care, as well as comprehensive behavioral health, prevention and treatment programs.

"Whether you live on a reservation or off, whether you are a young child or an elder, the repeal of health care reform will have a negative impact on access to quality health care," Markey said. "Now is the time to stand together and tell Republicans to stop this misguided effort to take away patients' rights and affordable health care."

According to studies, American Indians served by the IHS have historically had a greater incidence of illness and higher mortality rates than the general U.S. population. Indians are 6.5 times more likely to die from alcoholism, six times more likely to die from tuberculosis and almost three times more likely to die from diabetes.

In terms of life expectancy, IHS officials state that American Indians and Alaska Natives born today have a life expectancy that is 2.4 years less than the U.S. all races population – 74.5 years to 76.9 years, respectively.

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MARCH 8, 10:00 A.M. – 3:00 P.M.

McCORD - SENIOR CITIZENS CENTER-
115 MARY RD
JANUARY 21, 10:00 A.M. – 2:00 P.M. AND
MARCH 9, 10:00 A.M. – 3:00 P.M.

HULAH - SENIOR CITIZENS CENTER –1924
CR 3575- JANUARY 24, 11:00 A.M. – 1:00 P.M.

PRUE - SENIOR CITIZENS CENTER –
209 WAH GRA SEE-
JANUARY 25, 10:00 A.M. – 2:00 P.M

BARTLESVILLE –
LABADIE HEIGHTS BAPTIST CHURCH –
JANUARY 26, 10:00 A.M. – 2:00 P.M

SPERRY – CITY HALL – 115 N. CINCINNATI -
JANUARY 27, 10:00 A.M. – 2:00 P.M

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LOGO

Continued from Page 1

continues at UND.

There was no real Chief Illiniwek.

The Illiniwek or Illini Indians were a federation of a dozen tribes, one of two groups of American Indians who lived in what is now Illinois at the time Europeans first made their way into the Great Lakes region, according to the Illinois State Museum's website.

They suffered heavy losses in conflicts with other tribes and from disease brought by white trappers and explorers, and survivors migrated to eastern Kansas. In the 1830s, their descendants were sent under the federal Indian Removal Act to what then was Indian Territory, today's Oklahoma, where they reside today as the Peoria Tribe of Indians of Oklahoma.

In 1926, an assistant band director at the University of Illinois arranged for a Native American war dance to be performed during halftime of Illinois' football game with Pennsylvania, according to a Wikipedia account based largely on Illinois state and university sources.

"At the conclusion of his performance, Illiniwek was met at midfield by a drum major dressed as the University of Pennsylvania's Quaker mascot, offered a peace pipe, and walked off the field arm in arm," according to that account.

In 1982, the Illinois marching band bought a new costume for the reigning "Chief Illiniwek" to wear during performances on the field. The costume was Sioux, provided to the university by Frank Fools Crow, chief of the Oglala Sioux. The Illiniwek and Sioux were unrelated.

Chief Illiniwek and his on-field performances, based on American Indian fancy dance, continued to be a matter of debate and protest. Some academic departments at the university called for the mascot's retirement. Several national organizations, including the NAACP, the National Education Association and the National Congress of American Indians joined in the call.

Another parallel to conflict over UND and the Fighting Sioux name and logo: Leaders of the Peoria tribe, the descendants of the Illiniwek, initially supported the mascot. "We're proud that the University of Illinois, the flagship university of the state, a seat of learning, is drawing on that background of our having been there," Peoria Chief Don Giles told an Illinois TV station in 1995.

FILE PHOTO

Chief Illiniwek and his on-field performances, based on American Indian fancy dance, continued to be a matter of debate and protest until the mascot was retired in 2007.

Another Peoria elder, Ron Froman, agreed. Protesters calling for Chief Illiniwek's retirement "don't speak for all Native Americans, and certainly not us," he said.

Student groups, alumni and others rallied to the mascot's defense, and in 1995 the Legislature debated and passed that bill that would proclaim "the Chief" the university's "official symbol." With his veto, however, Gov. Edgar said the matter should remain with the university.

Pressure continued to build. In 2000, after he had been elected chief of the Peoria and had met with American Indian students attending the university, Froman changed his mind about the mascot. He called the dance performances "demeaning" and challenged defenders' claims that they were a way of honoring the Illiniwek people.

"I don't think it was to honor us," he said, "because, hell, they ran our (butts) out of Illinois."

In 2005, the NCAA issued its call for an end to "hostile and abusive American Indian nicknames," with the threat of sanctions to come for Illinois – and UND – among 18 targeted NCAA member schools.

Illinois, like UND, appealed and lost, though Illinois did get to continue using the name "Fighting Illini" after arguing that the name was derived from the state's name – though the state was named for the river, which was named by French traders after the Illiniwek people.

In 2006, under increasing pressure, the university's Board of Trustees ordered a study and said it hoped to reach "a consensus conclusion" to the issue of Chief Illiniwek.

The decision to retire Chief Illiniwek came in early in 2007, and the Chief's last performance took place on Feb. 21, 2007, at the university's last home basketball game of the season.

In October 2009, the university quietly returned the Sioux regalia to the Oglala Lakota people of South Dakota. Other former costumes made by non-Indians are stored in a university museum.

The controversy over Chief Illiniwek's presence and role on campus has faded, said Robin Kaler, associate chancellor for public affairs.

"It's getting to where it's not part of the tradition of our current students," she said. "But we certainly have many alumni for whom it's still dear."

BISON

Continued from Page 1

> **"If I was the boss, I would say there wouldn't be a buffalo come into the state of Montana until the federal government can clean up the brucellosis in the buffalo herd," said Bill Hoppe, who runs a small herd of cattle near Corwin Springs.**

agreed to pay more than $3 million to establish a bison travel corridor through the Royal Teton Ranch, a sprawling property just north of Yellowstone owned by the Church Universal and Triumphant.

Electrified fencing now lines the dirt road that passes through the ranch – a reminder that the newfound tolerance for bison in Montana has its limits. Critics dubbed the route the "corridor to nowhere" because bison that attempt to migrate much farther will be turned back or killed.

One bison advocate watching Jan. 19's herding operation warned that it would establish a scent trail other bison could follow to their doom.

"You can't treat bison like livestock. This is a wild animal and they've set up a livestock operation," said Stephany Seay with the Buffalo Field Campaign.

To keep close tabs on the animals, they received ear tags, radio collars and, for females, tracking devices implanted in their vaginas in case they abort their young. The disease some bison carry – brucellosis – can cause animals to prematurely abort. No bison-to-cattle transmissions have been recorded.

Prior to European settlement an estimated 60 million bison roamed North America, from Canada to northern Mexico. They were hunted to near-extinction by the end of the 19th century, with only about 300 survivors remaining.

Yellowstone was the first place the species was restored in significant numbers. But as the herd rebounded, fears over the disease brucellosis grew more acute. Since the 1980s almost all bison that attempted to leave the park in search of food at lower elevations were killed, or hazed back into the park.

A 2000 agreement committed federal and state officials to pursue more room for the animals to roam in Montana. But its successes have been few and 3,800 bison have since been killed. In the last several years, the number of cattle that graze around Yellowstone has been sharply reduced.

Hundreds of bison now regularly winter just west of the park. And there are tentative plans to relocate onto a state wildlife management area several dozen disease-free bison that have spent the last several years in quarantine.

A prior effort to relocate those quarantined bison ended in what many considered failure, after Montana officials declined to offer any state land for the animals and turned down proposals from several American Indian tribes.

The first group of quarantined bison were eventually placed north of Bozeman on a ranch owned by media mogul Ted Turner, who accepted them in exchange for a pledge that he could keep the animals' offspring to supplement his large private herd.

Opposition to relocating more bison runs strong within the state's ranching industry. On Jan. 20, state lawmakers were scheduled to consider a bill to prohibit bison from being relocated inside Montana other than onto the National Bison Range in the northwest part of the state. The proposed prohibition does not appear to be retroactive, but if it passes could potentially block future bison moves through the Royal Teton Ranch.

"If I was the boss, I would say there wouldn't be a buffalo come into the state of Montana until the federal government can clean up the brucellosis in the buffalo herd," said Bill Hoppe, who runs a small herd of cattle near Corwin Springs.

But Mark Pearson with the Greater Yellowstone Coalition, a conservation group, said he remained hopeful that attitudes are changing.

"It's important for the state of Montana to finally step up to the plate here and accept some of the responsibility for these bison," he said.

CUTS

Continued from Page 1

ers, and cutting the federal work force by 15 percent through attrition.

"The pledge, the $100 billion, is simply a start," freshman Rep. Mick Mulvaney, R-S.C., said. "We want more. We will be looking for ways to cut the deficit and the debt more than is in the pledge."

Senior Republicans on the House Appropriations Committee, meanwhile, were working on the already difficult task of fulfilling the party's original promise to take most domestic agencies other than the Homeland Security and Veteran Affairs departments down to their 2008 spending levels. That would require cutting their operating budgets an average 18 percent, or about $84 billion, from last year's budget.

"These are not going to be easy cuts," House Appropriations Committee Chairman Harold Rogers, R-Ky., said.

While conservatives are pressing for deeper cuts, appropriators are looking to protect the budgets for agencies such as NASA, the FBI and the Indian Health Service.

"I suspect what they're going to do is give us a number to hit – that we have to reduce our budget by X number of dollars," said Rep. Mike Simpson, R-Idaho, who will chair the panel responsible for the Interior Department, Indian health care and the Environmental Protection Agency. "And then some areas will see larger cuts, and some areas we'll be able to protect to some degree."

Simpson cited the Bureau of Indian Affairs and the Indian Health Service as programs he wants to try to protect.

Conservatives have already balked at their senior colleagues' plan. On Jan. 19, tea party favorite Rep. Tim Scott, R-S.C., successfully removed language promising a "transition" to 2008 levels from a symbolic resolution affirming the campaign promise and scheduled for a House vote hours before President Barack Obama's State of the Union speech to Congress next Jan. 18.

Scott's move was in keeping with demands by freshmen and conservatives to adhere to the $100 billion promise even though the fiscal year is well under way. Meeting that goal would require large-scale layoffs of federal workers.

The White House warned that immediate cuts of that magnitude would measure about one-third of the budgets of most Cabinet departments. The cuts could force almost 400,000 children from Head Start, reduce the size of Pell Grants for low-income students by an average $1,000, and force the Justice Department to furlough 4,000 FBI agents and 900 U.S. marshals.

There's no stomach in the Democratic-controlled Senate for cuts even remotely approaching those sought by House Republicans. In fact, Senate Democrats may have the upper hand simply by passing stopgap bills at current spending levels, which they could deliver to the GOP-dominated House as a take-it-or-leave-it proposition. A rebuke by the House of such legislation could spark a shutdown of the government.

GOP leaders say their goal is cutting spending and not shutting down the government. A partial shutdown in 1995 and 1996 hurt congressional Republicans politically and bolstered Democratic President Bill Clinton.

Also Jan. 20, Republicans announced that the House will vote next week on abolishing the system of financing presidential candidates and national conventions with federal matching funds, a measure that would save $520 million over a decade if passed and signed into law.

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COMMENTARY

Freedom of the press not exactly alive in Indian Country

Notes from Indian Country

TIM GIAGO
(Nanwica Kciji)
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Ray Halbritter, Publisher and CEO of Indian Country Today weekly newspaper announced recently that the newspaper will become a weekly magazine to be called This Week from Indian Country Today. Let me give you a brief history of Indian Country Today as I know it.

The Oneida Nation has owned Indian Country Today going on 13 years. I founded ICT and owned it for 18 years prior to selling the paper to them. ICT was born on the Pine Ridge Reservation in 1981 as The Lakota Times. As the newspaper grew into a national paper a contest was held within the paper looking for a new name to be more expressive of its now national stature. Lakota Times managing editor Avis Little Eagle won the contest by naming the paper Indian Country Today.

ICT was born and raised in Lakota country. Its founder was Lakota, not Oneida, but on its website you will see that Halbritter has completely erased the history of the great and wonderful years when ICT thrived among the Lakota people.

Indian Country Today has a rich history generated from its humble beginnings in a former beauty parlor on the main street of Pine Ridge Village. My then wife Doris, our business manager, my lifetime friends Melvin "Dickey" Brewer, our first ad salesman, and his former wife Alma, Brother Scotty a member of the Marist Brothers, our photographer and darkroom specialist, and Mary Irving, our first typesetter, made up the team that cleaned up the old beauty parlor, converted the hair washing sinks to layout and design tables, changed an old closet into a darkroom, and set up our brand new Compugraphic Machine and cranked out the first issue of the Lakota Times and took it to the printer in Chadron, Nebraska on July 1, 1981.

We started the newspaper because we wanted a vehicle that would report on the everyday activities of the people of the Pine Ridge Reservation. We wanted a paper that was not afraid to report the truth. And above all, we wanted a paper that did not censor any writer, whether in a letter or in a column, that we did not agree with. And in the 18 years I owned the Lakota Times/Indian Country Today, we followed that golden rule.

In the 13 years Ray Halbritter has owned Indian Country Today, the newspaper has never published a letter, a column or a news report that was critical of him, the Nation, or the newspaper. And that my friend, is known in the newspaper business as censorship.

As a newspaper man, I applaud the direction Indian Country Today is taking. Any kind of growth in this industry is laudable. But the newspaper I founded in 1981 and sold in 1998 to the Oneida Nation, had the opportunity, nay the obligation, to continue the tenets held sacred by us, of freedom of the press and freedom of expression and they it not.

How do I know this? As the former editor I began to receive letters shortly after I sold it, letters and emails that continue to come to me even today from Native Americans who were angry that letters and columns they wrote to ICT critical of Halbritter and of the newspaper, were never published.

I am recognized as a fair Indian Country columnist, but not a single column of mine has ever appeared in Indian Country Today since December of 1998, the month I sold it to ICT. As the former editor of ICT and now the editor of Native Sun News, I had a philosophy: I didn't give a hoot whether I liked or despised a Native columnist or letter writer; if their writing was pertinent to the issues of today, I published it. If I got a letter calling me an S.O.B. and my newspaper a good bottom liner for the birdcage, I published it.

And that is what is important in a newspaper and if ICT is now to become a magazine, Halbritter should initiate a policy of freedom of the press and freedom of expression as a basic part of its new role in the media.

Native American readers are not stupid and they recognize censorship when they don't see it. According to a former ICT employee, Halbritter and staff trashed 18 years of the Lakota Times and the early Indian Country Today rather than keep them as archival referrals. The first 18 years of a truly great Indian newspaper went to the dumpster.

As we move further into the 21st century, perhaps newspapers and even magazines will become irrelevant, but the basic traditions of freedom of the press and freedom of expression should remain as the guidelines of any form of media that may emerge.

Tim Giago

I look forward to reading the first edition of This Week from Indian Country, but in the back of my mind I will always wonder how many Native writers were censored before the magazine went to press.

(Tim Giago, an Oglala Lakota, is the editor and publisher of Native Sun News. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985. He was the first Native American ever inducted into the South Dakota Newspaper Hall of Fame. He can be reached at editor@nsweekly.com)

Aug. 21, 1935-Dec. 19, 2010: Helen Scheirbeck was a giant

Around the Campfire

DR. DEAN CHAVERS
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When I was a boy I never knew Dr. Helen Maynor Scheirbeck. But I knew her daddy, Mr. Lacy Maynor, and went to school in the same class with her sister Patsy. I knew her baby sister Frankie and her other sister Olivia. But when Helen and I met in the early 1970s, we hit it off right away.

She had called me on Alcatraz when we took it over. Lew Barton was the first Lumbee I heard from, and Helen was the second. Dr. Ruth Woods was the third, and she came out to Alcatraz to visit. All three of them were very excited about the Alcatraz occupation, which has led to many positive things for Indian people.

Both Mr. Lacy and Dr. Helen were leaders in the Indian community. Both made huge contributions, but Helen went way beyond everybody. Helen got half a dozen major pieces of legislation passed in Congress, some with little help from Indian Country.

Mr. Lacy Maynor was one of the early Lumbee leaders who attended the National Congress of American Indians (NCAI) meetings. He understood the value of reaching out to other tribes and making friends with them. That has been one of my themes for the past 40 years. We don't need to make any enemies of any Indians; we need their friendship and support. The past 30 years have proved the wisdom of this approach. But Mr. Lacy knew it way back in the 1940s. He paid his own way to attend NCAI meetings. And he would be the only Lumbee Indian there.

He started life as a schoolteacher. But when I got old enough to know him, he had become a barber in Pembroke. His shop was right on Main Street. And his house was right across from the Methodist Church, where it still is.

He knew my family and knew I was having a hard time as a teenager. But he never let on. When he would cut my hair he would always talk to me as if we were long-time friends. He would ask about my grandpa Purcell and my grandma Jessie, and about how Momma was doing, and how Daddy was doing in the VA hospital in Fayetteville. He was a gentle, cultured man, and he and Miss Sally raised a wonderful family.

He ran for judge in Maxton, and became the second Lumbee ever elected to that position. Mr. Early Bullard was the first one, and he hired Mr. Lacy as his assistant. When Mr. Early quit after two terms, Mr. Lacy ran and won. It is ironic that he ended up being the judge who sentenced that infamous Catfish Cole to a year in prison. Catfish's hateful KKK meeting at Hayes Pond near Maxton in 1958 ended in disaster when his 50 racists were surrounded by 500 mad Lumbees, who ran them off. Catfish left his car there, and someone else had to drive his wife home.

Mr. Lacy came from a family of leaders himself. His sister Vera Lowery was one of the founders of the Lumbee Regional Development Association (LRDA). Her husband Elmer Lowery was the principal of Pembroke High School for decades. Mr. Lacy's other sister Fanny Lowery was a schoolteacher who married the first Indian truancy officer, Zeb Lowery. Their son Dennis became a wealthy and successful businessman in Charlotte. Their son Jack is a well-known lawyer in Tennessee and has been mayor of his city. He is also one of the founding board members of the huge restaurant chain Cracker Barrel. Their other son Gene was a successful minister in Richmond, Virginia for years.

"Daddy told me I should have a life of service," Helen told me 30 years ago. "He said he would sacrifice for me to go off and get a good education. So I have tried to live up to his expectations."

"I knew I was going to help Indians," she told Venita Jenkins of the Fayetteville Observer in an interview in 2009, "because that's what Daddy said I was going to do. In August I will be 74, and I wonder if I have done what Daddy wanted me to do."

Helen left Pembroke before she finished high school. Mr. Lacy sent her off to prep school in Newport, PA at the age of ten. "We didn't have a high school at that time," she told Ms. Jenkins. "The school only went through the tenth grade."

From there she went to Berea College in Kentucky, where she finished in 1957. Berea was the first college in the South to be racially integrated. It also still offers a tuition-free education to its students. Her degree was in History and Political Science. And then she went to work, which she continued doing for 50 years.

She is one of only two people I have ever discouraged from getting their doctorate. There was a good reason; she was already way past a doctorate. Helen ignored me, quit her job, and went to VPI to earn her doctorate in Educational Administration. She got it in 1993, over a quarter of a century after she got her BA. Not many people do that.

Let's remember Helen for the many positions she held over the past 53 years:

- Intern, National Congress of American Indians, 1958-62
- Staff member, U. S. Senate Subcommittee on Constitutional Rights, 1962-68
- Director, Office of Indian Affairs, U. S. Office of Education, 1968-73
- Director, American Indian Nations, Save the Children Federation, 1973-75
- American Indian Policy Review Commission, 1975-77
- Chairperson, Indian Education Task Force under President Carter, 1977-1980
- Program Director, National Commission on the Rights of the Child
- Founding Director, North Carolina Indian Cultural Center, 1988-91
- National Director, Indian Head Start, 1991-94
- Director, Senior Advisor for Museum Programs and Scholarly Research, National Museum of the American Indian, 2000-2007

And don't forget some of the things that Helen helped to accomplish:

- Convener, Capitol Conference on Poverty, 1962
- Passage of the Indian Civil Rights Act, with the approval and blessing of Sen. Sam Ervin, 1968, after six years of effort
- Founding Board of Directors, National Indian Education Association, 1968
- Co-founder, Coalition of Indian Controlled School Boards, 1972
- Passing the Indian Education Act of 1972
- Passing the Tribally Controlled Community College Act of 1978
- Founding Board Member, National Museum of the American Indian, 1987
- The Native American Languages Act, 1990

We lost Helen this past December. There won't be many giants of her size to come along.

Dean Chavers, Ph.D., is the Director of Catching the Dream, a national scholarship and school improvement program for American Indians, located in Albuquerque. His address is CTD-4DeanChavers@aol.com. His latest book is "Racism in Indian Country," published by Peter Lang.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.

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EMPLOYMENT / HELP WANTED

Otoe-Missouria Tribe

Executive Director

Summary:
The Executive Director provides direct administrative management support for the Otoe-Missouria Tribal Council and is the Administrator in charge of the Otoe-Missouria Tribal Operations. The Executive Director is responsible for planning, organizing, and implementing Tribal goals and objectives to include service programs and priorities established by the Tribal Council. The Executive Director also acts as a liaison between Staff and the Tribal Council. The Executive Director ensures all program reports are submitted to the funding agency in accordance with the terms and conditions the grant contract.

Minimum Qualifications:
Bachelor's Degree in Public Administration, Management or related degree and five (5) years experience is required. Must have grants and contracts experience.

Preferred Qualifications:
Master's Degree in Public Administration, Business Administration, Management or related field and five (5) years of related experience.

The Otoe-Missouria Tribe is an equal Opportunity Employer. Native American preference will be observed. All appointments are subject to drug screening and background checks.

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Events

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204
Email: nnyc@ihcrc.org

EVERY TUESDAY
"Tuesdays with Duane & Daria: An Elders Exercise / Language Class" at Sapulpa Creek Indian Community Center 12:45 pm. Work out and learn Creek! Language class to immediately follow workout. To register, call Daria (918) 732-7646.

1ST TUESDAY
Cherokee Basket Weavers Association at the Unitarian Universalist Congregation, Tahlequah, Okla.
Phone: (918) 456-7787
Monthly meetings are at 6 p.m. the first Tuesday, but if it is a holiday it's on the second Tuesday.

2ND TUESDAY
Cherokee Artists Association at 202 E. 5th Street, Tahlequah, Okla.
Phone: (918) 458-0008
Web site:
www.cherokeeartistsassociation.org
The CAA meets at 6 p.m.

4TH THURSDAY
American Indian Chamber of Commerce of Oklahoma – Eastern Chapter monthly luncheon at Bacone College, Muskogee, Okla. Phone: (918) 230-3759
The lunch begins at 11:30 a.m. at Benjamin Wacoche Hall. Please RSVP one week ahead of time.

THROUGH FEB. 28
Here Comes Sayn-Day Exhibit at Kiowa Museum, Carnegie, Okla. Info call 580-654-2300 Ext. 370

THROUGH APRIL 30
Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more info.

JANUARY 29
Annual Miami Nation Winter Gathering & Indian Art Market at Ottawa / Peoria Community Building Located behind the Miami Indian Health Center) 2 blocks North of the intersection of Hwy 10 and 69A, Miami - 10:00 AM - ? P. M. - Gourd Dance 2:00 P. M., Stomp Dance 8:00 P.M. Barbara Mullin at the Miami Tribal Office — 918-542-1445 for more information.

FEBRUARY 3
Muscogee (Creek) Nation High School Challenge Bowl at Trinity Baptist Church, 830 West Ozark Street, Morris, Okla. For more information contact Joe Martel at (918) 732-7841

FEBRUARY 10
Muscogee (Creek) Nation Middle School Challenge Bowl at Trinity Baptist Church, 830 West Ozark Street, Morris, Okla. For more information contact Joe Martel at (918) 732-7841

FEBRUARY 12
Seminole Nation Color Guard Powwow at Saint Gregory's College, Shawnee, Okla. Gourd Dancing 1pm-5pm and from 6-7pm. Grand Entry and contests start at 7pm. For more information call Alex Fish 405-501-1838.

FEBRUARY 12
Welcome Home/Victory Powwow for Elijah Nells, Cheyenne/Arapaho/Navajo, US Army Ranger, three tours of duty, Iraq and Afghanistan. Gourd Dancing 2-5pm. Grand Entry at 7:30pm. Adult Contests, Special Contest. Sequoyah High School Gym, Tahlequah. Info call James, 918-841-1092.

FEBRUARY 12
Indian Fellowship Baptist Church Valentines Celebration at 2pm. 6130 So. 58th W. Ave, Oakhurst, Okla. Devotion, eats, games & dancing.

FEBRUARY 16
Sequoyah Schools Open House 9:30 – 11:30 a.m., at Sequoyah Schools' The Place Where They Play. All area eighth grade students who are interested in applying to come to Sequoyah as freshman are invited to attend. To register your child, contact Tera Shows at 918-453-5542 or by email at tshows@cherokee.org by Feb. 1.

FEBRUARY 17
Muscogee (Creek) Nation Elementary School Challenge Bowl at Trinity Baptist Church, 830 West Ozark Street, Morris, Okla. For more information contact Joe Martel at (918) 732-7841

FEBRUARY 19
2011 Otoe Missouria Encampment Committee Benefit at Otoe Missouria Cultural Building, 8151 S. HWY 177, Red Rock. Gourd Dance: 2:00 p.m. Info contact Hank Childs at (580) 402-4914 or Earl Plumley at (405) 598-0636

MARCH 5
Western Heights Native American Student Association Powwow, Western Heights Public Schools, 8401 S.W. 44th St.
Oklahoma City, 2:00 p.m. - 11:30 p.m. For more information contact Cathie Parker at (405) 350-3428 or catherine.j.parker@westernheights.k12.ok.us

MARCH 5
Lance Allrunner Memorial Pow-Wow at Watchetaker Hall, Comanche Nation Tribal Complex
(8 miles north of Lawton on I-44 or Highway 281). Gourd Dancing - 2:00 p.m. For more information contact Darrell Wildcat at cwild-3cat@yahoo.com

MARCH 12
2010 OKC Princess Honor Dance at Heart of Oklahoma Expo Center, 1700 W. Independence, Shawnee. Gourd Dancing - 1:30 p.m. and Grand Entry - 7:00 p.m. Information: Shirley Wapskineh at (405) 632-5227 or swapskineh@sbcglobal.net

MARCH 18
2011 Miss, Jr. Miss & Little Miss Indian Oklahoma City competition and performance, Destiny Christian Center, 3801 SE 29th St.
- DelCity, Okla. For More Information Contact Shirley Wapskineh 405-632-5227
swapskineh@sbcglobal.net

MARCH 26
Comanche Nation Princesses Sorority Annual Celebration at Watchetaker Hall, Comanche Nation Complex, Lawton. Split Program - 2:00 p.m. - 11:30 p.m.; Grand Entry - 7:00 p.m.
For more information: Ida Lura Asah Jones at (405) 249-9087.

MARCH 26
Indian Fellowship Baptist Church Indian Taco Sale 11a.m.-3p.m. & Arts & Crafts 9a.m. - 3p.m. Contact Mary Kelly 918-636-8394 for booth or any further information on church events.

APRIL 9
Oklahoma City University 5th Annual Spring Contest Pow-Wow at Oklahoma City University, 2501 North Blackwelder Avenue, Oklahoma City. For more information: Lindsey Factor at lfactor.stu@my.okcu.edu or the Multicultural Students Affairs Office at (405) 208-5750.

Email your powwow or other event info to: Lisa@nativetimes.com.

Name, date, time, place and contact information is free.

Advertise your powwow in the Oklahoma Native Times Powwow issues. Spring powwow preview issue deadline is February 15. Summer Powwow Guide early deadline is April 15. Call Lisa: 918-508-7838

Rosetta Stone produces Inupiaq language software

KYLE HOPKINS
Anchorage Daily News

ANCHORAGE, Alaska (AP) – And now an Inupiaq language lesson.

Qaqasauraq. Noun. The modern Inupiaq term for a computer. Loosely translated, it means "little brain."

Ready to learn more? Fire up the qaqasauraq for the latest of three new computer programs designed to teach variations of the fading Alaska Native language.

The North Slope Borough and Rosetta Stone software company plan to unveil a program this spring specially designed to teach the North Slope Inupiaq dialect, using photos and voices of Inupiaq people recorded in Barrow.

There are as few as 1,500 fluent speakers of Inupiaq in Alaska, estimates Fairbanks linguist Michael Krauss. Once, it was the primary language of the northern and northwest regions of the state.

Barrow-born Edna MacLean, a former Inupiaq professor for the University of Alaska Fairbanks, spent two years working on the Inupiaq program. She translated thousands of words and phrases from English to the North Slope Inupiaq dialect of the Inuit language.

The job is nearly done. Soon the program will be available to schools and households. Just in time for Inupiaq language experts like MacLean, 66.

"A lot of us speakers are getting older, but we sure would like our children and grandchildren to have access to something like this," she said.

Like many Alaska Natives who came of age in earlier generations, MacLean was punished in school for speaking her language.

"I yelled something in Inupiaq at the girl in front of me, and (my third-grade teacher) came over and pulled my ear," she recalled.

Today, the ability to speak indigenous languages is a prized skill.

MacLean's son, Andrew, wrote and directed an Inupiaq-language movie in Barrow that he later adapted into a feature film that will screen at the Sundance Film Festival later this month.

In Kotzebue, where the NANA Regional Corp. has completed regional Inupiaq dialect teaching programs in partnership with Rosetta Stone, a private Inupiaq immersion school offers classes to students as young as 3.

Overall, Inupiaq is healthier than most traditional of the 20 Alaska Native languages. Eyak is extinct. Only Inupiaq and Central Yup'ik – the native language of much of Southwestern Alaska – are still spoken fluently by more than 1,000 people, Krauss estimates.

The only way to keep languages alive is to teach them to children. And in many cases, Inupiaq is disappearing from homes as new parents raise kids in English-only households.

"The language is in danger of becoming extinct after maybe one or two generations," MacLean said.

Arlington, Va.-based Rosetta Stone sells computer software that teaches more than 30 languages, from Arabic to Vietnamese, by showing people pictures, giving examples of proper speech and rating users on their pronunciation. Like an immersion school, students see and hear only the language they're learning.

American Indian groups looking to revive their languages began approaching the company for help in 1999. By 2004, Rosetta Stone had set up an endangered-language program to partner with groups around the world, said Marion Bittinger, manager of the program.

There's now software for learning Navajo, Mohawk and Inuttitut, an Inuit language spoken in Canada.

Among the two most recent additions are a pair of Alaska Inupiaq dialects – one for the coastal Kotzebue region, completed in 2007, and another inland dialect spoken in villages such as Kobuk and Selawik that was finished in 2010.

The company doesn't sell the endangered language programs itself. Typically, the software is instead distributed by its partners. In Alaska that means the Aqqaluk Trust, a nonprofit foundation NANA created, and the North Slope Borough.

"Most typically, the highest priority is to get the software into the schools for use by teachers," Bittinger said.

NANA has ordered thousands of copies of the Inupiaq Rosetta Stone programs involving the two Northwest Alaska dialects, and began sending free copies to the households of shareholders last year.

The company has already shipped more than 800 free copies to shareholder families, some by mail, some simply flown as freight on Bush planes to Inupiaq villages, said Hans Schaeffer of the Aqqaluk Trust in Kotzebue.

People and organizations bought more than 150 at $195 each, he said.

A 30-year-old Inupiaq whose family is from Kobuk and Kotzebue, Schaeffer said he's tried the software himself. As with the software for the North Slope dialect, the Northwest Alaska Inupiaq programs use photos of modern Inupiat and nearby places to teach the language.

"There are a lot of faces that I did recognize," Schaeffer said. "So when they come out with a word for like 'daughter,' there's a picture of a gal that I went to high school with."

NANA hopes the software raises Inupiaq comprehension rates in the region, where a 2005 survey found that only 14 percent of residents were fluent. According to the Aqqaluk Trust, the survey found that those who did speak the language were mostly 65 or older.

When the software for the North Slope Inupiaq dialect ships, one of the voices users will hear is the rich, slow timbre of former Barrow whaling captain and Inupiaq language professor James Nageak.

Nageak, 70, now lives in Anaktuvuk Pass, where he auditioned for the job over the phone. Soon he was on his way to Barrow for a week of hours-long recording sessions.

Although there are three separate teaching programs for Inupiaq, speakers of one dialect shouldn't have much trouble understanding another. To Nageak, who grew up in Kaktovik, for example, someone speaking the Kobuk flavor of Inupiaq has a slight Southern drawl.

"It's just like if you're from Boston and you meet somebody from, let's say, New Orleans," he said.

Rosetta Stone expects the North Slope dialect software to be finished in a month or two. Certainly by spring, Bittinger said.

Exactly how it will be distributed – including options for buying the software – remain to be decided, said K.C. Miller, a project manager at the borough's Inupiat History Language and Culture division.

As of 2008, the project was expected to cost more than $500,000, with about $370,000 paid through a donation from Shell Oil, she said

MacLean expects the program to be distributed throughout the North Slope Borough.

Krauss, a former director of the Alaska Native Language Center, said the Rosetta Stone software is the best of its kind that he knows of, but it's not magic.

Students still need to have conversations with other people to learn to fluently and easily speak a language.

"Nothing can replace another human being," Krauss said.

But can an adult who did not grow up speaking or hearing Inupiaq expect to ever become fluent in the Eskimo language?

Krauss believes so.

"Everybody can learn a first language, and that goes likewise for a second language, depending on the personality and the situation," he said.

One of the first people to buy a CD teaching the Inupiaq coastal dialect in Kotzebue was a woman from out of town, working at the local college campus, said Leland Barger a department director for the Aqqaluk Trust.

A week after buying the software, the woman stopped by his office, he said.

How is your day going, she asked in Inupiaq.

"I told her in Eskimo, 'It's 8:15 in the morning, and the day's just starting. So far so good,'" he said.

Native American Veterans Memorial Initiative

WASHINGTON – Seminole Tribe of Florida Chairman Mitchell Cypress Jan. 12 called on Tribal leaders, all military veterans and individuals around the globe, to join him in supporting the Native American Veterans Memorial Initiative. The recently announced Initiative will honor Native Americans who have served in all branches of the Armed Forces of the United States of America, including Native Americans who have served in World War I, World War II, the Korean War, the Vietnam War, the Gulf War and the current conflicts in Iraq and Afghanistan.

A Vietnam-era veteran of the U.S. Army, Chairman Cypress is seeking the support and involvement of all veterans in order to make the strongest possible case for recognition of Native American veterans. Chairman Cypress said, "This effort will include lobbying and public relations programs to impact key individuals, including U.S. Senators and Representatives, their staffs, officials within the Obama Administration, and members of the National Capital Planning Commission, the governmental entity that oversees the design and placement of memorials in Washington, D.C."

"As Native Americans, we have served in every branch of the military, and we would like the same honor and acknowledgment as our other military brothers," Chairman Cypress exclaimed.

Chairman Cypress noted he would like to see a fourth soldier, a Native American, added to the three soldier likenesses that are part of the Vietnam Veterans Memorial on the National Mall. "We were there during the conflicts, fighting for our country as Native Americans," said Chairman Cypress. "When we look at the beautiful statue that depicts true and brave warriors, we wonder why we were not included. We were there, too."

For more information or to offer support, visit online at thenavmi.com.

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Several Choctaw Nation employees set to deploy to Afghanistan

LARISSA COPELAND
Choctaw Nation of Oklahoma

DURANT, Okla. – The staff of Choctaw Nation's Veterans Advocacy Program doesn't just "talk the talk" when it comes to understanding and meeting the needs of veterans they assist on a daily basis. They also "walk the walk." They've been in the same shoes, or in this case the same boots, as the veterans in their program. And soon, the three men who make up the staff in this department, Kelly McKaughan, Brent Oakes and John Lance, will be packing up those boots for a deployment overseas.

McKaughan, director over the program, along with Oakes and Lance, are all members of the Oklahoma Army National Guard's (OKARNG) 45th Infantry Brigade Combat Team (IBCT). The Brigade is currently on alert for a year-long deployment to Afghanistan in support of Operation Enduring Freedom. They are set to deploy early this year.

The CN Veteran's Advocacy program was created in 2005 to assist Native American veterans with filing claims for the benefits to which they are entitled. They do this by establishing contacts with the Veterans Administration, helping to file claim forms, and answering any questions the veterans may have in the process. They also aid in obtaining copies of necessary documents such as medical and military personnel records.

"The men who work in the Veteran's Advocacy program at the Choctaw Nation have great pride in the job they do, assisting veterans and soldiers. This program has not only helped hundreds with government paperwork, they also send care packages to the members of the military who are serving our country in war zones today," said Chief Gregory E. Pyle. "If there is something special a soldier in Afghanistan or Iraq wants or needs, our advocate here in the tribal office will make a tremendous effort to get that item mailed to them as soon as possible."

Oakes explained further how being service members themselves has helped them do their job more efficiently. "When this department started up, Chief Pyle's vision was to have a 'one-stop shop' to assist our veterans," he said. "The fact that we all are in the military as well is an advantage because it makes it easier to relate to the veterans we're serving and understand the issues they may be facing. There's a kinship we share," he continued.

That kinship translates into smooth operations and likely a smooth transition as they hand off the responsibility to a recently added staff member, Jason Burwick, also a member of the OKARNG. The operations within the department will still go on while the three men are deployed, but the logistics will be just slightly modified until they return next year. Burwick will take on the duties for the department with the aid of staff members from the Choctaw STAR (Success Through Academic Recognition) program.

John Jackson, executive director over the program, says the men will leave big shoes to fill but is certain Burwick will have no problem meeting the challenge.

"Obviously, it'll be difficult for one person to step in and fill the shoes of these guys," said Jackson. "It would be unrealistic to bring in someone who has not had their experience and knowledge and just expect him to pick up where they left off. But I'm confident Jason (Burwick), with the assistance of the STAR staff, will do a great job and the department will continue to make the Choctaw Nation proud."

And by knowing they're leaving their jobs in good hands the men can focus on what matters most to them – their families.

The three men, all married with children, know that leaving their families for a year will be a difficult undertaking, but realize it is just one of the burdens they unselfishly take on as citizen-soldiers.

CHOCTAW NATION PHOTO

Choctaw Chief Gregory E. Pyle met with several of the deploying employees recently. Chief Pyle, third from right, presents the men with a Choctaw flag to carry with them overseas. Accepting the flag are Chris Ribera, left, Brent Oakes, John Lance, Tony Collins and Kelly McKaughan.

"This is just one of those things that we always knew was a possibility," said McKaughan, a married father of two, saying it's the nature of serving in the military.

Oakes echoed that sentiment, stating, "I'm excited about the experience, but I know it'll be hard to leave my family," referring to his wife and two children. "I know it [deploying] is just part of the territory though," he continued. "My wife has worked hard to prepare herself for me being away."

Lance, also a husband and father of two, says his family is also very supportive of him and being away from them will be the hardest part of this mission.

McKaughan, a Lieutenant Colonel assigned to the 45th IBCT headquarters in Oklahoma City as head of the Provost Marshal, volunteered to go on the deployment, which will be his second trip overseas. With nearly 25 years of service under his belt, he is a veteran of Operation Desert Storm, and has twice mobilized for stateside missions. He also served in Cuba.

The deployment will be the first for Oakes and Lance, both Specialists previously assigned to Camp Gruber as Military Police. Oakes has been in the OKARNG for three years and served four years of active duty in the U.S. Air Force. Lance has nine years of service with the OKARNG.

Along with McKaughan, Oakes and Lance, several other Choctaw Nation employees are also deploying to Afghanistan this year. Those employees are Chris Ribera from Performance Excellence (Tribal Complex); Jeremy Quinn from Tribal Security (CN Health Care Center in Talihina); John Michael Gruebele from CMDC (McAlester); Bradley Johnson from the Dietary Department (CN Health Care Center in Talihina); Duston Heflin and Steven Ensey from Gaming (Durant Casino Resort); and Kevin Rond Jr. and Tony Collins, both of Tribal Security (Durant Casino Resort.)

For many of them, this will be a case of "been there, done that." This will be the third deployment for Ribera, a logistics officer with the IBCT. He previously deployed to Iraq in 2007 and the Sinai Peninsula in 2003. Collins, an infantryman, will be deploying for a second time, his first being a year in Iraq in 2007. Heflin will be making his third trip overseas. The infantryman served in Afghanistan and Iraq. Johnson has deployed twice, first to Afghanistan in 2003, then Iraq in 2007.

Chief Pyle recognized their sacrifices when he met with several of the men recently. He also presented the group with a Choctaw flag to carry with them to Afghanistan.

He expressed his support and gratitude and made sure they knew they could turn to the Choctaw Nation while they're away.

"Thank you for the incredible sacrifice you are willing to make for all of us here at home," said Chief Pyle to those getting ready to deploy. "We honor you and respect you for the job you are taking on."

Additionally, the Choctaw Nation hosted a farewell reception for the soldiers at the Choctaw community center in Durant earlier this month to allow employees the chance to show their support and wish the men luck on their mission. The recurring theme throughout the reception was "family." Chief Pyle referred to all employees of the Choctaw Nation as a large extended family, one that takes care of one another. "You all are appreciated and loved," he said to those deploying. "The least we can do while you're all away is be here for your families," he told them.

That support puts many minds at ease.

"The Choctaw Nation has been 100 percent supportive," said Lance. "That makes this experience much easier."

So, with preparations in place for a smooth road ahead as they deploy, it's business as usual for these employees as they continue to serve tribal members until time for them to pack up their Army boots and serve the country.

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A FREE PUBLICATION

Inside this issue:
- **Lawsuit stalls bison slaughter**
- **Charges dismissed against Shelly**
- **'Apprentice' to address RES2011**

TODAY'S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

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Tribes ask for bigger share of ND oil tax

DALE WETZEL
Associated Press

BISMARCK, N.D. (AP) – North Dakota's Three Affiliated Tribes should get a larger share of tax collections from the reservation's oil production, which is needed to pay for road repairs and other consequences of oil development, the tribes' chairman said Feb. 4.

Tex Hall

"For lack of better words, it's almost like this could potentially overtake us," Tex Hall said during a hearing of the North Dakota Senate's Natural Resources Committee. "If we don't get on top of this, this can overtake us."

Hall asked committee members to support changes in a money allocation formula that would boost the tribe's oil tax collections by about $22.5 million during the next two years. The panel's chairman, Sen. Stanley Lyson, R-Williston, said the panel would review the legislation again Jan. 31.

The Fort Berthold Indian Reservation is at the center of an oil drilling boom in western North Dakota, as companies compete to extract oil from shale rock known as the Bakken formation.

Former Gov. John Hoeven and Hall's predecessor, Marcus Levings, signed an agreement in June 2008 that specifies how reservation production is regulated, and how oil tax collections were to be divided between the state and tribe.

Hoeven and Levings signed a permanent extension of the accord in January 2010. Its terms allow either the tribe or state to terminate the agreement with 30 days' notice.

It says the state of North Dakota gets 80 percent of tax collections from "fee land" on the Fort Berthold reservation, and 50 percent of the taxes from tribal trust lands.

Fee land is privately owned. Trust lands are held in trust by

See TAX *Continued on Page 4*

Grant energizes battle to stop Indian suicides

STEVE YOUNG
Argus Leader

SIOUX FALLS, S.D. (AP) – Morgan Pourier's wrists carry the scars of a child beaten down by bullying, trauma and family struggles on the Pine Ridge Indian Reservation.

Though just an eighth-grader at Wolf Creek School east of Pine Ridge, she already has courted death in a bottle of pills and the edge of a blade.

But the culture of death that often grips reservation life did not kill Morgan. If anything, it transformed her into an important voice of hope in the fight against suicide across Indian Country.

And now, a newly awarded $50,000 U.S. Department of Education grant could give her and other crusaders a helping hand as well.

The department's Office of Safe and Drug-Free Schools has awarded more than $27 million in Project School Emergency Response to Violence – or SERV – grants since 2001 to help school districts and higher-ed institutions respond to suicide and

See GRANT *Continued on Page 4*

CAIN BURDEAU / AP

In this Jan. 28, 2011 photo, Price Billiot stands on his fishing dock in the American Indian fishing village of Pointe-Aux-Chenes, La., where Billiot says he's surviving for now, thanks in part to $65,000 in emergency oil spill payments he received from BP PLC in June for his business losses. Even before oil began spewing into the Gulf of Mexico last spring, Louisiana's American Indian fishing villages were on the brink of collapse because of social change and the dramatic loss of coastal wetlands. Now, Indians who have known nothing but fishing all their lives find their futures tied to Kenneth Feinberg, the man handing out checks for billions of dollars of damage claims resulting from the spill.

Gulf oil spill still a mess for bayou Indians

CAIN BURDEAU
Associated Press

MONTEGUT, La. (AP) – Even before oil began spewing into the Gulf of Mexico last spring, Louisiana's American-Indian fishing villages were on the brink of collapse because of social change and the dramatic loss of coastal wetlands.

Now, Indians who've known nothing but fishing all their lives find their futures tied to the man handing out checks for damages, paid from a multibillion-dollar fund started after the April 20 Gulf spill.

Kenneth Feinberg, the fast-talking East Coast lawyer in charge of BP PLC's $20 billion compensation fund, met with them for the first time Jan. 28 on the back bayous of south Louisiana at a gymnasium in Montegut, about an hour and a half from New Orleans. Dozens of fishermen showed up in shrimp boots and work clothes, speaking a mixture of French and English.

They want Feinberg to compensate them not just for lost wages, but a way of life that relied on the bounty of the marshes and now is in jeopardy.

"The people have been independent for so long, a lot of them will go trawling, they'll bring an ice chest (of seafood) to maman, grandpa, auntie, the uncles and all that," said Thomas Dardar, the principal chief of the United Houma Nation, the largest Indian tribe with about 17,000 members.

"With the oil, how long will it last? Oil isn't like a hurricane," he said. "You can't just pick up after it's over. The Indians in Alaska after Exxon-Valdez tell us they've been dealing with the oil for 20 years."

Many tribes moved into the swamps to escape enslavement or forced banishment after Congress passed the 1830 Indian Removal Act.

Until the 1950s, most Indians lived in isolation, rarely interacting with whites. Old-timers recall barefoot children scampering into the woods to hide when the first cars rattled into their villages in the 1950s. Indian children were barred from schools until the 1960s and were called "sabines," a derogatory term.

There are about 20,000 American Indians in coastal Louisiana who trace their roots to Houma, Chitimacha, Choctaw and Biloxi tribes.

Tribal leaders say they're worried many members won't be compensated fairly, so they've brought on a New York City law firm to help the tribes navigate the difficult claims process.

All the paperwork and documentation isn't easy in these marshes, a place where some people can't read or write, where lawyers and taxes often are blurry concepts.

Take Price Billiot, 63, who runs a seafood dock in Pointe-Aux-Chenes, a dilapidated and water-bound town that stretches along a bayou in the tall marshes near Montegut.

He quit fourth grade to start working on a boat with his father, cleaning oysters. His wife has to help him with all the BP claims paperwork, he said – he can spell and read a bit, but not enough to handle it on his own.

"The white people didn't want me to go to school," he said. "We couldn't go to the school,

See SPILL *Continued on Page 3*

Easter Island - US reps write Chile about Rapa Nui

UCTP TAINO NEWS

Indigenous Rapanui Pia Tuki among those wounded in a violent attack by Chilean govt. forces on Easter Island.

AUDREY McAVOY
Associated Press

HONOLULU (AP) – U.S. Sen. Daniel Akaka of Hawaii and American Samoa's delegate to Congress sent a letter to the president of Chile, voicing their concern for Easter Island natives that the government has threatened to evict from a hotel on disputed land.

The Feb. 4 letter to Chilean President Sebastian Pinera asked for the removal of police patrolling the Hanga Roa Hotel, and for food, water, medicine and other provisions to be provided for those in the hotel.

Rapa Nui – or Easter Island – natives have been squatting in buildings on their ancestral properties since last year to assert claims to land they say was illegally taken from their families generations ago.

About 2,200 of the tiny island's 5,000 residents are Rapa Nui, and many of them feel squeezed out by the industry serving the 50,000 or so tourists who go there each year to see the Moai – huge stone heads carved by the Rapa Nui's ancestors.

Many Rapa Nui fear the Chilean government, which annexed the island in 1888, wants to turn the land into something like a theme park for the benefit of outsider companies whose profits flow offshore.

Akaka and the congressional delegate, Eni Faleomavaega, said they're worried an eviction at the hotel – which the government said it would carry out Feb. 1 – might result in injuries similar to those inflicted during earlier evictions.

They cited news reports saying peaceful protesters suffered fractures and head wounds after police fired buckshot pellets while evicting them from a public square on Dec. 29.

The lawmakers said several sources told them heavily armed police have surrounded the Hanga Roa Hotel, that the electricity has been cut off, and that those inside don't have food or medical care.

"We urge to you refrain from the use of disproportionate force in dealing with peaceful Rapa Nui protesters occupying their ancestral land on the entire island," they wrote.

Akaka and Faleomavaega, both Democrats, also wrote Secretary of State Hillary Clinton to express their concern.

"It is our hope that by taking a stand against Chile's current policy, the State Department will help to bring an end to this violence while advocating for the adoption of a peaceful and lasting solution," they said.

Slaughter on hold as park reviews lawsuit

Bison periodically attempt to migrate out of the park in search of food. But many end up in government-operated corrals under a controversial program meant to guard against the spread of the disease brucellosis to livestock.

MATTHEW BROWN
Associated Press

BILLINGS, Mont. (AP) – Federal officials halted plans Feb. 4 to ship bison to slaughter from Yellowstone National Park after saying they first had to review a court challenge filed by wildlife advocates.

Almost 400 of the animals were being held in corrals inside the park for testing to see if they have been exposed to the disease brucellosis.

Officials had planned to begin this week sending to slaughter those bison that test positive.

But environmental and American Indian groups are seeking a restraining order from a federal judge in Helena to block the shipments. No shipments are expected while the legal challenge is reviewed by the Park Service, Yellowstone spokesman Al Nash said.

Brucellosis can cause wildlife and livestock to prematurely abort their young. About half the park's bison carry the disease, although no bison-to-cattle transmissions have been recorded.

"Our plan at the moment is to continue testing and sorting these animals. We'll see what next week brings," Nash said.

Court filings indicate the government plans to respond to the request for a restraining order by Jan. 31. No hearings have been set. The case is before U.S. District Judge Charles Lovell.

The legal maneuvering comes as the park's iconic bison herds are suffering their worst winter in several years, with deep snows forcing many of the animals out of the park and a much-heralded initiative to expand where they can roam is on the verge of failure.

Park workers and state livestock agents have been trying for the last several weeks to halt the animals' exodus from the snow-packed park to lower elevations.

Bison periodically attempt to migrate out of the park in search of food. But many end up in government-operated corrals under a controversial program meant to guard against the spread of the disease brucellosis to livestock.

Christian Mackay, executive officer of the Montana Department of Livestock, said Feb. 4 that scheduling shipments of any captured bison is primarily a federal responsibility.

Through Feb. 4, 224 of the 368 captured bison had been tested. Seventy-six tests came back positive and 148 negative, park spokesman Al Nash said.

There is no guarantee the negative animals will be released. Holding them until spring in the corrals along the park border could prove impossible if bison keep pouring out of the park.

The corrals hold only about 400 animals.

Those involved in the legal challenge said the chance of livestock being infected by bison is too low to justify the death of so many bison – the largest wild land animals in North America.

"It doesn't make sense why they have such a lethal approach," said Tom Woodbury with the Western Watersheds Project, one of the plaintiffs in the case. "There are no cattle on public lands (adjacent to the park) this time of year. This seems to be more about population control than disease control."

Meanwhile, a $3.3 million initiative to give a small number of bison more to roam outside the park was down to a single animal.

It has been just two weeks since 25 of the burly animals were herded onto the Gallatin National Forest, where bison had been prohibited for decades. But some of them repeatedly left the 2,500-acre patch where they were supposed to spend the winter. One was shot after entering private property, and 23 were captured and shipped back to the park or returned there on their own.

Government officials said it was uncertain when or how they would attempt again to carve out new habitat for the species in Montana. The state's Democratic governor, Gov. Brian Schweitzer, suggested another batch of 25 bison could be herded from the park down to the forest land, but there were no immediate plans to do so.

Few cattle remain in the immediate vicinity of the park. Wildlife advocates said those conditions make it possible for government agencies to ease their restrictions on where bison can move.

But a spokesman for the Montana Stockgrowers Association said the livestock group is closely tracking the pending legal case and remains wary of any move to expand where bison can roam outside Yellowstone.

Jay Bodner, the association's director of natural resources, said cattle producers whose animals are infected with brucellosis can face economic losses if buyers are not willing to pay as much for their animals.

"Management actions still need to be taken," he said in reference to the government-sponsored capture and slaughter program.

In 2008, a record 1,600 bison were killed leaving the park, including more than 1,400 that were shipped to slaughter.

AP PHOTO / MATTHEW BROWN

Bison from Yellowstone National Park are herded down the Yellowstone River valley toward Cutler Meadow in the Gallatin National Forest, Jan. 19, Jan. 19, 2011. The bison are the first group in more than a century to be allowed into the area north of the park, rather than being captured and slaughtered in the name of disease prevention.

Legal Notice

Important information about the $3.4 billion Indian Trust Settlement

For current or former IIM account holders, Owners of land held in trust or restricted status, or their heirs

There is a proposed Settlement in *Cobell v. Salazar,* a class action lawsuit about individual Indian land held in trust by the federal government. This notice is just a summary. For details, call the toll-free number or visit the website listed below.

The lawsuit claims that the federal government violated its duties by (a) mismanaging trust funds/assets, (b) improperly accounting for those funds, and (c) mismanaging trust land/assets. The trust funds include money collected from farming and grazing leases, timber sales, mining, and oil and gas production from land owned by American Indians/Alaska Natives.

If you are included in the Settlement, your rights will be affected. To object to the Settlement, to comment on it, or to exclude yourself, you should get a detailed notice at www.IndianTrust.com or by calling 1-800-961-6109.

Can I get money?

There are two groups or "Classes" in the Settlement eligible for payment. Each Class includes individual IIM account holders or owners of land held in trust or restricted status who were alive on September 30, 2009.

Historical Accounting Class Members

- Had an open individual Indian Money account ("IIM") anytime between October 25, 1994 and September 30, 2009, **and**
- The account had at least one cash transaction.
- Includes estates of account holders who died as of September 30, 2009, if the IIM account was still open on that date.

Trust Administration Class Members

- Had an IIM account recorded in currently available data in federal government systems any time from approximately 1985 to September 30, 2009, **or**
- Owned trust land or land in restricted status as of September 30, 2009.
- Includes estates of landowners who died as of September 30, 2009 where the trust interests were in probate as of that date. This means you have asked a court to transfer ownership of the deceased landowner's property.

An individual may be included in one or both Classes.

What does the Settlement provide?

- A $1.5 billion fund to pay those included in the Classes.
- A $1.9 billion fund to buy small interests in trust or restricted land owned by many people.
- Up to $60 million to fund scholarships to improve access to higher education for Indian youth.
- A government commitment to reform the Indian trust management and accounting system.

How much can I get?

- Historical Accounting Class Members will each get $1,000.
- Trust Administration Class Members will get at least $500.
- If you own a small parcel of land with many other people, the federal government may ask you to sell it. You will be offered fair market value. If you sell your land it will be returned to tribal control.

If you believe you are a member of either Class and are not receiving IIM account statements, you will need to call the toll-free number or visit the website to register.

What are my other rights?

- If you wish to keep your right to sue the federal government about the claims in this Settlement, you must exclude yourself by **April 20, 2011**.
- If you stay in the Settlement you can object to or comment on it by **April 20, 2011**. The detailed notice explains how to exclude yourself or object/comment.

The U.S. District Court for the District of Columbia will hold a hearing on June 20, 2011, to consider whether to approve the Settlement. It will also consider a request for attorneys' fees, costs, and expenses in the amount of $99.9 million. However, Class Counsel has fee agreements that would pay them 14.75% of the funds created for the Classes, which could result in an award of $223 million. The Court may award more or less than these amounts based on controlling law. If approved, these payments and related costs will come out of the Settlement funds available for payment to Class Members.

If you wish, you or your own lawyer may ask to appear and speak at the hearing at your own cost. For more information, call or go to the website shown below or write to Indian Trust Settlement, P.O. Box 9577, Dublin, OH 43017-4877.

For more Information: 1-800-961-6109 www.IndianTrust.com

Charges dismissed against Navajo prez

COURTESY

President Ben Shelly

FELICIA FONSECA
Associated Press

FLAGSTAFF, Ariz. (AP) – Navajo President Ben Shelly has been cleared of fraud, conspiracy and theft charges stemming from an investigation of discretionary funding.

Crownpoint District Judge Irene Toledo in New Mexico agreed Feb. 2 to drop the charges against Shelly at the request of the prosecutor.

Shelly and prosecutor Alan Balaran previously agreed to settle the case and have Shelly repay all but $600 of the $8,850 he was accused of stealing from the tribal government.

Shelly had pleaded not guilty to the charges and maintains he is innocent. His attorney, Samuel Pete, said the president has committed to repaying the money through automatic payroll deductions and will help reform the rules on discretionary funding under a private agreement with Balaran.

"President Shelly felt that was the right thing and honorable thing to do," Pete said. "He knew that the laws, rules and regulations governing discretionary funding were vague and ambiguous."

Balaran said dismissing the charges was in the best interest of the Navajo people.

Shelly and Vice President Rex Lee Jim were among 78 former and current Tribal Council members who were charged last October with offenses including abuse of office, fraud and conspiracy. Balaran alleged that the defendants illegally received a combined $1.9 million in tribal funds.

Jim settled charges of theft and conspiracy against him before he was inaugurated last month. He is repaying $3,200 as part of a settlement agreement.

Shelly and Jim say they will work make the laws clear on discretionary spending that is intended for Navajos facing hardships, students who need money for school, burial assistance and other emergency situations. The defendants are accused of taking the money to benefit themselves and their families.

The $600 that Shelly won't repay was used to bury his mother.

The tribe's high court has placed a moratorium on discretionary spending until the laws are reformed.

Man tied to slain family held by immigration

JAMES MacPHERSON
Associated Press

BISMARCK, N.D. (AP) – A Somali man with a history of violent crime has been interviewed as "a person of interest" in the deaths of his daughter's mother and three others and is being held by U.S. immigration officials, authorities said Feb. 3.

Omar Mohamed Kalmio, 26, is the father of an infant girl found alive last week in the Minot apartment of 19-year-old Sabrina Zephier, who was found dead Feb. 4, Minot Police Chief Jeff Balentine told The Associated Press on Feb. 3. Sabrina Zephier's mother, Jolene Zephier, 38; brother, Dillon Zephier, 13; and Jolene Zephier's boyfriend, Jeremy Longie, 22, were found slain in nearby mobile home less than an hour later.

"We have interviewed (Kalmio), and he is a person of interest," Balentine said.

Shawn Neudauer, a spokesman for U.S. Immigration and Customs Enforcement, said Kalmio was arrested Feb. 1 in Minot for failing to abide by the terms of supervised release stemming from an assault charge. He declined to give details, citing privacy issues.

Minnesota court records show Kalmio was convicted in 2006 of second-degree assault with a dangerous weapon, a felony, and sentenced to one year and one day in prison with credit for 143 days served. Kalmio and a group of other Somali men attacked a man in Minneapolis in January 2006, and Kalmio stabbed him three times in the back with a knife, according to a criminal complaint in the case. The victim also was stabbed in the face and shoulder and suffered a collapsed lung and concussion.

That same year, Kalmio was convicted of theft and ordered to pay a fine. Court records show he lived in the Twin Cities suburb of Eagan when the crimes happened.

Minneapolis police said they have had no contact with Kalmio since 2006.

Kalmio had been ordered to report to immigration officials in Grand Forks last August but failed to do so, Neudauer said.

Kalmio, who was being held Feb. 3 in the Grand Forks jail, has been in the custody of immigration agents before. ICE issued a statement saying Kalmio was released from custody in May 2010 as a result of rules stemming from a 2001 U.S. Supreme Court decision.

That decision required a court review before immigrants convicted of certain crimes could be deported, a process that had been automatic before. The decision also said criminals with no country to accept them couldn't be jailed indefinitely.

Somalia has not had a functioning government since 1991.

ICE officials would not comment on whether they tried and failed to deport Kalmio, citing privacy rules.

Balentine said police intend to interview Kalmio again. He said Kalmio had been living in Minot but had been working in the northwest North Dakota city of Williston.

The Zephiers were members of South Dakota's Yankton Sioux Tribe. Officials have said they and Longie died after being shot. Their bodies were sent to Bismarck on Jan. 31 for autopsies, and police are waiting for the results, Balentine said.

He would not comment on a possible motive for the slayings.

Associated Press writer Amy Forliti in Minneapolis contributed to this report.

2 face charges in alleged fraud scheme

PIERRE, S.D. (AP) – A Maryland man and a Nevada woman are accused of an investment fraud scheme involving an American Indian tribe in South Dakota.

Attorney General Marty Jackley says 59-year-old Greg Long of Hanover, Md., and 54-year-old Alcinda Miller of Las Vegas allegedly misled investors about the legitimacy of a tribal charter to operate a credit union on the Yankton Sioux Reservation.

He says the two collected $370,000 from several investors. Long and Miller each face grand theft and forgery charges.

Long was arrested in Hanover and Miller in North Dakota. Telephone listings for the two could not immediately be found. It was not immediately clear if either had obtained an attorney.

SPILL

Continued from Page 1

Now it's nearly impossible to turn a profit for any seafood caught by people like Anthony Dardar, a 28-year-old fisherman in Pointe-Aux-Chenes who's trying to get back to fishing.

we couldn't go to the bar up the bayou."

With hurricane damage still to fix and business slow from the spill, he was gloomy about the future.

"Every year it gets worse. You can't make a living," he said as a rooster and peacock crowed in the grasses across the road. A fishing boat abandoned long ago sat rotting into the mud across the bayou. "When I was young you could make a good living."

For now, he's surviving, in part thanks to $65,000 in emergency payments BP gave him in June for his business losses. But Billiot said his company was worth $1 million a year and that he needed much more from BP to keep it going. Feinberg is now calculating long-term damage claims like one Billiot might file for potential future losses.

Feinberg told those at his first meeting with Indian tribes that he wanted to pay them claims for the value seafood and hunting plays in their everyday lives – so-called "subsistence claims."

"It's a claim that my lifestyle has been adversely impacted by my inability to any longer live off the resources that I hunt or catch," he said. "... What I could go hunt or fish I now have to go buy.

"Those claims should be paid."

Even if they're paid the spill has created even more uncertainty for people on the bayous, where life is a struggle. Families have been driven inland from their ancestral villages, battered by hurricanes and low seafood prices. And their coastal land is disappearing: About 2,300 square miles of marsh have converted to open water since the 1930s largely because of the Army Corps of Engineers' construction of levees in the Mississippi River delta and thousands of miles of canals dug by oil companies.

Now it's nearly impossible to turn a profit for any seafood caught by people like Anthony Dardar, a 28-year-old fisherman in Pointe-Aux-Chenes who's trying to get back to fishing. He'd just brought in a few sacks of oysters.

"We can't hardly move the oysters, we could hardly move the shrimp, it's hard to move the crabs," he said. "Now, they're finding all kind of freakin' dispersant in the water. Who knows about the future."

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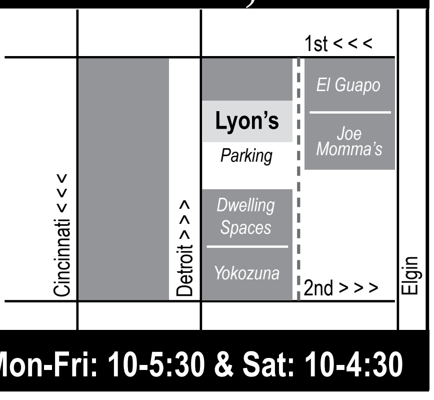

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Obama's District Court nominee to be sole Native American on Federal Bench

National Congress of American Indians calls for swift confirmation of Assistant U.S. Attorney Arvo Mikkanen to Federal District Court Judgeship

THOM WALLACE
National Congress of American Indians

WASHINGTON – The National Congress of American Indians (NCAI) commends the Obama Administration's nomination of Assistant U.S. Attorney Arvo Mikkanen to the United States District Court for the Northern District of Oklahoma. NCAI, the nation's oldest and largest American Indian and Alaska Native organization, is calling on the Senate to move quickly to confirm the appointment and fill the federal district court vacancy.

"Assistant U.S. Attorney Mikkanen has served our country for many years as a federal prosecutor, and with his vast experience in both federal and tribal law, he is an excellent choice for the Federal District Court in Northern Oklahoma." said Jefferson Keel, President of NCAI, and Lt. Governor of the Chickasaw Nation in Oklahoma. "We urge the Senate to act swiftly to confirm Mr. Mikkanen's nomination and make the federal judiciary more representative of all citizens of this country, including Native Americans."

When confirmed, Arvo Mikkanen will be the only Native American serving on the federal bench, out of a total of 875 federal judgeships, and only the third Native American in history to secure a federal judgeship. The other two American Indians to serve on the federal judiciary were Frank Seay (now on senior status), nominated by President Jimmy Carter in 1979, and Billy Burrage, nominated by President Bill Clinton in 1994.

Mikkanen, who has been an Assistant US Attorney for the Western District of Oklahoma since 1994, is an enrolled member of the Kiowa Tribe of Oklahoma, and has had a distinguished legal career. He served as a trial and appellate judge for Court of Indian Offenses and Court of Indian Appeals for the Kiowa, Comanche, Apache, Wichita, Caddo, Delaware, Fort Sill Apache, Ponca, Pawnee, Kaw, Otoe-Missouria, and Tonkawa Tribes from 1988 to 1994, and he served as Chief Justice of the Cheyenne-Arapaho Supreme Court from 1991 to 1994. He is a graduate of Dartmouth College and Yale Law School.

COURTESY OKLAHOMA INDIAN BAR ASSOC.
Arvo Mikkanen

About The National Congress of American Indians:

Founded in 1944, the National Congress of American Indians is the oldest, largest and most representative American Indian and Alaska Native organization in the country. NCAI advocates on behalf of tribal governments and communities, promoting strong tribal-federal government-to-government policies, and promoting a better understanding among the general public regarding American Indian and Alaska Native governments, people and rights. For more information visit www.ncai.org

Program seeking summer journalism students

VERMILLION, S.D. – American Indian Journalism Institute, an academic, scholarship and newsroom internship program of the Freedom Forum, is seeking applicants for June 15-24.

The American Indian Journalism Institute offers a concentrated 10-day journalism course and paid summer internships for college students. The institute is funded by the Freedom Forum, an organization promoting employment diversity in America's newsrooms. AIJI students may be eligible to earn 3 hours of college credit if they successfully complete the class, which is taught at the Freedom Forum's Al Neuharth Media Center on The University of South Dakota's Vermillion campus.

Students attend AIJI for free and receive other financial assistance. Applications are welcome from any Native American college student hoping to become a journalist. In its first 10 years, more than 170 students have completed the program. Application forms are available at www.freedomforumdiversity.org. Preference will be given to those applicants interested in journalism careers and who show the greatest potential.

AIJI graduates compete for six-week paid internships as reporters, copy editors, photographers and multimedia journalists in daily newsrooms and with The Associated Press. The internships begin about July 1.

Applications must be postmarked by March 1, 2011.

For more information and to download the application, please visit the following page: http://freedomforumdiversity.org/american-indian-journalism-institute/

GRANT

Continued from Page 1

Indian Health Service's behavioral health department in Pine Ridge is a key player in dealing with troubled youths. So are Janis and the Sweetgrass Project, which is an arm of the tribe's health department and helps to get screenings, early identification, referrals and follow-ups for at-risk youths.

other traumatic events.

In Shannon County, that money will pay for a case manager to follow up with students who have attempted suicide or voiced thoughts of it.

"We want to make sure they are receiving services," said Allie Bad Heart Bull, who manages dormitory and residential life at Pine Ridge School. "We'll work with their parents. We'll do prevention, like peer counseling. The thing is, so many times, they get lost in the system. There is no follow-up. Hopefully, this will help change that."

National Centers for Disease Control and Prevention statistics indicate that tribal youths are much more likely than other American youths to kill themselves, especially in this region.

In 2009-10, nine students in the Shannon County School District killed themselves.

Pourier attempted suicide within that time frame. Family trauma at home and bullying outside the home led her first to try overdosing on pills, then to cut her wrists, she said.

"I was a bad cutter," she said. "Most of last year, whenever I felt depressed, I sliced my wrists to relieve some of the pain."

Bullying is particularly problematic on the reservation, said Tiny DeCory, a community advocate involved in after-school and summer programs. Again and again, children are made fun of because of their size, the way they look and the way they dress, DeCory said.

"Even little kids are bullying other kids for the way they look at them," she said. "Bullying leads to suicide ideations. Kids are five times more likely to think about suicide if they're being bullied."

That's not all. Eileen Janis, a suicide outreach worker for the tribe's Sweetgrass suicide project, estimated that half of the cases of suicide on her reservation involve sexual abuse. The bullying and sexual assaults lead to depression, Janis said, which in turn lead to alcohol and substance abuse.

The Project SERV grant runs six months and has to be applied for again, Bad Heart Bull said. But it is by no means the only suicide prevention effort taking place at Pine Ridge.

Indian Health Service's behavioral health department in Pine Ridge is a key player in dealing with troubled youths. So are Janis and the Sweetgrass Project, which is an arm of the tribe's health department and helps to get screenings, early identification, referrals and follow-ups for at-risk youths.

And then there's Morgan Pourier.

She and other Oglala youths are part of a program called Be Excited About Reading, or BEAR. Coordinated by DeCory, the group uses singing, dancing and storytelling skills to put on skits, role play and educate youths about how to deal with the ugliest realities of reservation life.

"If I could afford to take these kids out of school, I'd be doing it every day in Indian Country," DeCory said. "I kid you not. ... North Dakota, South Dakota, Montana ... we could do presentations every day."

Some group members such as Pourier speak personally to the dynamics of suicide. The skits then get to the issues of taunting others, of teens having babies, of children going hungry. Afterward, Pourier and the others are there to listen.

"I know we are connecting," she said. "The kids in the lower grades, you can tell they look up to us. And the ones in the upper grades, they talk to us. When they feel depressed, they text us about how they're feeling.

"If they get to the point where they say they're going to do something, we get them help right away. I go to Tiny DeCory, and she gets them help."

It is a good therapy program, DeCory said, adding: "People have been in denial about this for generations. We're trying to end the silence. That's what BEAR does."

Now the U.S. Department of Education is joining the fight, too, and spurring hope across a landscape that sees too much senseless death.

"Everything is kind of buzzing," Bad Heart Bull said. "We're doing a lot of prevention. You know, there's a lot of negativity out there. We have to bring that spark back up."

TAX

Continued from Page 1

the federal government to benefit the tribe and individual tribal members.

Hall said Feb. 4 that an 80-20 split in the tribe's favor of oil tax revenues from trust lands would be fairer, instead of the present 50-50 division. Sen. John Warner, D-Ryder, whose district includes the Fort Berthold reservation, has introduced legislation to make the change.

"This is not a windfall, this is not a profit thing," Hall said during Feb. 4's hearing. "This is for our government, to build its roads, its health care and its infrastructure. If we don't have the necessary monies, this will slow (oil production) down. We cannot be overrun. Our people's safety and health come first."

North Dakota Tax Department data show the state has collected $47.8 million in oil taxes from reservation production from September 2008 through December 2010, while the tribe has received $21.3 million.

The state collected just over $4 million in taxes in both November and December, while the tribe received more than $2 million, Tax Department data shows.

Should the allocation formula be changed, the agency estimates North Dakota will collect $19.6 million less in taxes during the 2011-13 budget period, which begins July 1.

The state would also transfer almost $2.9 million of its collections to oil-producing counties, to make up for what they would have had if the distribution method had remained the same.

Hall appealed directly to lawmakers for changes in the tax allocation formula in a speech last month, and he has pressed Gov. Jack Dalrymple on the issue.

Dalrymple has said his budget recommendations include spending on state highways that would benefit the reservation. Ryan Bernstein, the governor's deputy chief of staff, said Feb. 4 that Dalrymple was neutral on the legislation.

The Fort Berthold reservation has about 1,500 miles of roads, including about 150 miles of state highway and 660 miles of county roads.

Hall said about 56 miles of reservation road that is heavily used by oil industry trucks needs urgent reconstruction this year, and more roads need similar attention in the future.

The agreement was authorized by the 2007 Legislature after oil companies said an accord would help promote reservation investment by setting up stable tax rates and rules. The proposed legislation only rearranges how oil tax income is shared; it does not change tax rates.

From February 1988 until July 1, 2008, only one well was drilled on the reservation, state and tribal data show. Since the regulatory and revenue-sharing agreement was signed, 267 wells have been drilled, and another 130 locations have been approved for drilling.

The bill is SB2348.

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The Fighting Sioux: Time to turn the page

JOSEPH BUDD
Correspondent
Native Sun News

Since 1930, the University of North Dakota has had the name “Sioux” represent the school in the forms of a nickname or a mascot to rally the teams that played at the Grand Forks college. It was later changed to “Fighting Sioux” to give the team a tougher image.

However not everyone has been thrilled about the exploitation of the Sioux name, nor the impression given that the Native American race is all about fighting. In the last several decades, these complaints have led several campuses around the country to either drop offensive nicknames, such as Stanford’s switch to being “Cardinal,” to the more local school of West Junior High’s switch from Warriors to Wolves.

Some traditions though, seem to be stuck in neutral which brings us back to the Fighting Sioux.

This was not their first nickname, as the school actually predates statehood. The school had originally adopted “the Flickertails” as a mascot which while it would be unique on the uniform (maybe just shorten it to “‘tails?), but several guest editors for the school newspaper ventured different guesses as to why the school elected to take up the “Fighting Sioux.” Some felt it would help with the intrastate rivalry, against the Bison at North Dakota State University. Some felt that the image of a warlike, fine physique and bearing, to somewhat silly reason, that it easily rhymes with other words for songs.

As time and people’s perspectives have changed in the last 30 years, slowly people’s opinion of the names has been turning against the stereotyping. Off and on, according to Joseph McNeil from Standing Rock’s Tribal Council the Board of the University has wanted to drop the nickname for almost 20 years. As recent as 1999, a bill was even introduced to the North Dakota House for elimination of the nickname, only to see it fail to get out of the committee stage. The school in response assembled 21 separate Native American-related programs, departments and organizations that joined together and signed a statement opposing the use of the nickname and logo, saying it did not honor their culture.

But the strongest force on this issue came from the National Collegiate Athletic Association. In 2005, the NCAA singled out several schools around the country that had either offensive or abusive nicknames, and gave the schools a decision to remove their nicknames … or face sanctions that would include being unable to host playoff games, or being unable to wear specific team jerseys with the logos or nicknames. Since the board and the NCAA wanted to end the nickname, this should not have been an issue, right?

In truth, there is still some who hold dearly to the nickname, including some of the Spirit Lake Tribe, in North Dakota. Some in the political circuit feel strongly enough that they are fighting this issue at every turn. Others, who have either played or represented the Fighting Sioux during their time, do not want to lose that which ties them to the school. A good example of this was Ralph Engelstad’s donation to the school, in which the campus received a $100 million donation for the construction of their Arena, named after him. Within this stipulation of philanthropy, it was dictated that the nickname remains indefinitely as the Fighting Sioux. Likewise, members of the Spirit Lake Tribe have felt there is a connection to the “Fighting Sioux,” and that removing the name would cause both a backlash to their people, and removing the name would be removing the history of the Sioux from the mainstream people, hurting efforts to bring people together.

On the political front, The North Dakota State Board of Education originally tried to fight the sanction, going as far as authorizing the Attorney General Wayne Stenehjem to sue the NCAA or the nickname and logo for the penalty. In November of 2006 an injunction was granted preventing the NCAA from enforcing their rule which led to a settlement between the school and the NCAA. Involved in this settlement was a time span of three years, in which the school would work to either gain support from both Standing Rock and Spirit Lake Tribes, or retire the nickname and logos, as well remove most of the existing imagery on campus facilities, along with picking a new nickname and logo for the school.

After ample time had progressed, the North Dakota Board of Higher Education approve a motion directing the UND to retire the nickname and logo, effective October 1, 2009, with full retirement by August 1, 2010. The only way this could be circumvented was if both Tribes gave namesake approval consistent with the Settlement agreement. Two extensions were given, moving the deadline first to November 30, 2009, then to April 8, 2010. The most recent date for retirement of the nickname and logo is August 15, but as before, this battle is far from over.

Within the state legislature of North Dakota, several efforts to halt the retirement have come up, including one action from Al Carlson of Fargo, would block the Board of Higher Education from dropping the nickname and logo, as well instructing the Attorney General to consider suing the NCAA if the association penalizes the school. Another measure, one from David Monson, from Osnabrock and Duane DeKrey of Tappen direct the school to keep the nickname and logo, unless members of the Standing Rock Tribe vote in a referendum telling the campus that they may no longer use the logo and nickname.

During a hearing held last week in Bismarck, Jesse Taken Alive and Joseph A. McNeil, both voiced their arguments not only with allowing these ideas to proceed, but also with the namesake in general. Both are members of the Standing Rock Tribal Council, and felt that the name is not only offensive, but McNeil felt that the nickname has helped provoke racist taunts and assaults on the campus grounds.

During the hearing, Taken Alive was seen showing a report, that documented cases linking incidents to the nickname, also voiced his opinion for the Board of Higher Education’s choice in letting the nickname and logo retire. McNeil went a step further, pointing out the fallacy involved in the legislation regarding holding a tribe-wide vote.

Part of the problem stems from where the Standing Rock Tribe sits, with a large portion sitting south of the state line. Would those in South Dakota be considered eligible to vote for a North Dakota vote? Both Taken Alive and McNeil felt that this was both an unneeded vote, both for the money that would be involved in such a vote, but as well there is no similar legislation in the tribal constitution for a popular referendum. But as Taken Alive mentioned, “You have to vote. How would you feel? Would that be a sign of disrespect? Absolutely. Absolutely.” McNeil, when talking about the problem of which votes would count, likened it to asking, “We’re not going to change overnight because within the last two years, all of a sudden, we need to have a vote. It’s ridiculous for Mandan to think they’re going to have Bismarck force a vote on something that Mandan wants. Bismarck is going to want to know, who is going to spend the money to have this vote.”

The University of North Dakota has been given ample time to retire this nickname and logo…and it’s time to turn the page on a lingering stereotype in history. Or as CNN’s Larry King put it, “If you were to pick a mascot today would you use Native Americans as your choice?”

A poster hanging in the office of the Native Sun News makes it very clear; it has banners with the names “Chicago Blacks, San Antonio Hispanics and San Francisco Orientals,” and concludes; “Now you know how Native Americans feel.”

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.

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LOST

LOST EAGLE FAN

Lost Eagle Fan at Red Earth parking lot down below Cox Convention Center on June 19 at the Red Earth Powwow. Fan was in a red case. Will pay reward if returned - this is a family fan and of great personal value. Call Loreen 405-354-4729

EVENTS ▼ ▼ ▼ ▼ ▼ ▼ ▼ ▼

Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

EVERY TUESDAY
"Tuesdays with Duane & Daria: An Elders Exercise / Language Class" at Sapulpa Creek Indian Community Center 12:45 pm. Work out and learn Creek! Language class to immediately follow workout. To register, call Daria (918) 732-7646.

1ST TUESDAY
Cherokee Basket Weavers Association at the Unitarian Universalist Congregation, Tahlequah, Okla.
Phone: (918) 456-7787
Monthly meetings are at 6 p.m. the1st Tues. A holiday it's on the 2nd Tues.

2ND TUESDAY
Cherokee Artists Association at 202 E. 5th Street, Tahlequah, Okla.
Phone: (918) 458-0008
Web site: www.cherokeeartistsassociation.org
The CAA meets at 6 p.m.

4TH THURSDAY
American Indian Chamber of Commerce of Oklahoma – Eastern Chapter monthly luncheon at Bacone College, Muskogee, Okla. Phone: (918) 230-3759
The lunch begins at 11:30 a.m. at Benjamin Wacoche Hall. Please RSVP one week ahead of time.

THROUGH FEB. 28
Here Comes Sayn-Day Exhibit at Kiowa Museum, Carnegie, Okla. Info call 580-654-2300 Ext. 370

THROUGH APRIL 30
Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more info.

FEBRUARY 11-13
POSTPONED due to weather - Tulsa Indian Art Festival at Central Park Hall, Expo Square, Tulsa. Info call 918-298-2300 or visit www.tulsaindianartfestival.com

FEBRUARY 12
Seminole Nation Color Guard Powwow at Saint Gregory's College, Shawnee, Okla. Gourd Dancing 1pm-5pm and from 6-7pm. Grand Entry and contests start at 7pm. For more information call Alex Fish 405-501-1838.

FEBRUARY 12
Welcome Home/Victory Powwow for Elijah Nells, Cheyenne/Arapaho/Navajo, US Army Ranger, three tours of duty, Iraq and Afghanistan. Gourd Dancing 2-5pm. Grand Entry at 7:30pm. Adult Contests, Special Contest. Sequoyah High School Gym, Tahlequah. Info call James, 918-841-1092.

FEBRUARY 12
Indian Fellowship Baptist Church Valentines Celebration at 2pm. 6130 So. 58th W. Ave, Oakhurst, Okla. Devotion, eats, games & dancing.

FEBRUARY 16
Sequoyah Schools Open House 9:30 – 11:30 a.m., at Sequoyah Schools' The Place Where They Play. Info contact Tera Shows at 918-453-5542 or by email at tshows@cherokee.org by Feb. 1.

FEBRUARY 17
Muscogee (Creek) Nation Elementary School Challenge Bowl at Trinity Baptist Church, 830 West Ozark Street, Morris, Okla. For more information contact Joe Martel at (918) 732-7841

FEBRUARY 19
2011 Otoe Missouria Encampment Committee Benefit at Otoe Missouria Cultural Building, 8151 S. HWY 177, Red Rock. Gourd Dance: 2:00 p.m. Info contact Hank Childs at (580) 402-4914 or Earl Plumley at (405) 598-0636

MARCH 4-5
Tonkawa Tribe Annual Basketball Tournament at Ft. Oakland Gym, Tonkawa. $35.00 ENTRY FEE. Fee, team contact name, team roster and phone number must be received by March 1ST. For more info call: Lisa Norman (w) 580-628-2561 (c) 580-823-2379.

MARCH 5
Western Heights Native American Student Association Powwow, Western Heights Public Schools, 8401 S.W. 44th St. Oklahoma City, 2:00 p.m. - 11:30 p.m. For more information contact Cathie Parker at (405) 350-3428 or catherine.j.parker@westernheights.k12.ok.us

MARCH 5
Lance Allrunner Memorial Pow-Wow at Watchetaker Hall, Comanche Nation Tribal Complex (8 miles north of Lawton on I-44 or Highway 281). Gourd Dancing - 2:00 p.m. For more information contact Darrell Wildcat at cwild3cat@yahoo.com

MARCH 12
2010 OKC Princess Honor Dance at Heart of Oklahoma Expo Center, 1700 W. Independence, Shawnee. Gourd Dancing - 1:30 p.m. and Grand Entry - 7:00 p.m. Information: Shirley Wapskineh at (405) 632-5227 or swapskineh@sbcglobal.net

MARCH 18
2011 Miss, Jr. Miss & Little Miss Indian Oklahoma City competition and performance, Destiny Christian Center, 3801 SE 29th St. - DelCity, Okla. For More Information Contact Shirley Wapskineh 405-632-5227 swapskineh@sbcglobal.net

MARCH 26
Comanche Nation Princesses Sorority Annual Celebration at Watchetaker Hall, Comanche Nation Complex, Lawton. Split Program - 2:00 p.m. - 11:30 p.m.; Grand Entry - 7:00 p.m. For more information: Ida Lura Asah Jones at (405) 249-9087.

MARCH 26
Indian Fellowship Baptist Church Indian Taco Sale 11a.m.-3p.m. & Arts & Crafts 9a.m. - 3p.m. Contact Mary Kelly 918-636-8394 for booth or any further information on church events.

Creative Spark: The Life & Art of Tony Da

STEVE CANTRELL
Museum of New Mexico

SANTA FE – Creative Spark: The Life and Art of Tony Da is the artist's first comprehensive museum retrospective. On view will be the largest group of Da's paintings and pottery ever gathered in one place. Spanning the 1950s to the 1980s, the exhibit includes rarely seen paintings and pottery, from public and private collections, ranging from red, black and polychromatic jars and plates to bears and turtles. In his fifteen years as an artist, Tony Da (pronounced day) catapulted Pueblo pottery into the heights of contemporary art. Growing up with a celebrated father and grandparents - Popovi Da and Julian and Maria Martinez, one can see why. The exhibition reveals a seamless thread from grandparents to parent to son.

The exhibition opens at the Museum of Indian Arts and Culture on February 13, 2011 running through December 31, 2011.

"We are honored to present this groundbreaking exhibition at the Museum of Indian Arts and Culture. Tony Da's bold innovations have inspired so many young artists today. Tony took Native American art to new heights and his legacy lives on," Museum Director Shelby Tisdale said.

The genetic thread began with Da's grandparents on San Ildefonso Pueblo north of Santa Fe. Here, Edgar Lee Hewett, founding director of the Museum of New Mexico, and an archaeologist by training, asked potter Maria Martinez to use sherds he had excavated in 1909 as patterns for full-scale examples of polychrome pottery. In their experiments, Maria and her husband Julian almost by accident discovered a way to create a black-on-black matte finish. With Maria shaping the pieces and Julian painting them, Native American art took a direction leading it into the world of fine art.

In the 1940s and '50s, their son, Popovi Da innovated by adding bits of heishi and turquoise to the pots; perfecting a gunmetal finish; reviving polychrome pottery; and, scratching designs into the surface after firing - called sgraffito. He also built a shop on the Pueblo and displayed the family's works not on Indian rugs as most traders did, but on glass shelves befitting their growing status as fine art.

Descended from such a creative lineage, Tony revealed his own artistic bent as a child - as a painter not a potter. At Santa Fe High School he was trained by Joseph Bakos, one of Los Cincos Pintores, the founders of the Santa Fe Art Colony. Later at Western New Mexico University in Silver City, ancient Mimbres designs caught his eye. At other times he explored the traditional, interspersing with the abstract, realistic and semi-realistic. It was during the six years that he lived with his grandmother, Maria, in the late 1960s, that he started making pottery.

His artistic skill in ceramics developed rapidly and in 1967, Tony began to work on his sculptures, creating an exciting new form of Pueblo ceramic art. These sculptures included turtles, owls, and bears. In 1968, his entries into the Gallup Inter-Tribal Indian Ceremonial flew so far beyond the work of his contemporaries that the judges created special awards to honor them.

Da soon surpassed his father's ground-breaking experiments in pottery. Where Popovi had added a gem to cover a flaw, Tony made them his intent, adding turquoise, mother-of-pearl, even silver. He brought his painter's hand to the intricacy of sgraffito. He dabbled with the firing process, even introducing the blow torch as a potter's tool.

"Everyone picked up on what he was doing," said Richard Spivey, co-author with Charles King of a book being published in conjunction with the exhibition. "He was always doing something different. He was the first one to really break from tradition. It was a lot for people to accept at first, but very quickly it became sensational."

Shelby Tisdale, the exhibition's co-curator with Antonio Chavarria, said it's especially significant to include Da's paintings in the exhibition - an overlooked part of his artistic legacy.

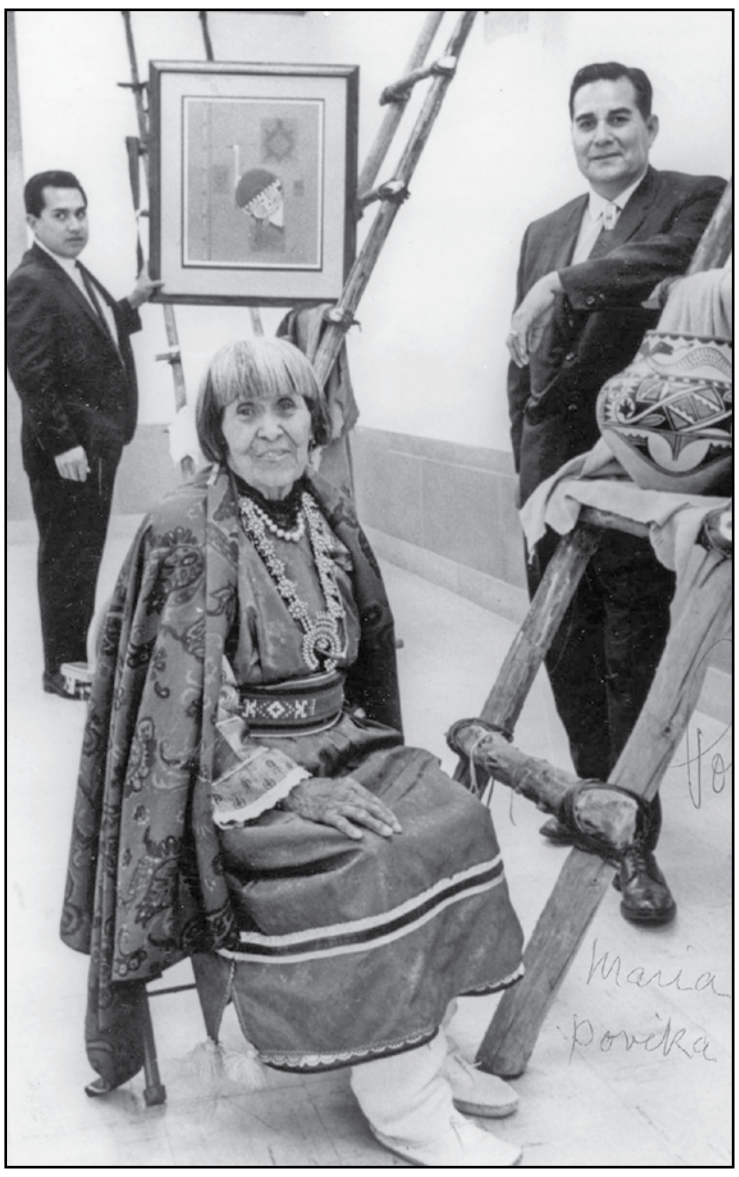
"He's in the cohort with Helen Hardin. He's learning from T.C. Cannon and Fritz Scholder, and incorporating a lot of these different ideas," Tisdale said. "In some, you can see where he's really experimenting with the layers. It's a technique that he and Helen started working with. You get a sense of that whole generation of Indian artists who took their work to new heights of innovation and appreciation in the world of fine art."

A consummate perfectionist Da isolated himself in his studio for long periods of time and while the output may have been prodigious the amount of work he allowed out of the studio was scant. That the exhibition Creative Spark has managed to collect 22 paintings and 45 pots speaks to the limitations of perfection in a short career.

Da led a very modern life as he navigated between the two worlds of his Indian culture and the non-Indian world. In 1982, Tony sustained severe head injuries in a motorcycle accident. Although he was no longer able to make pottery, Da continued to paint while living in a care facility until his passing on February 12, 2008. Tony Da's artistic legacy is not isolated in the past, but one which continues to inspire artists and challenge them to become transformational in their creative explorations.

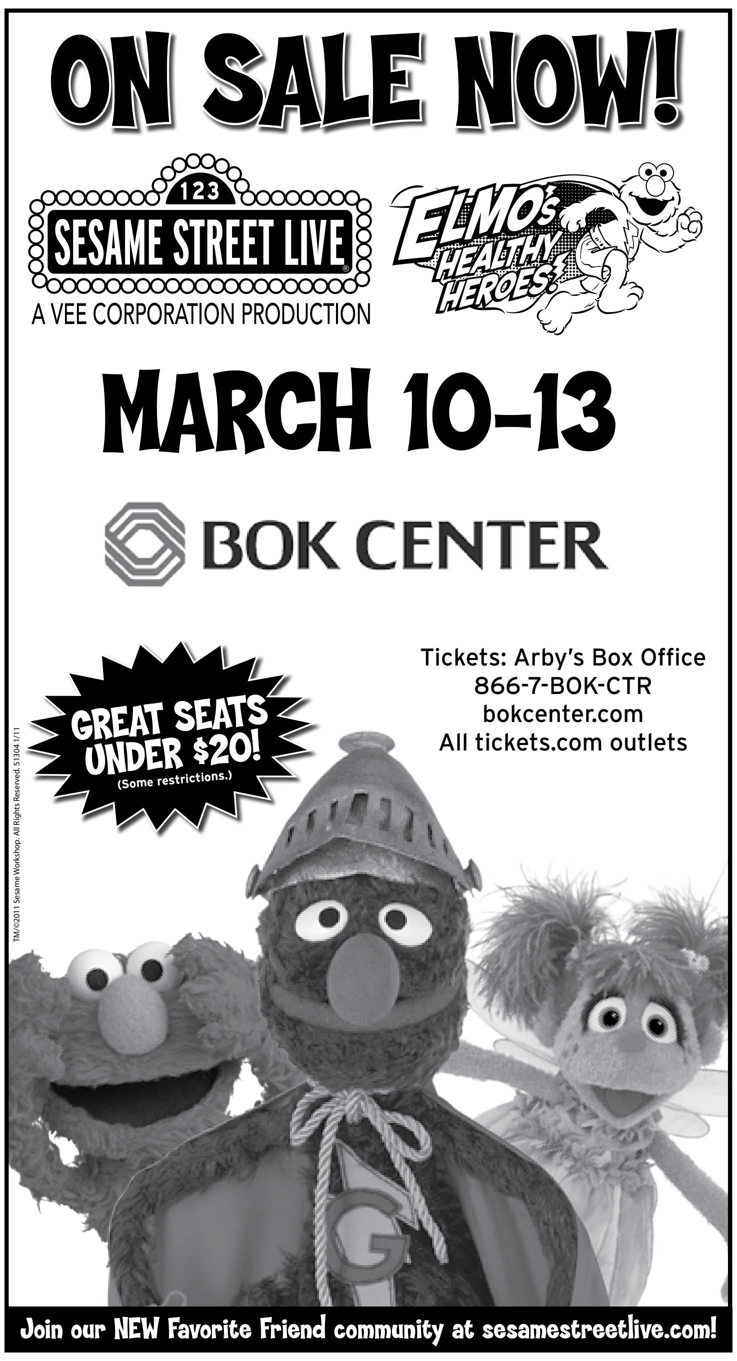
The first book dedicated to Tony Da's life and work, written by Charles King, owner of King Galleries in Scottsdale and Richard L. Spivey, author of The Legacy of Maria Poveka Martinez, will be available, in conjunction with the exhibition, in August 2011.

For more information visit www.museumofnewmexico.org or call (505) 827-6344.



ALBUQUERQUE MUSEUM PHOTO ARCHIVES IMAGE

Photo for the 1967 Three Generations exhibition in Washington, D.C.. Maria Martinez and her son Popovi Da are shown with their pottery while Tony is standing by his painting.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Wash. tribe exhibits images of flooded petroglyphs

SHANNON DININNY
Associated Press

ELLENSBURG, Wash. (AP) – The island petroglyphs long revered by a tiny band of Indians known as the Wanapum have been underwater for 50 years, but the band will exhibit rubbings from those stone etchings in a new museum exhibit.

The Wanapum have lived for centuries along the banks of the Columbia River some 30 miles east of Yakima, and its members consider Whale Island, where more than 300 petroglyphs were created, a holy place.

Like many culturally significant sites for tribes in the Northwest, the island was washed over 50 years ago with the construction of Priest Rapids – one of more than a dozen hydroelectric dams constructed along the Columbia River in the 20th Century.

Rubbings from the Whale Island petroglyphs produced before the dam was built haven't been shown in several years, and the band believes a new generation of children should be exposed to this side of their heritage, said Angela Buck, director of the Wanapum Heritage Center. The rubbings have been in storage at the center's repository.

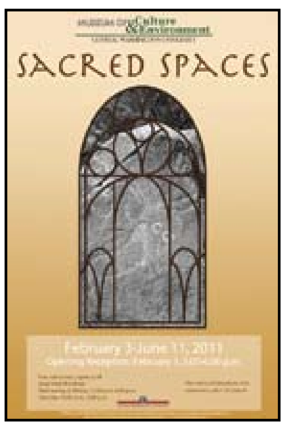
"They are not images of just scratching on stone. They are a reminder to us of what is holy," Buck said.

Visitors will view the rubbings through window cutouts, as if peering through a church window.

Over the years, the Wanapum band's 80-mile range from Vantage to Pasco was diminished by government land grabs for the Hanford nuclear reservation, irrigation projects, and the Army's Yakima Training Center. The Grant County Public Utility District then began working to build two hydroelectric dams, 10 miles apart, in the middle of the Wanapum wintering grounds.

The band had no legal right to the land, but the utility district reached an agreement with the Wanapum in 1957. Today, many of the band's roughly 60 members work for the district, which also finances the band's heritage center.

The exhibit, "Sacred Spaces," begins with a grand opening Feb. 3 from 3-6 p.m. and will remain up until June 11 in the Central Washington University Museum of Culture and Environment.



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ESPN2 Friday Night Fights come to Osage Event Center Feb. 25

CHRIS BARTON

TULSA, Okla. – Two top-ranked boxers in the world – both from Mexico - will face off at the Osage Event Center at 7 p.m., Friday, Feb. 25. ESPN2 will televise the main event. Doors open at 6 p.m.

Former featherweight champions Juan Carlos "Mini" Burgos, 23, and Cristobal "Lacandon" Cruz, 32, are scheduled for a 10-round match in the main event. The fighters have delivered a combined 50 knock-outs to professional opponents. In addition to main event, Osage Event Center will host at least five more professional bouts.

Burgos (24-1, 17 KOs) is the World Boxing Council (WBC) second-ranked featherweight. Cruz (39-12-2, 23KOs) is a former International Boxing Federation (IBF) Featherweight Champion.

Russian vs. South African in super middleweight bout

In the co-feature super middleweight fight, undefeated Maxim Vlasov, 24, of Russia (19-0, 10 KOs) will face Issac "Golden Boy" Chilembe, 23, (15-1-1, 8 KOs) of South Africa, in an eight-round lightweight bout.

Tickets start at $35 and are available at the Osage Event Box Office, 955 W. 36th Street North, Tulsa. VIP reserved tables are available and guests may inquire at the box office by calling (918) 699-7667.

'Apprentice' winner, best-selling author to appear at RES2011 conference

NCAIED
Press Release

MESA, Ariz. – The National Center for American Indian Enterprise Development (NCAIED), Raytheon and the Office of Indian Energy and Economic Development, and Red Stone Construction are pleased to announce that Bill Rancic, one of the nation's top businessmen and entrepreneurs, will appear at the 25th Anniversary of the Reservation Economic Summit (RES2011) & American Indian Business Trade Fair, to be held from March 14 -17 in Las Vegas, Nevada, to share advice on how to think like an entrepreneur in corporate America and how to be successful in business and in life. One of the world's most respected and in-demand entrepreneurs, Bill Rancic is best known for being crowned Donald Trump's right-hand man on season one of the NBC hit, "The Apprentice," in 2004. After besting over 250,000 applicants for the golden opportunity to work at Trump Enterprises, Rancic was personally mentored by and traveled with Donald Trump across the globe. Only 23 years-old when he founded the internet-based company, Cigars Around the World, in a 400 square-foot studio apartment, Rancic has since appeared on numerous television shows, such as the Emmy-nominated "Rachel Ray Show" and NBC's "The Today Show," as a financial and business expert and is one of the most respected American entrepreneurs in the world. Today, Rancic and his wife, Giuliana Rancic, co-host of E! News, oversee a joint television production company which produces both reality and scripted television programs. In addition, Rancic is also a New York Times best-selling author and travels around the world motivating and inspiring entrepreneurs, sales teams, business professionals and students. Rancic will make several appearances at RES2011. Rancic will close out RES2011 as the main session speaker on Thursday, March 17th and will also appear as the guest speaker at the NCAIED Board Of Directors & Resource Council luncheon meeting on Wednesday afternoon, March 16th. Following his main session address, Rancic will host a book signing for RES2011 attendees.

COURTESY

Bill Rancic

RES is the largest & longest running Indian business conference in the nation and is the premier gathering of American Indian and Indigenous and tribal entrepreneurs, tribal representatives, corporations, and government agencies focused on business, commerce, and economic development in Indian Country. This year, over 3,000 attendees and 400 trade fair exhibitors representing tribes, Indian businesses, government agencies and corporations from across the nation will attend RES2011. This summit will provide connections with industry leaders as well as business opportunities for Tribes, Native business and government contracting. Celebrating 25 years strong, RES2011 will be held March 14 - 17, 2011 at the Las Vegas Hilton in Las Vegas, NV. For more information, please visit: http://www.ncaied.org

Tulsa Indian Art Festival postponed

TULSA INDIAN ART FESTIVAL COMMITTEE

TULSA, Okla. – Due to the severe inclement weather system that has recently affected Oklahoma and with another system forecast for the upcoming week, the Tulsa Indian Art Festival scheduled for February 11-12-13, 2011 is being postponed. The decision was made after thoughtful consideration so as to not endanger the safety of any of our attendees, artists, students and volunteers -- some people travel a great distance from different areas and states. We are rescheduling the festival for April and we will post the new dates/venue on our website, on Facebook and via e-mail as soon as they are determined.

We look forward to the event under more favorable weather conditions. We appreciate your understanding -- stay safe and warm!

For updates or more information, visit www.tulsaindianartfestival.com, check the facebook page at www.facebook/tulsaindianartfestival or e-mail: info@tulsaindianartfestival.com. You may also call 918-298-2300.

Tulsa Indian Art Festival

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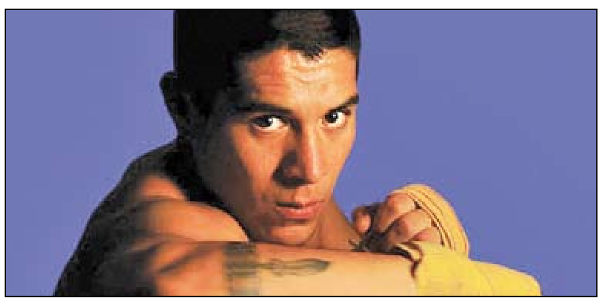
A FREE PUBLICATION

Inside this issue:
- **Osage wins national marketing award**
- **Beau LeBeau struggles with food on the rez**
- **Native fighters headline at 'The Joint'**



TODAY'S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

VOLUME 17 • ISSUE 07 • PUBLISHED WEEKLY • FEBRUARY 18, 2011

Initial reaction cool to Indian judicial nominee

Arvo Mikkanen

MURRAY EVANS
Associated Press

OKLAHOMA CITY (AP) – Arvo Mikkanen would seem to be an ideal candidate to become the only current federal judge of Native American descent.

He's a graduate of Dartmouth College and the Yale University Law School, has served as a trial and appellate judge on tribal courts in Oklahoma, clerked for two federal judges, spent time in private practice and worked as an assistant U.S. attorney in Oklahoma's Western District since 1994. Mikkanen is considered by colleagues to be one of the nation's top American Indian legal minds.

But his nomination by President Barack Obama earlier this month to an open district court judgeship in Oklahoma's Northern District, based in Tulsa, drew quick opposition from the state's two Republican U.S. Senators, Tom Coburn and James M. Inhofe, and the lone Democrat in the state's congressional delegation, mostly for reasons of protocol. Now tribal groups are left to hope that Mikkanen's nomination can somehow be salvaged.

If Mikkanen's nomination is approved, he would be one of only three American Indians ever to serve as a federal district judge. The other two, Frank Seay and Billy Burrage, both worked in Oklahoma's Eastern District, based in Muskogee.

"Minority judges are underrepresented in the federal judiciary," said John Dossett, the general counsel for the National Congress of American Indians. "Other groups have had to work on it. This is how you do it. You search around and find these highly qualified attorneys who have the resume, who are superstars, and you try to put them forward and get political support for their confirmation.

"It's not an easy process but we're committed to it."

Mikkanen, a member of the Kiowa Tribe of Oklahoma, spent six years as a tribal court judge, working from 1991 to 1994 as the chief justice of the Cheyenne-Arapaho Supreme Court.

"One of Arvo's strengths is he's actually been a judge," said Dan

See **NOMINEE** *Continued on Page 4*

Woman convicted in AIM slaying dies of lung cancer

Attorney General Marty Jackley extended his condolences to Rios' family and said he didn't expect her death to interfere with the filing of future charges in the Aquash case.

RAPID CITY, S.D. (AP) – A longtime advocate for Native Americans, Thelma Rios saw her good works overshadowed by her involvement in the 1975 slaying of another American Indian Movement activist.

Rios' attorney Matt Kinney said she was diagnosed with lung cancer shortly after he negotiated a plea deal for her in the woman's death. She pleaded guilty as an accessory to kidnapping in November. The office of another of Rios' attorneys, Randy Connelly, told The Associated Press she died Feb. 9 at a Rapid City Hospital. She was 65.

Connelly told the Rapid City Journal her death was a "sad day" for the Indian people on whose behalf she often worked.

"She was a warrior. There was no greater warrior for her people and her fellow man than Thelma. She assisted her people in many, many ways," said Connelly, who had known Rios since the 1970s.

Rios was convicted for her role in the death of Annie Mae Aquash. She admitted in court last fall that she relayed a message to other AIM members to bring Aquash from Denver to Rapid City in December 1975, because they thought she was a government informant. Investigators have denied Aquash was a snitch. Rios also said she opened up her apartment so Aquash could be interrogated.

Aquash was later found shot to death on the Pine Ridge Indian Reservation. Two men have been convicted of murder in her death.

Rios was sentenced to five years in prison, but a judge suspended the sentence and ordered her to serve five years of probation.

Attorney General Marty Jackley extended his condolences to Rios' family and said he didn't expect her death to interfere with the filing of future charges in the Aquash case.

"While I do not condone the criminal venture that kidnapped and executed a young mother, it is important to recognize Ms. Rios' acceptance of responsibility for her involvement and her willingness through the plea agreement to provide assistance to authorities," he said in an e-mail to the Journal. "The prosecution has overcome many evidentiary challenges stemming from this 35-year murder case, and while this certainly may give rise to future evidentiary issues, I do not anticipate it will have an overall effect on holding those involved in this brutal murder responsible for their actions."

AIM was founded in 1968 to protest the U.S. government's treatment of Indians and to demand that the government honor its treaties with tribes. The group took over the village of Wounded Knee on the Pine Ridge Indian Reservation in 1973, leading to a 71-day standoff with federal agents.

Connelly said Rios' conviction in the Aquash case cast an unfair shadow over her life, which he described as "filled with character and integrity."

"It puts an improper and unfortunate punctuation to the end of her life. It truly, truly does," he said. "Her involvement, I've always believed, was totally unwitting in a sense."

ASSOCIATED PRESS

Michael Scanlon, a business partner of disgraced former lobbyist Jack Abramoff, was sentenced to 20 months in federal prison for his role in the scandal that helped bring down former House Majority Leader Tom DeLay (R-Texas).

Abramoff cohort sentenced to 20 months in prison, fined

Scanlon admitted in a guilty plea in November 2005 that he and Abramoff defrauded Indian tribes that hired them to help promote their casino interests in Washington.

JESSE J. HOLLAND
Associated Press

WASHINGTON (AP) – A leading figure in the Jack Abramoff lobbying scandal was sentenced to 20 months in prison on Feb. 11 and ordered to pay $20 million in restitution for his part in a massive influence-peddling ring.

Federal prosecutors wanted Michael Scanlon to get a two-year sentence, which would have been less than the maximum available to U.S. District Judge Ellen Segal Huvelle. But she shaved some of the time off their recommendation because of Scanlon's guilty plea and cooperation with the government in breaking open the far-reaching criminal conspiracy.

"I'm very deeply sorry," Scanlon told Huvelle before the sentencing.

See **ABRAMOFF** *Continued on Page 4*

Heard Museum announces Hoop Dance Champions

DEB KROL / HEARD MUSEUM

Tony Duncan captures the World Championship title at the 21st annual Heard Museum Hoop Dance Championship Feb. 6 in Phoenix, Ariz.

DEB KROL
Heard Museum

PHOENIX, Ariz. — Four-time teen champion Tony Duncan (Apache/Hidatsa/Arikara/Mandan) of Mesa, Arizona, captured his first adult title at the 21st Annual Heard Museum Hoop Dance Championship Contest on February 6. In fact, four brothers from the Duncan family won or placed during the world championship. An estimated audience of 10,000 came to cheer on one or more of their favorites from a roster of 45 hoop dancers from the U.S. and Canada. The Jay Kahn Memorial Fund sponsors the youth competition prizes and the Arizona Commission on the Arts is a supporter of the contest.

Duncan scored 244 points to win the world championship, along with a cash prize of $3,500. Finishing in second place was Lane Jensen (Navajo/Maricopa) of Dilkon, Arizona, with a score of 234. Third place went to 2008 World Champion Charles Denny (Chippewa/Cree/Northern Ute) from Fort Duchesne, Utah, with a score of 231 points. Fourth place honors went to Jasmine Rae Pickner (Crow Creek Sioux), of Mission, South Dakota. Pickner scored 226 points. Kevin Duncan, a younger brother of Tony Duncan, took fifth place with 230 points, while Lowery Begay (Dineh), of Jonesborough, Tennessee, took home a sixth place prize with 228 points (fifth and sixth places were decided via a tie-breaker dance, one of four tiebreakers during the event).

Hoop dancing incorporates speed and agility as dancers maneuver their bodies through one to more than 50 hoops. Dancers also integrate creative designs and difficult manipulations of the hoops to present a unique variation of the dance. In recent years, as hoop dancers continue to refine and grow their routines, the points scored have climbed, and the point spreads for the adult division continue to grow

See **CHAMPIONS** *Continued on Page 4*

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Bill to give ID tribes arrest power moves forward

Five Republicans backed the bill, as did all three Democrats on the panel.

JOHN MILLER
Associated Press

BOISE, Idaho (AP) – A northern Idaho Indian tribe is closer to winning authority to arrest non-Indians on its reservation following a six-hour hearing Feb.9 where tensions between whites and Indians who live south of Lake Coeur d'Alene were on display.

This was just the latest theater in a conflict between the Coeur d'Alene Indian Tribe and residents of Benewah County that has roots in a 2001 U.S. Supreme Court decision gave Indians ownership of the southern third of Lake Coeur d'Alene, where the county is located.

The 8-6 vote in the House Judiciary and Rules Committee sends the measure to the full House.

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A cross-deputization pact between Benewah County and the Coeur d'Alenes unraveled in 2007, leaving tribal officers without the power to arrest non-Indians on the reservation. Efforts to fix the problem, including a proposed compromise in the 2010 Legislature, all unraveled, bringing the tribe back to the Capitol this year.

"It makes my job harder to protect the citizens of Benewah County," said Tribal Police Officer Brad Hampton, telling the committee it can take hours for Benewah County deputies or Idaho State Police troopers to arrive on the scene to process non-Indians accused of everything from drunk driving to assault.

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But Benewah County Prosecutor Douglas Payne urged lawmakers to reject this bill, for fear the tribe would abuse new arrest powers by sending cases to tribal court.

Even under the bill, the tribe could still summon non-Indians to its reservation court for violating the tribe's separate civil laws governing water quality, docks or field burning. Payne wants Indians to give that up.

"Non-tribal members should not be subjected to citations in tribal court – period," said Payne, backed by the Idaho Association of Sheriffs and the Idaho Association of Counties

At times, the debate was infused with racial tensions, underscored by an eight-page letter Payne gave to committee members in which he wrote non-Indians would be at the mercy of a tribal government they had no role in electing.

Coeur d'Alene tribal government is "designed to advance the interests of one race and nationality over that of all other ordinary Americans of other races," Payne wrote, adding the bill's passage would mean Idaho was abandoning "its citizens to endure racially discriminatory law enforcement."

Eric VanOrden. Coeur d'Alene's legal counsel, insisted the tribe's law enforcement system metes out justice fairly.

"The tribal court is not a kangaroo court," VanOrden said. "We're going off the rails here, with all these 'sky is falling' type situations."

Five Republicans backed the bill, as did all three Democrats on the panel.

"Everyone says it should be a local issue," said Rep. Linden Bateman, R-Idaho Falls, in support. "How could it be more local, if the concern they have is safety of the citizens on the reservation?"

Six Republicans voted 'No,' including Rep. Leon Smith, R-Twin Falls. Idaho couldn't remedy this bitter fight by intervening, Smith said.

"I don't think this document is going to cure anything between the two principal parties," he said. "They would fight over this, too."

Legal Notice

Important information about the $3.4 billion Indian Trust Settlement

For current or former IIM account holders, Owners of land held in trust or restricted status, or their heirs

There is a proposed Settlement in *Cobell v. Salazar,* a class action lawsuit about individual Indian land held in trust by the federal government. This notice is just a summary. For details, call the toll-free number or visit the website listed below.

The lawsuit claims that the federal government violated its duties by (a) mismanaging trust funds/assets, (b) improperly accounting for those funds, and (c) mismanaging trust land/assets. The trust funds include money collected from farming and grazing leases, timber sales, mining, and oil and gas production from land owned by American Indians/Alaska Natives.

If you are included in the Settlement, your rights will be affected. To object to the Settlement, to comment on it, or to exclude yourself, you should get a detailed notice at www.IndianTrust.com or by calling 1-800-961-6109.

Can I get money?

There are two groups or "Classes" in the Settlement eligible for payment. Each Class includes individual IIM account holders or owners of land held in trust or restricted status who were alive on September 30, 2009.

Historical Accounting Class Members

- Had an open individual Indian Money account ("IIM") anytime between October 25, 1994 and September 30, 2009, **and**
- The account had at least one cash transaction.
- Includes estates of account holders who died as of September 30, 2009, if the IIM account was still open on that date.

Trust Administration Class Members

- Had an IIM account recorded in currently available data in federal government systems any time from approximately 1985 to September 30, 2009, **or**
- Owned trust land or land in restricted status as of September 30, 2009.
- Includes estates of landowners who died as of September 30, 2009 where the trust interests were in probate as of that date. This means you have asked a court to transfer ownership of the deceased landowner's property.

An individual may be included in one or both Classes.

What does the Settlement provide?

- A $1.5 billion fund to pay those included in the Classes.
- A $1.9 billion fund to buy small interests in trust or restricted land owned by many people.
- Up to $60 million to fund scholarships to improve access to higher education for Indian youth.
- A government commitment to reform the Indian trust management and accounting system.

How much can I get?

- Historical Accounting Class Members will each get $1,000.
- Trust Administration Class Members will get at least $500.
- If you own a small parcel of land with many other people, the federal government may ask you to sell it. You will be offered fair market value. If you sell your land it will be returned to tribal control.

If you believe you are a member of either Class and are not receiving IIM account statements, you will need to call the toll-free number or visit the website to register.

What are my other rights?

- If you wish to keep your right to sue the federal government about the claims in this Settlement, you must exclude yourself by **April 20, 2011**.
- If you stay in the Settlement you can object to or comment on it by **April 20, 2011**. The detailed notice explains how to exclude yourself or object/comment.

The U.S. District Court for the District of Columbia will hold a hearing on June 20, 2011, to consider whether to approve the Settlement. It will also consider a request for attorneys' fees, costs, and expenses in the amount of $99.9 million. However, Class Counsel has fee agreements that would pay them 14.75% of the funds created for the Classes, which could result in an award of $223 million. The Court may award more or less than these amounts based on controlling law. If approved, these payments and related costs will come out of the Settlement funds available for payment to Class Members.

If you wish, you or your own lawyer may ask to appear and speak at the hearing at your own cost. For more information, call or go to the website shown below or write to Indian Trust Settlement, P.O. Box 9577, Dublin, OH 43017-4877.

For more Information: 1-800-961-6109 www.IndianTrust.com

Agency issues revisions to contracting program

BECKY BOHRER
Associated Press

JUNEAU, Alaska (AP) – A federal agency is implementing what it calls the first comprehensive revisions in more than a decade to a program that gives Alaska Native corporations an edge in obtaining federal contracts.

The U.S. Small Business Administration says the changes to the 8(a) Business Development program will take effect March 14.

The revisions were praised by three Native corporations, which say the new rules promote transparency and accountability without denying sustainable business opportunities to socially and economically disadvantaged companies.

Pending efforts in Congress would strip Native corporations of their contracting edge, amid concerns about how much money is being returned to Alaska Natives.

Among other things, the new rules require companies owned by tribes, Native corporations, Native Hawaiian organizations and community development corporations to report benefits returning to their communities.

– See full SBA release page 5

SD governor names tribal relations secretary

PIERRE, S.D. (AP) – South Dakota Gov. Dennis Daugaard has appointed a member of the Cheyenne River Sioux to fill the newly created cabinet-level post of state tribal relations secretary.

Leroy "J.R." LaPlante, a practicing attorney in Vermillion, serves as the chief judge and court administrator for the Crow Creek Sioux tribe in Ft. Thompson. He previously was the administrative officer for the Cheyenne River Sioux, and he has an extensive background working for American Indian human service organizations.

"J.R. is well-respected across the state, and he will help me to work with our tribes toward a better future for all South Dakotans," Daugaard said in a statement Feb. 11.

South Dakota used to have an Office of Tribal Government Relations within the former Department of Tourism and State Development. Daugaard decided to reorganize some state agencies when he took office this year and as a part of that created the Department of Tribal Relations.

"This new department is a unique opportunity to bring together leaders from all of South Dakota's governments and build stronger tribal-state relationships," LaPlante said.

School board to vote on mascot change

RED LODGE, Mont. (AP) – A southern Montana school district's trustees will vote this week on whether the district's public high school should drop its Redskins mascot.

The Red Lodge School District board held a hearing on the topic Feb. 9. Comment was evenly divided between those supporting the 60-year tradition of the Redskins mascot and those who say it's a derogatory term referring to American Indians.

Weighing heavily on the trustees was a letter from the Northern Cheyenne Tribal Council asking them to change the mascot.

Trustees Steve Haman and John Elsberry said they felt compelled to make the change.

The vote is scheduled for Feb. 15. The school has not yet developed a list of alternative mascots.

Nearly 20 colleges with American Indian mascots have switched their logos in recent years, after the NCAA in 2005 determined the nicknames and images were "hostile and abusive."

Committee moves bill to change voting districts

CHEYENNE, Wyo. (AP) – A Wyoming legislative committee on Feb. 10 advanced a bill that would let counties reconfigure their voting districts for county commissioners despite protests from some who said it's an effort to undercut American Indian voting rights.

The House Corporations, Elections and Political Subdivisions Committee on Feb. 10 voted 6-3 to send the bill to the House. It already has cleared the Senate.

The bill, which was sponsored by the joint House-Senate interim elections committee, would allow election of county commissioners in combinations of at-large voting and from established districts. County clerks from around the state have endorsed it.

American Indian plaintiffs won a federal court ruling last year to force Fremont County to stop its system of at-large voting for commissioners on the grounds that it disenfranchised members of the Northern Arapaho and Eastern Shoshone Tribes. The county holds most of the Wind River Indian Reservation, which the tribes share.

U.S. District Judge Alan B. Johnson of Cheyenne last year rejected Fremont County's plan to set up one voting district in which Indians would be the overwhelming majority while continuing with at-large elections in the rest of the county. He said such hybrid voting districts would guarantee that the non-Indian majority would continue to cancel out the Indians' voting strength.

Fremont County has appealed Johnson's denial of its hybrid voting plan. A federal appeals court in Denver has scheduled arguments on the matter next month.

Rep. Pete Illoway, R-Cheyenne, is chairman of the House elections committee. He started the hearing on the bill by saying that although many people say the bill is intended to undo what has been done in Fremont County, that's the farthest thing from the truth.

Illoway said the bill would create more flexibility in how county commissioners are elected. He said the Fremont County clerk was among county clerks from around the state who have written endorsing the bill.

Sen. Cale Case, R-Lander, is chairman of the Senate elections committee. He testified in favor of the bill, saying the state needs to give counties more flexibility to draft new county commission districts when the new census comes out.

"It does not affect that plan that's in place in Fremont county," Case said of the bill. And he said he doesn't see it would have any effect on the court case.

However, Sarah Gorin with the Equality State Policy Center testified that once the court case is decided, Fremont County could use the new law to create hybrid districts in the future.

Gary Collins, a plaintiff in the lawsuit against Fremont County, is a member of the Northern Arapaho tribe and serves as tribal liaison between the tribe and the state.

Collins told the committee the bill is no good and would allow hybrid voting. "That means there are districts and at-large, which was discussed in the court case," he said. "And I can't really see what the disconnect is between this bill and the court case."

The American Civil Liberties Union represents Collins and the other Indian plaintiffs. Linda Burt, head of the ACLU in Wyoming, said single-member voting districts are best to protect minority voting.

Marguerite Herman, a lobbyist for the League of Women voters, also spoke against the bill. She said the league favors single-member districts because they provide better accountability and said county clerks shouldn't have a role in determining the best way to structure voting in the state.

"I would just caution about trying to work out a scheme in state law that addresses the needs of a particular county in a unique situation," Herman said.

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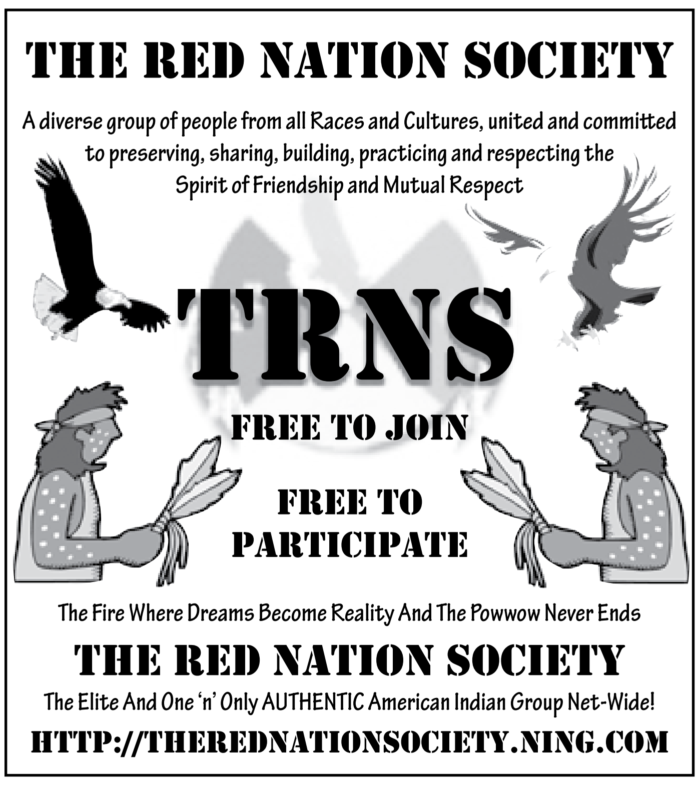

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JOHN MILLER
Associated Press

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ABRAMOFF

Continued from Page 1

"I'm very deeply remorseful."

Prosecutors give Scanlon credit for being the first person on the inside to cooperate with the investigation. "His cooperation was critical in cracking open the entire criminal conspiracy," prosecutors said in a sentencing report to the judge.

Scanlon admitted in a guilty plea in November 2005 that he and Abramoff defrauded Indian tribes that hired them to help promote their casino interests in Washington. Abramoff convinced his tribal lobbying clients to pay inflated fees for Scanlon's public relations services, and then Scanlon secretly kicked back half the profits to Abramoff.

Six tribes paid the pair more than $80 million between 2001 and 2004, and Scanlon was ordered to refund the tribes $20 million as part of his plea deal. Huvelle also ordered him to serve 36 months on supervised release and to do 300 hours of community service.

Scanlon's lawyers had asked for supervised release or house arrest but Huvelle turned them down. She asked Scanlon for his plans after he gets out of prison.

"I'm in such a dark place I don't have any detailed plans," Scanlon said. "I don't know where I'm going or what I'm doing."

Scanlon's sentencing had been delayed while he cooperated with prosecutors from the Justice Department's Criminal Division pursuing prosecutions of congressional aides, Bush administration officials and other lobbyists accused of trading gifts for favors. Twenty-one people have been convicted in the scandal, including lobbyists and public officials like former Rep. Bob Ney, in connection with the activities of Abramoff and his associates.

Scanlon also testified against former House Majority Leader Tom DeLay of Texas, who has been convicted in a scheme to illegally funnel corporate money to Texas candidates in 2002. Delay was sentenced to three years in prison.

Abramoff pleaded guilty to mail fraud, conspiracy and tax evasion in 2006 and cooperated with the probe of lesser figures. Last June, he was released from prison to a halfway house and then home confinement. He worked on marketing for a Baltimore pizzeria until his term under supervision ended in December.

CHAMPIONSHIPS

Continued from Page 1

smaller.

2009 World Champion Brian Hammill (Ho Chunk), of New River, Arizona, brought home his first Senior Division championship with 231 points. Longtime crowd favorite Daniel Tramper (Eastern Band of Cherokee) from Cherokee, North Carolina, scored 224 points for a second place trophy. Longtime hoop dancer Tommy Draper (Navajo) who calls Kirkland, New Mexico, home took third place with 218 points.

In the Teen Division, Christian Hazell (Metis Nation of Alberta) from Calgary, Alberta, took the world championship home for a second time with 231 points. Sky Duncan, another of the Duncan brothers, placed second with 219 points and Chantika Hazell, younger sister of Christian, won third place with a score of 217 points.

Tyrese Jensen (Navajo/Maricopa) of Dilkon, Arizona, packed a lot of punch into his pint-sized frame to capture his second Youth Championship title in a row with 239 points. The youngest Duncan to place, Talon, came in second with 231 points, while Qootsvenma Denipah-Cook (Tewa) of Ohkay Owingeh Pueblo, New Mexico, scored 209 points to win third place.

The judges included: Jocy Bird (Sioux/Mandan/Hidatsa), of Brookings, South Dakota; Victor Bob (Navajo), from Gallup, New Mexico; Kevin Connywerdy, Comanche, Norman, Oklahoma; Bruce LeClaire (Rosebud Sioux) from Durango, Colorado; and James Pheasant (Eastern Band of Cherokee) from Cherokee, North Carolina.

Bad Medicine, of Carnegie, Oklahoma, led by head singer Joe Fish Dupoint (Kiowa), served as host Southern Drum. The Mandaree Singers from New Town, North Dakota, led by Sidrick Baker (Mandan/Hidatsa/Arikara), served as host Northern Drum.

The 22nd Annual Heard Museum World Championship Hoop Dance Contest will be held on Saturday & Sunday, February 4 & 5, 2012. Visit heard.org/hoop for details. Also, visit heard.org/hoop for videos of the winners.

NOMINEE

Continued from Page 1

"I would think with the first interview, Arvo could alleviate some of the concerns," said Kirke Kickingbird, a former Oklahoma City University law professor who now works with a legal firm specializing in Indian-related cases.

Webber, a former U.S. attorney in Oklahoma's Western District who served as Mikkanen's supervisor for three years. Webber believes that Mikkanen's nomination "shouldn't have anything to do with his heritage," but acknowledges that "it does make him unique and he is an expert on certain areas of federal law that are often very hard to understand," such as jurisdictional issues involving criminal cases in what's commonly known as Indian Country.

Webber recalled that in a 2002 case, then-Oklahoma County District Attorney Wes Lane called on Mikkanen to testify in a case involving an Indian gaming issue. Mikkanen, Webber said, "testified how the supposed Indian status of the land in question was bogus and that was a turning point in the case. That is a perfect example of him appropriately applying the law to the facts."

Obama nominated Mikkanen on Feb. 2 to fill the post being vacated by U.S. District Judge Terence Kern, who retired in January. The same day, Coburn – a member of the Senate Judiciary Committee – expressed "serious concerns" about the nomination.

"I believe (Mikkanen) is unacceptable for the position and another example of how politics in Washington neglect to take into account what is best for the people of Oklahoma," Coburn said in a statement. "I am also deeply disappointed in the White House's lack of consultation with me on this nomination. I hope we can work together in the future to find a nominee for this seat whom I can support."

Inhofe's spokesman, Jared Young, echoed that sentiment, saying Inhofe is "inclined to oppose the nomination on grounds of process. The nomination just came out of the blue. We don't know who Arvo is or anything about his judicial philosophy. We haven't seen any of his writings."

As the only Democrat in the state's congressional delegation, U.S. Rep Dan Boren has worked with the senators' offices and the Obama administration in finding nominees for federal posts.

"I want to be clear," Boren said. "My objection to this nomination has more to do with the process than anything else. In the past, the Oklahoma delegation has submitted multiple nominees for federal appointments. In many instances, our nominees have been vetted by the administration and told that their nomination would not move forward without any explanation to the nominee."

Boren said Mikkanen's name "was not submitted by the Oklahoma delegation."

But Mikkanen has for years been on lists of "qualified candidates" for judicial positions submitted by American Indian groups, according to Dossett and John Echohawk, the executive director of the Native American Rights Fund.

"We think there are many qualified Native American lawyers who could serve on the federal bench," Echohawk said. "Arvo is certainly among those."

Mikkanen did not return a phone message left at his Oklahoma City office. Given the current opposition of Inhofe and Coburn, it seems unlikely the Senate would approve his nomination, although the process is in its early stages. Young, Inhofe's spokesman, suggested that Mikkanen should speak with the senators about issues.

"I would think with the first interview, Arvo could alleviate some of the concerns," said Kirke Kickingbird, a former Oklahoma City University law professor who now works with a legal firm specializing in Indian-related cases. "It would seem to be an easy way to deal with it. I certainly don't think there are any political issues, because he's more or less apolitical."

Kickingbird said the protocol issue "seems like a minor thing. This guy appears to be the perfect candidate. . It's puzzling to understand why (Coburn) would call him unacceptable. What does that mean? It would be unfortunate for the federal bench to lose this candidate, not only because he's Indian, but because of his experience."

Webber said it's important for those who know Mikkanen to speak up on his behalf.

"I just hope (the senators) reconsider their statements and not hold any miscommunication at the staff level against Arvo and look at Arvo solely on his qualifications. If that happens, I believe he'll be confirmed."

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SBA revises 8(a) business regulations

SMALL BUSINESS ADMINISTRATION
News Release

WASHINGTON – The U.S. Small Business Administration published a package of final rules Feb. 11 that will revise regulations to strengthen its 8(a) Business Development program to better ensure that the benefits flow to the intended recipients and help prevent waste, fraud and abuse.

The rules were published in The Federal Register and will become effective on March 14, 2011.

The revisions are the first comprehensive overhaul of the 8(a) program in more than 10 years. The regulations incorporate technical changes and substantive changes that mirror existing or new legislation enacted since the last revision in June 1998.

"The 8(a) Business Development Program is an effective tool for providing small businesses with support to help them compete for and win federal government contracts, and in turn put them in the best possible position to drive economic growth and create jobs," SBA Administrator Karen Mills said. "Through public meetings held in cities throughout the country, SBA gained valuable input from members of the small business community on ways to strengthen the program to provide the best opportunities for eligible firms, while also stepping up efforts to combat waste, fraud and abuse."

The rules cover a variety of areas of the program, ranging from clarifications on determining economic disadvantage to requirements on Joint Ventures and the Mentor-Protégé program. Some of the components of the 8(a) program that the revised regulations will affect include:

- Joint Ventures – requiring that the 8(a) firm must perform 40 percent of the work of each 8(a) joint venture contract that is awarded, including those awarded under a Mentor/Protégé agreement, to ensure that these companies are able to build capacity;
- Economic Disadvantage – providing more clarification on factors that determine economic disadvantage as it relates to total assets, gross income, retirement accounts and a spouse of an 8(a) company owner when determining the owner's ability to access capital and credit;
- Mentor-Protégé Program – adding consequences for a mentor who does not provide assistance to their protégé, ranging from stop-work orders to debarment;
- Ownership and Control Requirements – providing flexibility on whether to admit 8(a) program companies owned by individuals with immediate family members who are owners of current and former 8(a) participants;
- Tribally-Owned Firms – requiring firms owned by tribes, Alaska Native Corporations, Native Hawaiian Organizations and Community Development Corporations to report benefits flowing back to their respective communities;
- Excessive Withdrawals – amending regulations on what amount is considered excessive as a basis for termination or early graduation from the 8(a) program; and
- Business Size for Primary Industry – requiring that a firm's size status remain small for its primary industry code during its participation in the 8(a) program.

The SBA initially published the proposed rule on Oct. 28, 2009 and provided a 60-day comment period for the public to submit their comments. Many businesses requested more time, so the SBA extended the comment period an additional 30 days, allowing the public to submit their comments by Jan. 28, 2010. In addition to requesting written comments from the public, the SBA also embarked on a "Listening Tour" and hosted public meetings between December 2009 and January 2010 in 10 cities around the country: Albuquerque, N.M., Atlanta, Ga., Boston, Mass., Chicago, Ill., Dallas, Texas, Los Angeles, Calif., Miami, Fla., New York, N.Y., Seattle, Wash. and Washington, D.C.

The SBA also conducted tribal consultations to gain further public input to the revisions in Albuquerque, Fairbanks and Anchorage, Alaska, and Seattle. In total, the SBA received more than 2,500 individual comments from the public.

The 8(a) program is a nine-year business development program for small businesses where the owner(s) fits the SBA's criteria of being socially and economically disadvantaged and the same owners control the firm. The 8(a) program helps these firms develop their business and provides them with access to government contracting opportunities, allowing them to become solid competitors in the federal marketplace. It also provides specialized business training, counseling, marketing assistance and high-level executive development to its participants. In FY09, small businesses received $18.6 billion in 8(a) contract dollars.

For more information about the revised 8(a) regulations, a compliance guide, and the 8(a) program, visit http://www.sba.gov/content/revised-8a-regulations or e-mail questions to: 8aBD2@sba.gov.

Tribe receives FCC license, begins FM transmission

DOUG ELMETS

PALA, CA – The Pala Band of Mission Indians announced Feb. 10 it has received its broadcasting license from the United States Federal Communications Commission (FCC) for a radio station on the Pala Reservation. The station is now transmitting on the FM dial at the frequency of 91.3 FM and is the first new, full-power FM radio station in Southern California in nearly 20 years.

You can stream the new station by going to www.palatribe.com and clicking on the "91.3 FM Pala Radio" tab.

"Receiving our broadcasting license is a huge step and proud moment for Pala," said Pala Tribal Chairman Robert Smith. "It will help us to not only communicate during an emergency, but also represents another opportunity to share our culture through music and special programming."

The call letters for the new radio station are KOPA and its slogan, which was chosen in a local contest, will be "Rez Radio 91.3." The station is broadcast with a directional antenna and low power so that it can only be heard on the reservation.

"We have been working for this day for over four years," said Tribal Council Member Kilma Lattin, who led the radio station project effort. "In a small community such as Pala, there is always a need for accurate, relevant and timely information, particularly during a crisis. This station will be an invaluable tool for community development, sovereignty and governmental support; not just in times of need, but all year long."

"Current on-air content is primarily a mix of music, but soon programs produced by local volunteers will also be a part of the programming," said Lattin. "Shows featuring native language instruction, archived recordings of tribal elders and local traditional birdsingers will also be included in the schedule."

The Pala Tribe has hired Southern California-radio veteran John Fox to manage the new radio station. Fox, who has 25 years of radio experience, has held a variety of positions in the radio industry as a host of several shows, operations manager, program director, sales and even equipment wiring.

The next step will be to create an iphone and Android app to live stream the station.

The Pala Band of Mission Indians has 1,117 members, 650 who live on the reservation approximately 30 miles northeast of San Diego on Interstate 15.

Osage Million Dollar Elm wins national excellence in casino marketing award

Osage casinos support local businesses, sports teams, schools and social programs.

CHRIS BARTON

TULSA, Okla. – Osage Million Dollar Elm Casino, downtown Tulsa's nearest gaming and entertainment destination, has won a national Excellence in Indian Gaming Marketing award for 2010.

Osage Million Dollar Elm Casino is the first tribal gaming property in Oklahoma to win the Barona/VCAT Award for Excellence in Indian Gaming Marketing. The award will be presented during the 13th Annual Raving Consulting National Marketing Conference near Palm Springs, Calif., Jan. 30-Feb. 1.

The award recognizes the Osage casino's total body of work linking superior marketing efforts to financial performance; building marketing excellence around guests, employees and communities; and integrating marketing effectively throughout the entire casino operation.

"Osage Million Dollar Elm Casino is honored to receive the VCAT/Barona Marketing Award," said Osage Million Dollar Elm Casino Chief Operating Officer Joe Olujic. "This award recognizes the strength and strategic vision of the Osage Million Dollar Elm Casino Marketing Team. Their integrated marketing efforts paired with their outstanding work ethic have allowed Osage to accomplish our goals in a minimal amount of time."

For the award, Raving Consulting Company considered the casino's globalized marketing efforts where guests have a possibility of larger winnings at 7 properties. The casino also saved $1 million in operating expenses in 2010 by streamlining direct mail and integrating promotional communications to a digital format.

"The award is really an incredible accomplishment and a tremendous honor," said Osage Million Dollar Elm casino Marketing Director Jennifer Bighorse. "Our success is directly linked to developing and implementing a marketing strategy that focuses on its players and adheres to our core brand values."

Osage casinos support local businesses, sports teams, schools and social programs including the Tulsa Metro Chamber of Commerce, Tulsa Drillers (AA baseball), Tulsa Shock (WNBA), Tulsa Area United Way, Tulsa Public Schools, the Tulsa State Fair and dozens of local and regional charities and foundations.

Osage Million Dollar Elm Casinos are an economic enterprise of the Osage Nation headquartered in Pawhuska, Oklahoma. Casinos operate 24 hours, seven days per week in Tulsa, Sand Springs and Bartlesville. Four more properties operate in Skiatook, Hominy, Pawhuska and Ponca City.

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• Embodies, manifests and advocates the mission of the STOF Educational goals to promote Seminole culture and heritage. Articulates the vision for the school and its future.

• Monitors curriculums, grading, testing and reporting to students parents. Prepares for and conducts periodic program evaluations and submits reports to required agencies. Establishes disciplinary policies and standards of conduct.

• Administers and monitors financial activities in preparation for preliminary and final budgets. Monitors income, expenditures, collections and cash flow.

Minimum Qualifications:

• Master's degree in Education and School Principal Certification are required. Minimum of 10 years classroom experience; five years principal experience including experience in teacher professional development.

• In depth knowledge of curriculum issues. Experience in cross cultural or multicultural environment.

• Applicants should also have a record of management skills & knowledge and be able to demonstrate excellence in the areas of teaching and learning.

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EVENTS

Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

EVERY TUESDAY
"Tuesdays with Duane & Daria: An Elders Exercise / Language Class" at Sapulpa Creek Indian Community Center 12:45 pm. Work out and learn Creek! Language class to immediately follow workout. To register, call Daria (918) 732-7646.

1ST TUESDAY
Cherokee Basket Weavers Association at the Unitarian Universalist Congregation, Tahlequah, Okla.
Phone: (918) 456-7787
Monthly meetings are at 6 p.m. the1st Tues. A holiday it's on the 2nd Tues.

2ND TUESDAY
Cherokee Artists Association at 202 E. 5th Street, Tahlequah, Okla.
Phone: (918) 458-0008
Web site: www.cherokeeartistsassociation.org
The CAA meets at 6 p.m.

4TH THURSDAY
American Indian Chamber of Commerce of Oklahoma – Eastern Chapter monthly luncheon at Bacone College, Muskogee, Okla. Phone: (918) 230-3759
The lunch begins at 11:30 a.m. at Benjamin Wacoche Hall. Please RSVP one week ahead of time.

THROUGH FEB. 28
Here Comes Sayn-Day Exhibit at Kiowa Museum, Carnegie, Okla. Info call 580-654-2300 Ext. 370

THROUGH APRIL 30
Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more info.

FEBRUARY 16
Sequoyah Schools Open House 9:30 – 11:30 a.m., at Sequoyah Schools' The Place Where They Play. Info contact Tera Shows at 918-453-5542 or by email at tshows@cherokee.org by Feb. 1.

FEBRUARY 17
Muscogee (Creek) Nation Elementary School Challenge Bowl at Trinity Baptist Church, 830 West Ozark Street, Morris, Okla. For more information contact Joe Martel at (918) 732-7841

FEBRUARY 19
2011 Otoe Missouria Encampment Committee Benefit at Otoe Missouria Cultural Building, 8151 S. HWY 177, Red Rock. Gourd Dance: 2:00 p.m. Info contact Hank Childs at (580) 402-4914 or Earl Plumley at (405) 598-0636

MARCH 4-5
Tonkawa Tribe Annual Basketball Tournament at Ft. Oakland Gym, Tonkawa. $35.00 ENTRY FEE. Fee, team contact name, team roster and phone number must be received by March 1ST. Call Lisa Norman (w) 580-628-2561.

MARCH 5
Western Heights Native American Student Association Powwow, Western Heights Public Schools, 8401 S.W. 44th St. Oklahoma City, 2:00 p.m. - 11:30 p.m. For info call Cathie Parker at (405) 350-3428 or catherine.j.parker@westernheights.k12.ok.us

MARCH 5
Lance Allrunner Memorial Pow-Wow at Watchetaker Hall, Comanche Nation Tribal Complex (8 miles north of Lawton on I-44 or Highway 281). Gourd Dancing - 2:00 p.m. Info: Darrell Wildcat at cwild3cat@yahoo.com

MARCH 12
2010 OKC Princess Honor Dance at Heart of Oklahoma Expo Center, 1700 W. Independence, Shawnee. Gourd Dancing - 1:30 p.m. and Grand Entry - 7:00 p.m. Information: Shirley Wapskineh at (405) 632-5227 or swapskineh@sbcglobal.net

MARCH 5
Native Arts & Crafts Show at the Eufaula VFW Post 8798 from 9 a.m. to 4 p.m. Two miles south of Eufaula on Highway 9E. Signs will be posted. Call Jon Tiger at 918-689-3654 for entry forms or general information.

MARCH 18
2011 Miss, Jr. Miss & Little Miss Indian Oklahoma City competition and performance, Destiny Christian Center, 3801 SE 29th St. - DelCity, Okla. Info: Shirley Wapskineh 405-632-5227 swapskineh@sbcglobal.net

MARCH 26
Comanche Nation Princesses Sorority Annual Celebration at Watchetaker Hall, Comanche Nation Complex, Lawton. Split Program - 2:00 p.m. - 11:30 p.m.; Grand Entry - 7:00 p.m. For more information: Ida Lura Asah Jones at (405) 249-9087.

MARCH 26
Indian Fellowship Baptist Church Indian Taco Sale 11a.m.-3p.m. & Arts & Crafts 9a.m. - 3p.m. Contact Mary Kelly 918-636-8394 for booth or any further information on church events.

APRIL 9
Oklahoma City University 5th Annual Spring Contest Pow-Wow at Oklahoma City University, 2501 North Blackwelder Avenue, Oklahoma City. For more information: Lindsey Factor at lfactor.stu@my.okcu.edu or the Multicultural Students Affairs Office at (405) 208-5750.

JUNE 20-SEPT. 10
Through the Eyes of the Eagle: Illustrating Healthy Living for Children exhibit at the Comanche National Museum, 701 NW Ferris Ave., Lawton, Okla. For more info call 580-353-0404 or visit www.comanchemuseum.com

Advertise your powwow in the Oklahoma Native Times Powwow issue. Deadline is April 15. Call Lisa: 918-508-7838 or email your ad to lisa@nativetimes.com

NAPT release follows man’s diet struggle

Good Meat, a look at one man’s struggle to maintain a traditional Native diet on a modern Reservation, comes to public television in March 2011

JESSICA KINZER

Native American Public Telecommunications, Inc. (NAPT) proudly announces the release of a new documentary that shows the challenges of overcoming Type II Diabetes and poor diet amidst the poverty of the Pine Ridge Reservation in South Dakota.

Good Meat captures the real-time, personal weight loss battle of one Oglala Lakota man, Beau LeBeau. Once a star athlete in his community, he struggles to shed the pounds from his 333-pound frame in an unsupportive environment.

“The scale of obesity among Native Americans is epidemic. I would say that over 50-percent of my Lakota patients have diabetes already. Life expectancy on our Reservation in South Dakota is around the age of 50, whereas nationally it’s around 70 to 80-years-old,” commented Kevin Weiland, M.D., LeBeau’s physician.

After losing his mother in an untimely death from cancer and diabetes, LeBeau seeks wellness supervision and motivation from primary care physician Dr. Weiland and nutritionist Kibbe Conti (Oglala Lakota). Together, they build a routine exercise plan and diet that is centered around bison (buffalo)—a traditional indigenous food high in protein and low in fat. Surrounded by the consequences of the disease, LeBeau begins to also adopt other Native foods such as Hidatsa corn, chokecherries, prairie turnips and tea. Despite the Oglala Lakota Tribe having wild herds of buffalo, LeBeau must drive long distances to purchase the bison, fresh fruits and vegetables that he can afford due to the lack of means of expanding the herds to provide food for the Tribe on the modern Reservation.

“Imagine living in the middle of a deadly epidemic, like smallpox or measles, that ravages a community, but the people have become so accustomed to its presence among them that it is as if people stop paying attention to the matter. That’s the situation I faced living next to the Lakota Nation at Pine Ridge. You can see the epidemic, but no one ever quantified it, or put a face to it,” stated Sam Hurst, writer and director of Good Meat.

NAPT invites you to explore the culture of the modern Reservation by following LeBeau on his weight loss journey. While he sheds dozens of pounds almost immediately, he quickly realizes the difficulty of eating healthy in a dysfunctional food economy that makes his health problems seem almost inevitable—particularly with the naysayers on the Reservation about his new lifestyle. This tension between LeBeau’s aspirations and real-world limitations make Good Meat a compelling and though-provoking documentary of today’s health issues that plague many rural areas nationwide.

Funding for Good Meat: Major funding provided by the Corporation for Public Broadcasting. Additional funding provided by the National Buffalo Foundation and the Black Hills Surgery Center.

For more information visit online at visionmaker.org.

PHOTO COURTESY THE DAKOTA DAY

Beau LeBeau faces the challenges of overcoming an unhealthy diet on the Rez in the documentary, *Good Meat*.

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©2011 Osage Million Dollar Elm Casino. Age restrictions apply. Guests must be actively playing with their Guest Rewards card to be eligible for promotional drawings. Need not be present to win Travel Voucher. Grand prize must be claimed within 30 days. If you think you have a gambling problem, please call 1-800-522-4700.

Xtreme Fight Night returns to Hard Rock's 'The Joint' Feb. 25

Famed boxer Micky Ward to serve as host of the event inside Hard Rock Hotel & Casino Tulsa

JENNIFER HARDESTY

TULSA, Okla. – Two days before the "The Fighter" has a chance to earn numerous Academy Awards, the man whom the film is based on will be in attendance at Xtreme Fight Night on Feb. 25, at The Joint inside Hard Rock Hotel & Casino Tulsa.

Micky Ward is a retired junior welterweight and former WBU champion, whose rise to fame was chronicled in the critically-acclaimed film, "The Fighter," which stars Mark Wahlberg as Ward. The film has been nominated for seven Oscars, including Best Picture, Best Director, Best Original Screenplay, Best Film Editing and Best Supporting Actor and two Best Supporting Actress nods.

Ward gained international attention for his trilogy of fights against Arturo Gatti from 2002 to 2003. Two of the bouts were named Ring magazine's "Fight of the Year," and all three fights were noted for being wild, extremely physical matches. Both fighters had to be admitted to the hospital immediately after two of the bouts.

In a unique match up, the fight card's main event features two Native American fighters, undefeated NABC Super Middleweight Champion George "Comanche Boy" Tahdooahnippah versus undefeated Thomas "Thunderkick" Longacre. The bout should be a heated one, as Longacre has repeatedly sought a match-up challenging Tahdooahnippah. Tahdooahnippah is of Comanche and Choctaw descent, and Longacre is Creek and Shawnee.

ARCHIVE PHOTO

George "Comanche Boy" Tahdooahnippah is matched up with Thomas "Thunderkick" Longacre.

Among the other fighters on the card are former UFC fighter Gerald "Hurricane" Harris, women's fighting sensation Sheila Cruz and heavyweight knock-out artist Randy "Boom Boom" Blake.

The Feb. 25 event will be the second Xtreme Fight Night hosted in The Joint. All fights will occur in an elevated boxing ring in the floor section in front of the stage, which will be surrounded by seating. Tickets start at $40 and are now on sale.

Hard Rock Hotel & Casino Tulsa is located off of Interstate 44 at exit 240A. Ticket prices and information on upcoming shows are available online in The Joint section of www.hardrockcasinotulsa.com or by calling 918-384-ROCK. The Joint box office is open from 10 a.m. – 6 p.m. Monday through Thursday and 10 a.m. – 9 p.m. on Friday and Saturday. All guests must be 21 years of age or older.

Benefit arts, crafts show in Eufaula March 5

A Native Arts & Crafts Show will be held at the Eufaula VFW Post 8798 on Saturday, March 5, from 9 a.m. to 4 p.m. The VFW Post is located two miles south of Eufaula on Highway 9E. Signs will be posted.

All craftsmen may contact Jon Tiger at 918-689-3654 or Eufaula Memorial Library at 918-689-2291 for entry forms or general information.

An Indian Taco food sale (dine-in only) will also be available.

Proceeds of the Arts & Crafts Show will benefit the Eufaula Library to help support library programs that benefit Eufaula Indian Community, including story times at Head Start and other children's programs.

Painting, jewelry, quilts, baskets and more will be for sale. Craftsman may donate $20.00 for an 8 X 10 space. Tables and chairs will be provided. Mail entry form and payment to Jon Tiger, HC 63 Box 212, Eufaula, OK 74432. Exhibitors may set up at 8 a.m. on March 5.

For more information call 918-689-2291, 918-689-3654, or 918-850-3806. Everyone is welcome, and admission is free. Please support the arts and the Eufaula Memorial Library on March 5.

Pawnee Nation election information announced

PAWNEE, Okla. – On January 26, the Pawnee Nation announced important 2011 Election dates.

As election information is obtained, it will be posted on the pawneenation.org website and the Pawnee Nation Election Commission Facebook page.

Voting for the 2011 Election for the Pawnee Business Council will be Saturday May 7, 2011. The four seats in this election are: President, Treasurer, Council Seat 1, and Council Seat 2. Voters wishing to vote via absentee ballot, should make their request by April 6, 2011, to the Election Commission.

Confirmed election information is as follows:
March 12, 2011
The Election Commission will post the list of qualified candidates.

April 6, 2011
Deadline for Election Commission receipt of the "Request for Absentee Ballot" forms
To obtain the "Request for Absentee Ballot" form, voters may download it from the website.

May 7, 2011
Election Day
Polls open at 8 a.m.
Polls close at 7 p.m.

For more Pawnee Nation 2011 Election information and a more detailed schedule, visit www.pawneenation.org, or contact Stephen Jake, Election Commission Chairman at (918) 285-0003.

10TH ANNUAL CONFERENCE

TO BRIDGE A GAP

APRIL 4-7, 2011
RIVERWIND HOTEL

Co-hosted by the Chickasaw Nation and the Southern Region of the U.S. Forest Service with the support of Georgia Department of Transportation

"To Bridge a Gap" is a four day conference and is an annual event in collaboration with the National Forest Service. It is designed to strengthen government-to-government relationships between the United States Department of Agriculture (USDA) Forest Service and federally recognized tribal governments with interests in area forests.

Conference Keynote speaker Janie Hipp, Senior Advisor for Tribal Affairs to the Secretary of Agriculture Director Office of Tribal Relations, USDA.

For more information and to register, please visit:
www.chickasaw.net/tbagx

Sponsored in part by: GDOT Georgia Department of Transportation U.S. Department of Transportation Federal Highway Administration

A FREE PUBLICATION

Inside this issue:
- **Panel says school must keep name, mascot**
- **Chickasaw Nation breaks ground on clinic**
- **Choctaws to repatriate 124 ancestors**

TODAY'S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

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House kills bill to give tribes arrest power

JOHN MILLER
Associated Press

BOISE, Idaho (AP) – The House on Feb. 17 killed an Idaho tribe's push to allow its officers to arrest non-Indians without permission from the local sheriff after debate that included accusations of racial bias.

The vote was 34-35, ending what the Coeur d'Alene Indian Tribe had hoped would remedy a dispute with Benewah County. The two sides had a cross-deputization pact until 2007, but it unraveled amid intense acrimony.

Currently, the tribe's police force can detain non-Indians on the reservation who are suspected of breaking the law. But its officers can't arrest them without a pact with Benewah County. Tribal officers say they waited more than 1,000 hours combined last year before county or the Idaho State Police officers arrived to take over, wasting time, money and creating

See BILL *Continued on Page 4*

No charges for officer who shot woodcarver

SEATTLE (AP) – Prosecutors said Feb. 16 they won't criminally charge a Seattle police officer who shot and killed a knife-wielding, homeless woodcarver during a brief encounter on a street corner in a case that has prompted angry protests and calls for increased scrutiny of police tactics.

Officer Ian Birk, who had been on paid leave since the Aug. 30 shooting, resigned hours after King County Prosecutor Dan Satterberg's announcement.

Relatives and other supporters of John T. Williams had asked Satterberg to charge Birk, 27, with manslaughter, saying Williams didn't pose a threat to the officer. The officer said he fired only after Williams failed to drop the three-inch knife despite being repeatedly ordered to do so.

At a news conference, Satterberg said the shooting was a "good faith mistake, however tragic" and no charges would be filed.

But the police department's Firearms Review Board separately released findings Feb. 16 that describe the shooting as "unjustified and outside of policy, tactics and training." Police Chief John Diaz said Birk's resignation won't curtail a departmental investigation into his conduct.

"Reaching our own administrative conclusion is a necessary step to providing a small degree of

See CHARGES *Continued on Page 4*

NOTICE
DUE TO SECURITY REASONS - PLEASE USE EAST ENTRANCE

TY RUSSELL / ASSOCIATED PRESS FILE

In this April 1, 2006 file photo, Patricia Gracia of Chihuahua, Mexico, waves American and Mexican flags at a Justice and Dignity for All Immigrants rally at the steps of the Oklahoma State Capital in Oklahoma City. New U.S. Census Bureau figures for Oklahoma, released Feb. 15, Feb. 15, 2011, show that the state now has more residents who identify themselves as Hispanic than Native American.

Hispanics now outnumber Native Americans in Okla.

Over the past decade, the number of Hispanics has nearly doubled from 179,304 in 2000 to 332,007 in 2010. Hispanics now account for 9 percent of the state's 3.75 million residents, compared to 8.5 percent for Native Americans.

TIM TALLEY
Associated Press

OKLAHOMA CITY (AP) – A state that has been considered the heart of the nation's Indian Country since the Trail of Tears nearly two centuries ago now has more residents who identify themselves as Hispanic than Native American, according to figures released Feb. 15 by the U.S. Census Bureau.

While Oklahoma is likely to maintain the nation's largest per capita population of Native Americans, their numbers are not growing nearly as rapidly as the booming Hispanic population.

Over the past decade, the number of Hispanics has nearly doubled from 179,304 in 2000 to 332,007 in 2010. Hispanics now account for 9 percent of the state's 3.75 million residents, compared to 8.5 percent for Native Americans.

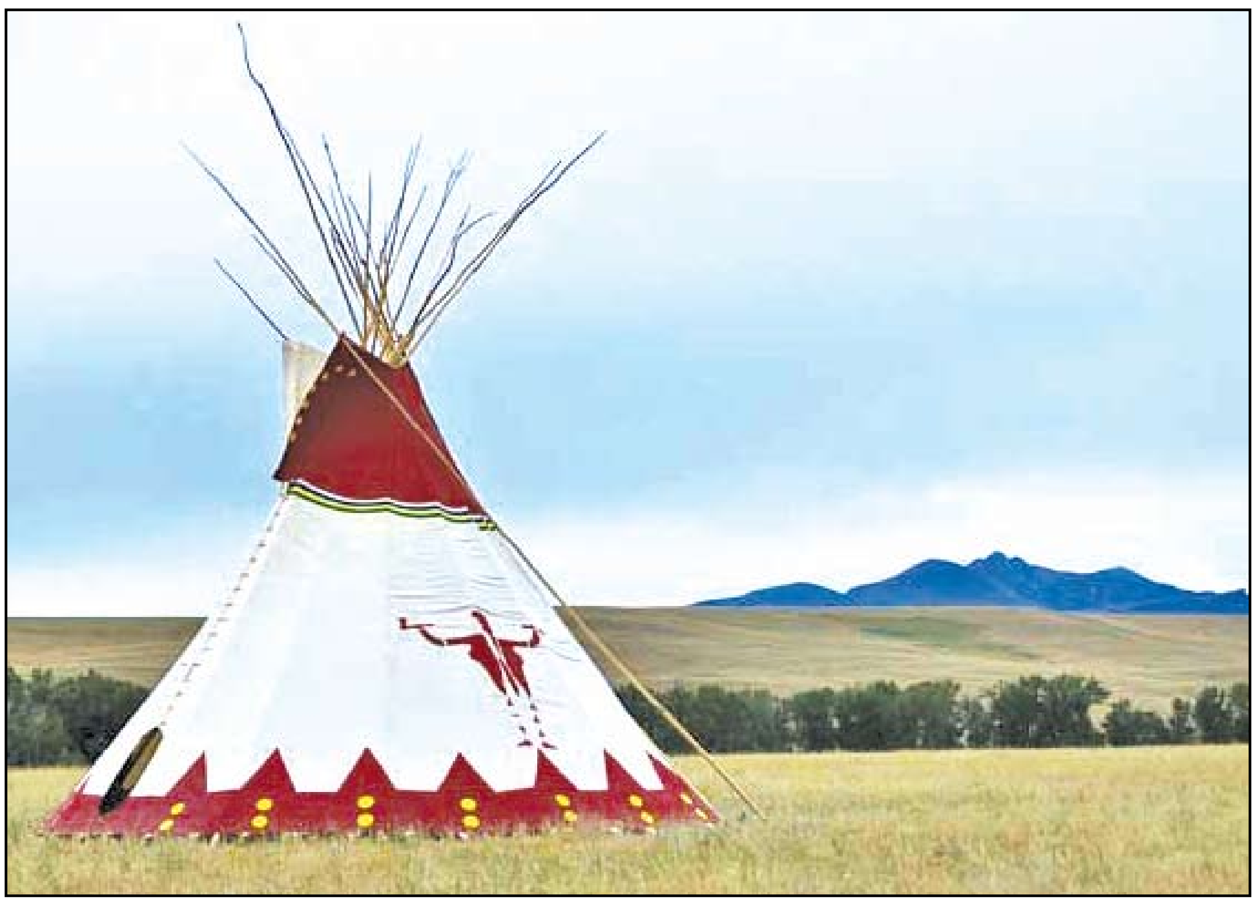
"I suspect that Native Americans took a little bit of pride in being the largest minority population," said state Rep. Paul Wesselhoft, a member of the Citizen Potawatomi tribe. "Now it's the Hispanic population that can now take that pride."

Oklahoma's history has been linked to Native Americans decades before it gained statehood in 1907. It is home to dozens of sovereign tribes, many forced from their homes along the Trail of Tears in the 1830s. It's also the birthplace of iconic cowboy and humorist Will Rogers, a member of a prominent Cherokee Nation family who was born in Indian Territory that later became the state.

While the 85 percent population spike has allowed Hispanics to become the state's largest minority, the population of people identifying themselves solely as Native Americans increased from 273,230 in 2000 (7.9 percent of all Oklahoma residents) to 321,687 (8.5 percent) in 2010.

When all combinations of mixed-race people are included, over 12 percent of Oklahomans claim some level of Indian ancestry.

See HISPANICS *Continued on Page 4*



JENNY STEVEN / BROOKLYN MUSEUM PHOTO

Tipi designs connect their owners with all other beings in the world as well as with their ancestors, who transfer designs to their descendants in visions. Design ownership means that a person has the right to pass that design to someone else through ceremony. The Bleeding Buffalo Skull design was given to Blackfeet artist Lyle J. Heavy Runner by his mentor, Robert L. "Rice" Crawford, who received it from his grandparents.

Tipi center of life for nomadic tribes

ANN LEVIN
For The Associated Press

NEW YORK (AP) – A 30-foot (9-meter) tipi towers over the fifth-floor atrium in the Brooklyn Museum.

The majestic structure is part of a new exhibition that focuses on the central role of the tipi in the lives of more than 30 nomadic tribes who once populated a large swath of the North American Plains from Canada to Texas.

Not just a home, the tipi was the center of social and ceremonial life. The entrance faced east toward the rising sun. The eastern part, near the entrance, was the women's domain; the men owned the space at the rear.

As an architectural structure, the tipi was easy to erect and take down. The wooden poles were sturdy enough to withstand wind, while the bison-hide covers kept out rain and snow.

The architecture reinforced traditional gender roles; women gathered the poles, prepared the covers and made the tipi furnishings, while their warrior men stashed their weapons inside and recorded their military exploits on tanned hides suspended along the lower half of the inside walls.

Rules governed family life inside the tipi. You moved around the interior in a clockwise direction, walking behind anyone who was seated. Rude language wasn't permitted, and children were taken outside if they misbehaved.

Three full-size tipis are on view,

See TIPI *Continued on Page 7*

More than 100 elders, parents, children uprooted after fire ravages homes on Yakama Indian Reservation

Community seeks support for daunting rebuild

KARA BRIGGS

The Yakama Nation is seeking help and support to aid the survivors of a wildfire that destroyed 20 homes, burned parts of several more, and displaced over one hundred people from the small town of White Swan, Wash., in the heart of the reservation in central Washington state.

In an open letter dated Wednesday, Feb. 16, Yakama Tribal Council Chairman Harry Smiskin wrote of the need for outside assistance from the United States and other governments to help in the care for the displaced and the immediate cleanup in White Swan. The Yakama Nation has been in a state of emergency since the fire began in the afternoon on Saturday, Feb. 12. The Yakama Nation estimates the cost of rebuilding is at least $4 million, and with other emerging environmental concerns, that sum will only increase.

"We are grateful for the miracle that everyone got out alive, including the people who ran into the street on bare feet as their homes went up in flames, and the babies, the elders and three people with profound disabilities who all survived because the community pulled together," Chairman Smiskin said. "We cannot overlook that blessing as we turn to the difficult work ahead of getting people securely housed for as long as it takes to clean up and rebuild a beautiful White Swan."

A chimney fire is believed to have started in one home and quickly spread by wind and 50-mph gusts that carried the fire from house to house, down a dry, wooded creek bed and then to more distant homes. The vibrant town of White Swan is devastated by the damage to a total of 24 homes, including some multi-family residences, and destruction of other property including cars, bicycles and all personal belongings, for many. Now members of this tight-knit Yakama community are scattered across the large reservation, some staying with family and others housed in motels.

Few of those whose houses burned could afford homeowner's insurance, and few have savings to fall back upon, making recovery of families and housing in this tribe of 10,000 even more challenging, said Chairman Smiskin. In his letter, Chairman Smiskin states a request for the following kinds of help:

Skilled volunteers who can assist in cleanup, including certified asbestos remediation experts, heavy equipment operators and home builders;

Donations of money, clothes, food and other household goods, including diapers and supplies for babies and children;

Temporary housing for displaced people, and assistance with rebuilding the destroyed houses, a responsibility that the Yakama Nation has undertaken for the victims of the fire.

The Federal Emergency Management Agency is expected to bring 10 or 12 trailers to the reservation, which is about half the number of the Yakama Nation's 22 displaced households. It and other governments, including Washington state, have committed to building strong and lasting relationships with Yakama, and now in the face of disaster the Yakama Nation calls on these relations for help.

Chairman Smiskin states: "These are lands that the United State government holds in trust for Indian people and we hope that the Federal government in the form of the U.S. Congress and the various agencies will respond as they have to other disasters. We believe that more homes have been destroyed by this fire than on any Indian reservation in the history of this country."

Complicating the cleanup, many of the homes were built in the era when asbestos was commonly used in insulation, drywall and floors. Now, Chairman Smiskin said, "the mere potential presence of asbestos among the ashes and debris now littering White Swan presents a serious, time-consuming and expensive environmental dilemma."

In the immediate term, the Nation is worried about getting safe housing and collecting money, food, clothing and other essentials for those who lost their homes or are displaced until cleanup and repair can occur. One of the most pressing needs is for diapers, formula, bottles, baby food, clothing, bedding and other baby supplies. The Indian Health Service opened after the weekend fire to replace medicines for survivors, but it will take far more to help the displaced people for the months or years that it takes to rebuild White Swan.

While the Yakama Nation, its people and its neighbors have responded over the past few days with open hands and hearts, the needs in the short term and the long term are great. The Yakama Nation looks to the United States to uphold its trust responsibility, and to the generosity of the American people to support those affected by this disaster on Yakama lands.

In addition to the local businesses and centers that are accepting donations, the Yakama Nation has set up the following ways for people across the country to contribute to the community's recovery:

The White Swan Fire Relief Fund at Bank of America, with donations accepted at branches nationwide.

Donations also can be made at the Toppenish Armory, 326 S. Division St., Toppenish, WA 98948.

Donations can be mailed to Yakama Nation CFO Henry Roy, P.O. Box 151, Toppenish, WA 98948.

Red Lodge High School to change Redskins mascot

RED LODGE, Mont. (AP) – The Red Lodge School District board of trustees has unanimously voted to change the high school's mascot, the Redskins, amid criticism that it is a derogatory term referring to Native Americans.

Before Feb. 15 night's vote was taken, schools Superintendent Mark Brajcich warned that changing the mascot was going to have a divisive effect. Meanwhile, Trustee John Elsberry asked the district to "embrace the Redskins mascot" until a new one is chosen by students and the community.

The board voted amid raucous cheers and a standing ovation from most of the roughly 100 people who attended the meeting.

Some in the community supported the 60-year tradition of the Redskins mascot, but others said it put down Native Americans

A letter from the Northern Cheyenne Tribal Council asking the school to change its mascot weighed heavily on the trustees before the vote.

Pine Ridge residents dealing with flooding

PINE RIDGE, S.D. (AP) – Officials on the Pine Ridge Indian Reservation are using boats and other vehicles to deliver drinking water and care packages to families affected by flooding.

The Rapid City Journal reports that low-lying areas along Grass Creek, White Horse Creek, Wounded Knee Creek, Potato Creek and White Clay Creek are dealing with rising water.

Arlene Catches the Enemy, the Oglala Sioux Tribe's interim emergency management director, says people in the affected areas can call an emergency hotline to receive supplies.

The Black Hills American Red Cross chapter has delivered cots, blankets, 20 comfort kits, towels, 12 cases of water, six clean-up kits and 17 boxes of laundry soap.

The state Department of Transportation station in Sturgis delivered 6,000 sand bags to the reservation.

Hotline numbers: 605-857-4009, 605-867-8411 and 605-867-8413.

ND panel says UND must keep Fighting Sioux name

TREVOR BORN
Associated Press

BISMARCK, N.D. (AP) – A North Dakota House committee on Feb. 16 supported ordering the University of North Dakota to keep its Fighting Sioux nickname, which the school wants to discard this summer to avoid a confrontation with the NCAA.

The House Education Committee voted to support legislation that says UND must keep its nickname and a logo that shows the profile of an American Indian warrior.

The NCAA considers the nickname hostile and abusive to American Indians. If UND keeps the name, the association has said, the Grand Forks school will not be allowed to host postseason tournaments or wear uniforms at postseason events that show the name or logo.

"We are the sovereign state of North Dakota," said Rep. Mike Schatz, R-New England. "We take priority over an association. So what we decide on this issue, as a state, is what it's going to be."

The House panel debated three bills aimed at keeping the nickname and logo. Its favored measure is sponsored by the House Republican majority leader, Fargo Rep. Al Carlson. Committee members voted 10-5 to recommend that the full House approve Carlson's bill.

The panel voted unanimously to recommend that the other two nickname proposals be defeated. Both would require UND to keep its nickname and logo unless a referendum of members of the Standing Rock Sioux Tribe revoked permission to use them.

Carlson's bill does not mention a tribal referendum, and says Attorney General Wayne Stenehjem must consider filing an antitrust lawsuit against the NCAA if it penalizes UND for keeping its nickname.

"This bill just had more teeth to it than the other two," said Rep. Lisa Meier, R-Bismarck.

The Board of Higher Education has already ordered the university to retire the nickname and logo Aug. 15, in keeping with an earlier agreement between UND and the NCAA.

Groups representing UND students, faculty and staff have supported changing the name and logo. Rep. Phillip Mueller, D-Valley City, said he believes the Legislature should stay out of the debate.

"I've never had a problem with the Fighting Sioux name," he said. "But the Board of Higher Education and the university, who both wanted to keep the name, have had an awful lot of discussion and have concluded that it's time to move on. And I agree."

Supporters of keeping the name and logo call them important elements of the state's history that honor North Dakota's Sioux tribes. Schatz said changing them could be costly and could mean losing alumni donations.

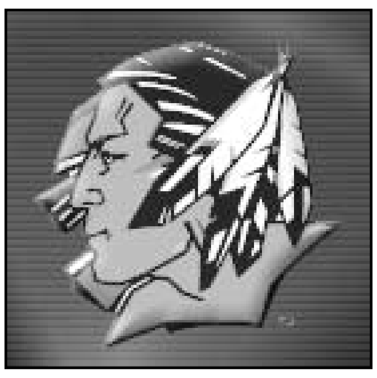
Schatz said most of the e-mails he's received support keeping the name and logo, and the statewide interest in the issue means the Legislature should have a say in how the issue is handled.

Under the initial NCAA agreement, the board could have kept the name and logo if it got permission from the Standing Rock and Spirit Lake Sioux tribes in North Dakota.

Spirit Lake tribal members endorsed the name and logo in a referendum, but the Standing Rock tribe has not held an election on the issue. Tribal officials say their constitution does not provide for a referendum of the kind sought by Fighting Sioux supporters.

Rep. Corey Mock, D-Grand Forks, proposed an amendment that would have allowed the Standing Rock Sioux's tribal council decide the nickname and logo issue instead of requiring a vote. It was defeated. The tribal council has approved several resolutions opposing the Fighting Sioux nickname.

All three measures will go to the House floor for a vote. Carlson's bill is HB1263. The two others are HB1208 and HB1257.



FILE

Supporters of the Fighting Sioux name and Indian head logo call them "important elements of the state's history that honor North Dakota's Sioux tribes."

Montana judge tosses plea deal, reduces sentence

"The state of Montana needs to treat defendants more or less equally and not give old, rich guys breaks and with young, poor Indians, whack 'em," District Judge Dusty Deschamps said Feb. 15.

MISSOULA, Mont. (AP) – A judge has thrown out a plea agreement that called for prison time for a 19-year-old Native American on a criminal endangerment charge, saying he should receive a deferred sentence like a former state senator did last month for a similar offense.

"The state of Montana needs to treat defendants more or less equally and not give old, rich guys breaks and with young, poor Indians, whack 'em," District Judge Dusty Deschamps said Feb. 15.

Missoula County prosecutors had recommended a 10-year prison term, with some time suspended, for a crash last spring in which Arthur Matt's car crossed the center line of U.S. 93 and hit a semitrailer. Court records say neither the driver of the semi nor Matt's passenger was seriously hurt.

"I've been troubled by this plea agreement," Deschamps said, noting the felony would remain on Matt's record.

Instead, Deschamps imposed a six-year deferred sentence and ordered Matt to pay more than $37,000 in restitution and complete his general equivalency diploma. The judge said if Matt paid the restitution before his sentence is finished, he could apply to have it cut in half. Barkus' plea agreement involved a similar arrangement.

The new sentence, Deschamps said, "conforms with justice."

Deschamps didn't mention former Sen. Greg Barkus of Kalispell by name, but the Missoulian reports the judge clearly referred to Barkus' four-year deferred sentence for criminal endangerment. Barkus had crashed his boat into the shore of Flathead Lake after a night of drinking in August 2009. The crash injured all five on board, including U.S. Rep. Denny Rehberg, and left one of Rehberg's staffers in a coma for more than a week.

Prosecutors had reached an even better deal for Barkus – a three-year deferred sentence with $4,000 in fines. District Judge John McKeon rejected the plea agreement Jan. 20 and gave Barkus, 64, the option of accepting a four-year deferred sentence with $29,000 in fines or withdrawing his guilty plea.

Under Barkus' deferred sentence, the conviction can be removed from his record.

"I always thought deferred sentences were for young people, not for relatively elderly, wealthy state senators," Deschamps said. He then asked Deputy County Attorney Shawn Thomas what the state thought.

Thomas said he couldn't speak for Deputy County Attorney Patricia Bower, who handled the case.

The judge noted both Matt and the senator had similar criminal backgrounds. Matt was convicted of juvenile DUI and a misdemeanor assault charge. The senator had a 2004 arrest for DUI but pleaded guilty to reckless driving. Barkus also has two speeding tickets, a stop sign violation and a violation for operating a motor vehicle with expired registration.

Deschamps asked why Matt shouldn't get a deferred sentence. "He's got no prior felonies. He's got the rest of his life in front of him. He seems like the classic case" for which deferred sentences were designed.

Matt told the judge he was sorry. "I can make this right and I don't want to mess up anymore," he said.

But Deschamps also cautioned Matt against getting in further trouble.

"If you go out and fail, I can bring you back in and I can whack you," Deschamps said. "This isn't some screaming deal you should go dancing out of the courthouse with."

Carla Matt began crying when she realized her son wasn't going to prison. And she was still crying after the sentencing hearing was over.

"He has a shot at being a strong man," she said.

A look inside America's poorest county

Basic services can be vulnerable. The tribe's primary health clinic doesn't have a CT scanner or a maternity ward. An ice storm last year knocked out power and water in places for weeks. And in winter, the gravel roads that connect much of the reservation can become impassable with snow and ice.

NOMAAN MERCHANT
Associated Press

ZIEBACH COUNTY, South Dakota (AP) – In the barren grasslands of Ziebach County, there's almost nothing harder to find in winter than a job. This is America's poorest county, where more than 60 percent of people live at or below the poverty line.

At a time when the weak economy is squeezing communities across the nation, recently released census figures show that nowhere are the numbers as bad as here – a county with 2,500 residents, most of them Cheyenne River Sioux Indians living on a reservation.

In the coldest months of the year, when seasonal construction work disappears and the South Dakota prairie freezes, unemployment among the Sioux can hit 90 percent.

Poverty has loomed over this land for generations. Repeated attempts to create jobs have run into stubborn obstacles: the isolated location, the area's crumbling infrastructure, a poorly trained population and a tribe that struggles to work with businesses or attract investors.

Now the tribe – joined by a few entrepreneurs, a development group and a nonprofit – is renewing efforts to create jobs and encourage a downtrodden population to start its own businesses.

"Many, many people make these grand generalizations about our communities and poverty and 'Why don't people just do something, and how come they can't?'" said Eileen Briggs, executive director of Tribal Ventures, a development group started by the tribe. "It's much more complicated than that."

The Cheyenne River Indian Reservation, created in 1889, consists almost entirely of agricultural land in Ziebach and neighboring Dewey County. It has no casino and no oil reserves or available natural resources.

Most towns in Ziebach County are just clusters of homes between cattle ranches. Families live in dilapidated houses or run-down trailers. Multicolored patches of siding show where repairs were made as cheaply as possible.

Families fortunate enough to have leases to tribal land can make money by raising cattle. Opportunities are scarce for almost everyone else.

The few people who have jobs usually have to drive up to 80 miles (128 kilometers) to tribal headquarters. The nearest major population centers are Rapid City and Bismarck, each a trip of 150 miles (240 kilometers) or more.

Basic services can be vulnerable. The tribe's primary health clinic doesn't have a CT scanner or a maternity ward. An ice storm last year knocked out power and water in places for weeks. And in winter, the gravel roads that connect much of the reservation can become impassable with snow and ice.

Nearly six decades after the reservation was created, the federal government began building a dam on the Missouri River, but the project caused flooding that washed away more than 100,000 acres (40,470 hectares) of Indian land. After the flooding, the small town of Eagle Butte became home to the tribal headquarters and the center of the reservation's economy.

"There are things that have happened to us over many, many generations that you just can't fix in three or four years," said Kevin Keckler, the tribe's chairman. "We were put here by the government, and we had a little piece of land and basically told to succeed here."

But prosperity never came. The county has been at or near the top of the poverty rankings for at least a decade. In 2009, the census defined poverty as a single person making less than $11,000 a year or a family of four making less than $22,000 a year.

Eagle Butte has few businesses and the handful that do exist struggle to stay afloat. The town has just one major grocery store, the Lakota Thrifty Mart, which is owned by the tribe. There's also a Dairy Queen, a Taco John's and a handful of small cafes. There's no bowling alley, no movie theatre.

But a few entrepreneurs are trying to break the cycle of failure, with mixed results.

Stephanie Davidson and her husband, Gerald, started a plumbing-and-heating business in 2000 with a single pickup truck. Eventually, D&D Plumbing started to grow, and they hired several employees.

But the reservation economy, which was never strong, has been hit hard by the economic slump. Many customers don't have the money to pay for work upfront, and the Davidsons have struggled to get contracts in new construction, such as a nearly $85 million federal hospital being built to replace the aging clinic.

They've laid off employees and filled empty space in their building by adding a bait shop and then a deli. Nothing has worked.

"People think you're a pillar of the community because you have a business, and that part of it is good," Stephanie Davidson said. "We don't feel that way right now because we're having such a tough time."

Nicky White Eyes, who owns a flower shop on Main Street, says there are days when she doesn't sell a single flower. Most of her business comes from families who get help from the tribe to buy flowers for a relative's funeral.

"We're getting by with nothing extra," said White Eyes, who said she hasn't taken any salary in the months since she quit another job to run the shop full-time. "But no, I have too much heart in it to let it go quite yet."

The nonprofit Four Bands Community Fund has invested in both businesses and people in Eagle Butte. The group teaches residents basic financial skills – how to open a checking account, how to save money on a budget and how to develop credit.

"You have the most complicated little world here," said Tanya Fiddler, Four Bands' executive director.

Without a viable private sector, federal money permeates every part of life here. The federal government pays for the Bureau of Indian Affairs, the Bureau of Indian Education and the Indian Health Service, three of the reservation's largest employers. Businesses rely on the federal money that comes into the reservation.

Federal stimulus dollars are paying for the new hospital, which will create about 150 permanent jobs when it opens this year. Other federal contracts bring sporadic jobs, too.

One tribal success story is Lakota Technologies, which has attracted call-center and data-processing work and trained hundreds of young people since it started more than a decade ago. The company now employs a handful of tribal members on a State Department sub-contract, even though most of its cubicles remain empty.

But other businesses owned by the tribe have run into trouble. Last year, a buffalo-meat processing company was sued by a rancher in federal court. The lawsuit accused the company, Pte Hca Ka Inc., of not delivering on contracts. A federal judge ruled against Pte Hca Ka for $1.1 million when it did not respond to the lawsuit.

Keckler, the newly elected tribal chairman and a former business owner, has pledged to try to fix the problems. He said previous officials have rejected overtures from outside investors because they feared the loss of tribal control or the risk of losing their positions.

"It's difficult for us to get people to come here and have faith in us as a government," he said. "We just had a new election, and there was discussion about, 'Oh, people want to give away things.' Those are kind of the issues that we have."

Still, there are small reasons to hope.

Later this year, the tribe will start to receive payments from a $290 million settlement with Congress related to the farmland that was lost to the Missouri River flooding. The tribe will receive annual interest on the settlement money starting this fall. This year's payment could be as much as $75 million, according to one tribal estimate. A Department of Treasury spokeswoman says the final amount hasn't been determined yet.

That money can be used for infrastructure improvements, economic development and education.

Raymond Uses The Knife, a rancher and tribal councilman, wants the reservation to be "accessible for other companies to come in and invest their money right here."

"We have to attract business. Regardless of how much money we have, we can't set up our own businesses," he said. "We also have to realize that we're all not experts."

Meanwhile, groups like Tribal Ventures and Four Bands continue to look for ways to bring in jobs and help those who are fighting the decades-old obstacles here.

"You can have all the heart you want, but you have to have actual cash and resources," said Briggs, of Tribal Ventures. "All those things play a part in our being able to basically use our greatest asset, which is our people."

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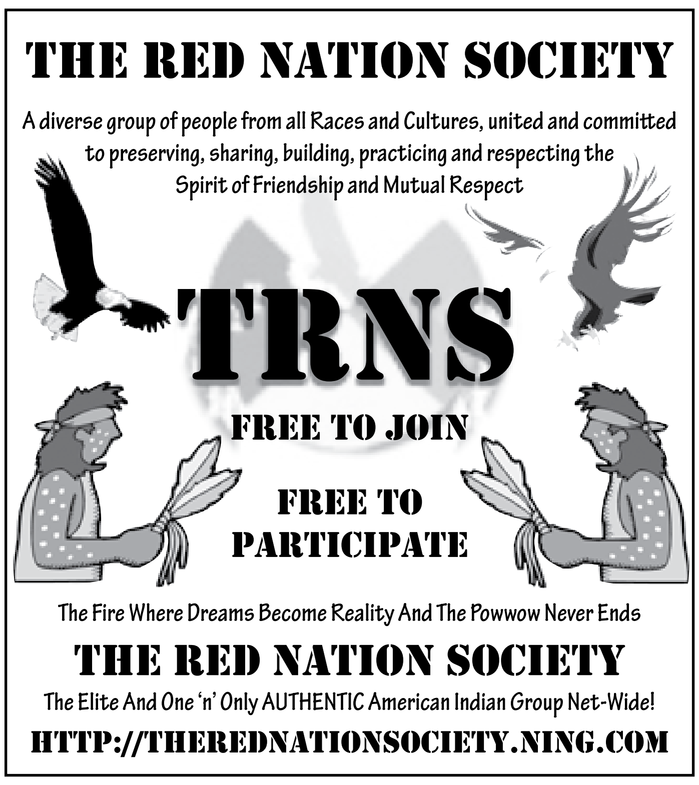
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Judge rules: Yellowstone bison slaughter can proceed

MATTHEW BROWN
Associated Press

BILLINGS, Mont. (AP) – A federal judge on Feb. 14 denied a request from wildlife advocates to stop the planned slaughter of hundreds of wild bison from Yellowstone National Park that were captured as they migrated into Montana.

In a 72-page opinion, U.S. District Judge Charles Lovell in Helena wrote that while the slaughter of bison may be "distasteful," it is a "time-honored" method of controlling a disease carried by many of the animals.

An attorney for the plaintiffs said an appeal was planned.

An estimated 525 bison are being held in corrals along the border of the snowed-in park after trying to leave in recent weeks in search of food at lower elevations. The animals are generally prohibited in Montana under a federal-state agreement meant to protect livestock against the reproductive disease brucellosis.

So far 217 of the captured animals have tested positive for exposure to the disease. Those will be first up for slaughter. Park officials have said the remaining bison could be killed as well if the corrals at Stephens Creek near Gardiner are overwhelmed as animals continue to pour out of Yellowstone.

There was no immediate word on when shipments of bison to slaughter might commence. Park officials have repeatedly denied media access to Stephens Creek, citing public safety, and have closed to the public a large area surrounding the corrals.

Yellowstone spokesman Al Nash said Feb. 14 that park administrators were reviewing Lovell's ruling.

The ruling came in response to a restraining order request from several environmental and American Indian groups.

The judge also sided with the federal government in tossing out the groups' 2009 lawsuit in which they had demanded a new environmental review of the federal-state bison agreement, signed in 2000.

He wrote that there had been steady, if slow, progress in trying to establish new habitat for the animals outside the park. He pointed to past slaughters, which have removed more than 3,000 bison over the last decade, as evidence the park's bison herds could withstand another culling.

"For those of us who admire the Yellowstone bison, it is easy to be sympathetic to an emotional appeal to 'stop the slaughter,'" Lovell wrote. "Yet it is clear that this population of wild bison – diseased and healthy – ought not to be allowed to reproduce prolifically beyond the capacity of its range without the institution of scientific management."

Plaintiffs' attorney Summer Nelson with the Western Watersheds Project in Missoula said she would appeal Lovell's ruling to the 9Th Circuit Court of Appeals. She argued that fewer cattle operations in the vicinity of the park should result in more room for the animals to roam, rendering the periodic slaughters of the animals unnecessary.

"I'm still hopeful we will prevail on appeal and get a little room for bison outside the park," she said. "We will still seek emergency relief against sending bison to slaughter while we're resolving the appeal."

HISPANICS

Continued from Page 1

While the 85 percent population spike has allowed Hispanics to become the state's largest minority, the population of people identifying themselves solely as Native Americans increased from 273,230 in 2000 (7.9 percent of all Oklahoma residents) to 321,687 (8.5 percent) in 2010.

Former Oklahoma House Speaker Larry Adair, chairman of the Cherokee Nation Gaming Commission, said it proves the state continues to be a "melting pot." Still, he said he was surprised Hispanics had moved past Native Americans in population.

Keith Gaddie, a professor of political science at the University of Oklahoma, said the figures show some public policy efforts to curtail illegal immigration may not be having an impact on Hispanic immigration.

House Bill 1804, an anti-illegal immigration bill enacted in 2007, makes it illegal to knowingly transport illegal immigrants, creates state barriers to hiring illegal immigrants and requires proof of citizenship before one can get certain government benefits. The law is being challenged in federal court.

"For folks who thought HB 1804 would lead to an exodus of Hispanics from the state of Oklahoma, that doesn't appear to have happened," Gaddie said.

In the far western Oklahoma Panhandle, Hispanics drawn to the region by swine farms and other concentrated animal feeding operations comprise 36 percent of the population, according to the census figures.

More than 17 percent of the 580,000 residents of Oklahoma City, the state's largest city, now identify themselves as being of Hispanic descent while in Tulsa, the state's second largest city, 14 percent of its 392,000 residents say they are Hispanic. Lawton and Enid also recorded significant concentrations of Hispanic residents.

State lawmakers said the substantial increase in Hispanic residents, especially in south Oklahoma City, make it more likely than ever that they will be able draw new legislative voting districts with Hispanic majorities although proponents of anti-illegal immigration legislation may voice opposition.

"There will be, I'm sure, some," said Rep. Dale DeWitt, R-Braman, chairman of the Oklahoma's House's Redistricting Committee. "But at the end of the day, we'll do this thing as fair as we possibly can. If we don't do it fair, the thing will end up in court."

State lawmakers attempted to draw a majority Hispanic House district on Oklahoma City's south side following the 2000 census, Adair said.

But former Rep. Bill Paulk, a Democrat who headed the legislative redistricting committee under Adair, said the Hispanic population was too dispersed to form the core of a legislative district. He said lawmakers would have been forced to resort to gerrymandering to create a Hispanic majority district.

"It would have looked like a piece of string to make it work," Paulk said.

–––

Associated Press Writer Rochelle Hines contributed to this report.

BILL

Continued from Page 1

a public-safety gap.

During Feb. 17's debate, Republican Rep. Dick Harwood of Benewah County said he was offended by the suggestion that this impasse was the result of racial tensions between county residents and the tribe. Harwood argued the bill should be killed because it would give the tribe power over non-Indians who live on the reservation but can't vote in its tribal government.

"It's not racist," he said. "It's their fear of losing their civil liberties."

The conflict between the Coeur d'Alene Indian Tribe and residents of Benewah County has roots in a 2001 U.S. Supreme Court decision that gave Indians ownership of the southern third of Lake Coeur d'Alene, where the county is located.

According to the bill, tribal police officers would first have to be certified by Idaho's police academy. All violations of state laws, including speeding tickets, would have to be prosecuted in state, not tribal courts. And tribes would have waived their sovereign immunity from lawsuits.

But Benewah County also wanted an agreement from the Coeur d'Alenes not to write citations to non-Indians for violations of its own tribal laws, including those governing water quality, docks on the lake or field burning. The Idaho Association of Counties as well as state law enforcement organizations, supported the county's position and opposed the bill.

Supporters of Feb. 17's bill, however, including Republican Rep. Mack Shirley of Rexburg, blamed Benewah County's non-Indians for allowing historical racial tensions to prevent an agreement over policing duties – and compromising public safety.

"It's all because of, in my opinion, prejudice and biases that are counterproductive to good law enforcement," Shirley said. "This ongoing war has got to stop. We're all Idahoans. It's time we all live together as citizens in common cause."

The Coeur d'Alene reservation's checkerboard property ownership – its 10,000 residents include 8,600 nonmembers – contributes to the problem: Tribal officers often encounter crimes committed by nonmembers in both Kootenai and Benewah counties.

The tribe gets along well with Kootenai County, where there's a cross-deputization pact in place.

But rancor with Benewah County has persisted – and gotten worse: A pact reached in the 2010 Legislature last spring to resume the cross-deputization agreement disintegrated, resulting in finger-pointing from both sides.

When the tribe returned to the Legislature this year, its leaders said their only other alternative was to pursue expanded law enforcement authority under a federal law passed by Congress last year meant to help address public safety gaps on Indian reservations across the nation.

If it does that, however, any non-Indians arrested on the reservation would have to go to federal, not state court.

Marc Stewart, a spokesman for the tribe, said the tribe was "extremely disappointed" with Feb. 17's result.

"Despite this setback, the tribe is determined to protect the reservation community," Stewart told The Associated Press. "The tribe is going to explore all its options, including federally deputizing its police department. (That) is really the last choice, but that's the road we're on now."

CHARGES

Continued from Page 1

closure to the many people affected by this tragedy," Diaz said.

Addressing the shooting and its aftermath, Mayor Mike McGinns said he is "deeply sorry for this tragedy and loss of faith between our community and police force. . I will do all in my power to restore it."

The killing of the 50-year-old Williams prompted an almost-immediate outcry and calls for more scrutiny of the police force.

Days after the shooting, dozens marched through Seattle to protest. In December, the American Civil Liberties Union of Washington and other organizations asked the Department of Justice to conduct a civil-rights review, citing incidents including the shooting of Williams. The organizations claim some Seattle officers appear to "inflict injury out of anger" at suspects rather than to protect public safety.

On Feb. 16 afternoon, about 150 supporters of Williams, who was a Native American, gathered to demonstrate peacefully in lobby of City Hall, surrounding an Indian drum circle and singing. Later, several hundred people marched for hours through downtown, chanting and occasionally blocking traffic. They were escorted by police officers and no arrests were reported.

Explaining the decision not to prosecute, Satterberg said Washington state law protects police officers from a homicide charge unless there's evidence of malice or bad faith.

"Unlike the rest of us they do not have the option of walking away," he said.

Nonetheless, Satterberg called the shooting troubling and said he has received 1,200 e-mails about the case with many people urging him to charge Birk as a way to bridge the divide with minorities who fear they will be mistreated by police.

Williams' brother, Rick Williams, told KOMO Radio he was not surprised.

"I kind of expected all this because of the way the system is," he said. He said Williams was a First Nation woodcarver from a family that has represented Seattle honorably for generations. He complained that Birk had been glorified.

Birk's lawyer, Ted Buck, told the station that "police officers are forced to make decisions as to how to deal with those kinds of threats in split seconds and there are going to be these kinds of problems in the future."

A coroner's inquest jury in January watched Birk's patrol car video. It showed him getting out to pursue Williams, who had crossed the street in front of the cruiser, and was holding the knife and a piece of wood. Off camera, Birk quickly shouted three times for Williams to drop the knife, then fired five shots.

Of the eight jurors, just one said Williams posed a threat. Four jurors said Williams did not pose a threat, and three others said they didn't know.

Birk testified that Williams had a "very stern, very serious, very confrontational look on his face" and was in a "confrontational posture" when he opened fire.

An autopsy found that Williams' blood-alcohol level was at 0.18 percent, above the 0.08 percent level at which a driver is considered legally drunk.

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Chavers: The Ojibwe Language Expert

Around the Campfire

DR. DEAN CHAVERS

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The first time I heard Dr. Anton Treuer (pronounced "troyer") talk I was knocked out. The last time I was more than impressed; I was amazed.

Anton is a Professor of Ojibwe at Bemidji State University. He may be the only Professor of Ojibwe in the world. I first heard him in 2008 when the university invited me to give a talk about my book "Modern American Indian Leaders" and address the graduating Indian students. Anton was also a speaker, and he gave the prayer and part of his presentation in Ojibwe.

It does my heart good to be able to go to Red Lake, Cass Lake, and the Bemidji area. My mentor Roger Jourdain first brought me there 30 years ago. Roger was the most dynamic Indian tribal leader of the past half-century. He was determined to exercise governmental sovereignty over the Red Lake reservation. For 32 years he faced down BIA, EPA, state, and other officials who tried to push him around. But he was built like a fire plug and was twice as hard to push around.

The last time I heard him was in January 2011 at the Ojibwe education conference sponsored by three Ojibwe tribes. That last time I was able to listen to him for more than two hours. He is clearly an expert in the Ojibwe language.

(The visionary Red Lake Chairman Floyd Jourdain was an instigator of the meeting. Three Ojibwe tribes—Red Lake, White Earth, and Leech Lake—are determined to improve their schools, and we spent two days with a group of over 300 people working on ways to do that.)

Like all Native languages, Ojibwe is disappearing. But it is young people such as Anton, Dr. Darrell Kipp at Blackfeet, and Tom Porter at Akwesasne Freedom School who are preserving Native languages and even bringing them back.

One of the winners of the MacArthur Foundation "Genius" Award this past year was a young woman, Jessie Little Doe Baird, who is bringing the Wampanoag language back to life. She is the ninth Native winner of the Genius award, and has been working for15 years to document, learn, and teach the language. Anton has been working even longer to preserve and teach Ojibwe.

Dr. Treuer is simply amazing. At a time when some of my best friends and Native language advocates speak only English with their own children, Anton has established a huge beachhead in the fight to preserve Native languages. Along the way he has used Native speakers as his guides, spending hundreds of hours with them.

He has written seven books on Ojibwe language and history as well. His latest is "The Assassination of Hole in the Day," a political and social history of the Ojibwe people.

His book "Ojibwe in Minnesota" won the award as "Minnesota's Best Read for 2010" from the Library of Congress, a huge honor. It is a history of the Ojibwe people's history, culture, stereotypes, economics, and legal issues. It lays out the facts about history and current conditions, such as the 38% unemployment rate on the Red Lake Reservation.

In a review of the book in Native Sun, Anton said, "In America, the only places Indians pop up in curriculum in schools are Christopher Columbus and Thanksgiving, and usually a sugar-coated version of these stories is told."

And he addresses the problem of student dropouts. "Part of the disconnect is," he said, "in spite of any progress we have made, school is still a place where native kids go to learn about others. There's nothing here that testifies to the accomplishments of their race, people and heroes. No wonder it doesn't resonate."

Anton earned his BA from Princeton, and his MA and Ph. D. from the University of Minnesota. He was the first Ojibwe person ever to attend Princeton. He carried a 4.0 GPA for his MA degree. He is a member of the Phi Kappa Phi Honor Society. And naturally he was a member of the National Honor Society when he finished Bemidji High School in 1987.

He taught at the University of Wisconsin at Milwaukee for five years before coming to Bemidji State in 2000. He is a tenured full professor in the Department of Modern Languages, one of only a handful of Indians who are full professors. The fight to earn full professorships for Indians, which a bunch of us started 40 years ago, is still going on, with little success. Most of the Indian professors are still Assistant or Associate, without tenure.

Anton has won fellowships from the most prestigious outfits in the U. S., including the American Philosophical Society, NEH, NSF, Minnesota State Arts Board, Minnesota Historical Society, Minnesota Humanities Commission, the MacArthur Foundation, the Bush Foundation, the Guggenheim Foundation, and several others.

His mother Margaret Treuer is enrolled at White Earth, but has lived at Leech Lake all her life. She was the first Indian woman in the State of Minnesota to earn a law degree. She has worked for the tribal courts at Leech Lake, Mille Lacs, White Earth, Red Lake, and Bois Forte, where she is currently chief judge.

His father Robert is an Austrian immigrant who survived the Holocaust. He is also the author of three books and has worked for Indian communities for decades.

The whole family is made up of high achievers. Anton's sister Megan is director of Anishinaabe Regional Defense, a legal services firm at Leech Lake. His brother Micah is a medical student completing a residency at Sanford Clinic in Bemidji. David is a Professor of English at the University of Southern California and an award-winning novelist and essayist.

But the most amazing thing to me is his work preserving and restoring the Ojibwe language. He has worked with Larry Stillday, an elder at Red Lake, and Eugene Stillday, another elder, for years. They have developed curriculum books, readers, and workbooks in the Ojibwe language that are being used in the schools now.

A lot of people have talked about Native language preservation but few have done a whole lot about it. Anton, Larry, Eugene, and the other speakers have proved the rule.

Anton and his wife Blair Treuer live between Bemidji and Cass Lake with their eight children.

Dean Chavers, Ph.D., is the Director of Catching the Dream, a national scholarship and school improvement program for American Indians, located in Albuquerque. His address is CTD4DeanChavers@aol.com. His latest book is "Racism in Indian Country," published by Peter Lang.

LETTER to the EDITOR

Dear Editor,

In response to Senators Coburn and Inhofe as well as Congressman Boren's objection to the nomination of Native American Arvo Mikkanen to the Federal Bench in Tulsa, these politicians need to re-take their oath to uphold the Constitution of the United States, as my letter to the editor of this newspaper Jan. 14, 2011 confirms.

All three of these Oklahoma politicians refuse to answer Native American petition for redress of grievances, guaranteed by the First Amendment, United States Constitution. The only reason these senators oppose this nomination is purely political as Mr. Mikkanen was chosen by a Democrat President.

I do not have the slightest idea why Congressman Boren opposes this nomination as United States Congressmen do not have oversight of Federal Bench nominations. Confermation is the duty of the United States Senate.

Maybe Congressman Boren is concerned a true Native American Federal Judge's actions would correct over 100 years of injustice to Native American people by the United States government and the state of Oklahoma, as the records in my possession confirm.

Senator Coburn has voted against all legislation that benefits Native Americans as the Cobell Settlement confirms. The only way to correct the problems of the Oklahoma delegation to the United States is with the voting ballot. Apparently, the voters of Oklahoma are asleep at the wheel as the last election confirms.

Regards,
Larry Shelton, Choctaw Citizen
Idabel, Okla.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.

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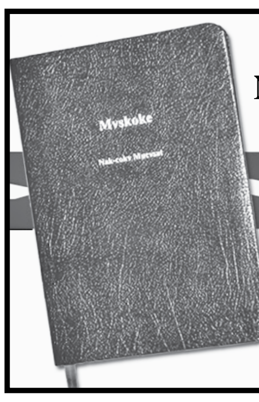

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EVENTS

Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

EVERY TUESDAY
"Tuesdays with Duane & Daria: An Elders Exercise / Language Class" at Sapulpa Creek Indian Community Center 12:45 pm. Work out and learn Creek! Language class to immediately follow workout. To register, call Daria (918) 732-7646.

1ST TUESDAY
Cherokee Basket Weavers Association at the Unitarian Universalist Congregation, Tahlequah, Okla.
Phone: (918) 456-7787
Monthly meetings are at 6 p.m. the1st Tues. A holiday it's on the 2nd Tues.

2ND TUESDAY
Cherokee Artists Association at 202 E. 5th Street, Tahlequah, Okla.
Phone: (918) 458-0008
Web site:
www.cherokeeartistsassociation.org
The CAA meets at 6 p.m.

4TH THURSDAY
American Indian Chamber of Commerce of Oklahoma – Eastern Chapter monthly luncheon at Bacone College, Muskogee, Okla. Phone: (918) 230-3759
The lunch begins at 11:30 a.m. at Benjamin Wacoche Hall. Please RSVP one week ahead of time.

THROUGH FEB. 28
Here Comes Sayn-Day Exhibit at Kiowa Museum, Carnegie, Okla. Info call 580-654-2300 Ext. 370

THROUGH APRIL 30
Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more info.

MARCH 4-5
Tonkawa Tribe Annual Basketball Tournament at Ft. Oakland Gym, Tonkawa. $35.00 ENTRY FEE. Fee, team contact name, team roster and phone number must be received by March 1ST. Call Lisa Norman (w) 580-628-2561.

MARCH 5
Western Heights Native American Student Association Powwow, Western Heights Public Schools, 8401 S.W. 44th St. Oklahoma City, 2:00 p.m. - 11:30 p.m. For info call Cathie Parker at (405) 350-3428 or catherine.j.parker@westernheights.k12.ok.us

MARCH 5
Lance Allrunner Memorial Pow-Wow at Watchetaker Hall, Comanche Nation Tribal Complex (8 miles north of Lawton on I-44 or Highway 281). Gourd Dancing - 2:00 p.m. Info: Darrell Wildcat at cwild3cat@yahoo.com

MARCH 12
2010 OKC Princess Honor Dance at Heart of Oklahoma Expo Center, 1700 W. Independence, Shawnee. Gourd Dancing - 1:30 p.m. and Grand Entry - 7:00 p.m. Information: Shirley Wapskineh at (405) 632-5227 or swapskineh@sbcglobal.net

MARCH 5
Native Arts & Crafts Show at the Eufaula VFW Post 8798 from 9 a.m. to 4 p.m. Two miles south of Eufaula on Highway 9E. Signs will be posted. Call Jon Tiger at 918-689-3654 for entry forms or general information.

MARCH 12
All Tribes Community Church Wild Onion Dinner 12pm-4pm at Akdar Shrine Headquarters, 2808 S. Sheridan Rd., Tulsa. Adults $8 a plate. Wild onions, eggs, ham, beans and more. For more info call Archie Mason 918-810-4291.

MARCH 18
2011 Miss, Jr. Miss & Little Miss Indian Oklahoma City competition and performance, Destiny Christian Center, 3801 SE 29th St. - DelCity, Okla. Info: Shirley Wapskineh 405-632-5227 swapskineh@sbcglobal.net

MARCH 26
Comanche Nation Princesses Sorority Annual Celebration at Watchetaker Hall, Comanche Nation Complex, Lawton. Split Program - 2:00 p.m. - 11:30 p.m.; Grand Entry - 7:00 p.m. For more information: Ida Lura Asah Jones at (405) 249-9087.

MARCH 26
Indian Fellowship Baptist Church Indian Taco Sale 11a.m.-3p.m. & Arts & Crafts 9a.m. - 3p.m. Contact Mary Kelly 918-636-8394 for booth or any further information on church events.

APRIL 9
Oklahoma City University 5th Annual Spring Contest Pow-Wow at Oklahoma City University, 2501 North Blackwelder Avenue, Oklahoma City. For more information: Lindsey Factor at lfactor.stu@my.okcu.edu or the Multicultural Students Affairs Office at (405) 208-5750.

APRIL 30
Restoring Harmony Mental Health Powwow at Tulsa Westside YMCA, 5400 S. Olympia Ave. For more info call 918-382-2204

MAY 20-22
The Tulsa Indian Art Festival has been rescheduled to May 20-21-22, 2011.
The venue remains at Central Park Hall, Expo Square, Tulsa, Oklahoma.
www.tulsaindianartfestival.com

JUNE 9-11
2011 Chilocco Reunion and inter-tribal powwow at Choctaw Resort Hotel, Durant. For registration form and more information call Emma 918-266-1626.

JUNE 20-SEPT. 10
Through the Eyes of the Eagle: Illustrating Healthy Living for Children exhibit at the Comanche National Museum, 701 NW Ferris Ave., Lawton, Okla. For more info call 580-353-0404 or visit www.comanchemuseum.com

JULY 30
1st Annual SGT Tike Chap-

Feds kill Catskill casino proposal by Indian tribe

MICHAEL GORMLEY
Associated Press

ALBANY, N.Y. (AP) – The U.S. Bureau of Indian Affairs on Feb. 18 rejected a proposal to build a Native American casino within driving distance of New York City in the storied Catskill mountains.

The decision ends the effort by the Stockbridge-Munsee Band of Mohican Indians in Wisconsin to open a casino in the long economically depressed area, once a destination for top celebrities at world-class resorts in what was known as the Borscht Belt.

The proposal was made in the waning days of former New York Gov. David Paterson's administration last year as a way to bring much-needed jobs to the area and revenue to the state. But state and federal officials gave it long odds in recent weeks. The effort sought to combine two complex and usually separate issues – a casino application and settlement of ancestral land claims – in a novel legal approach.

"It is disheartening that the U.S. Department of the Interior has done an 11th-hour about-face by failing to support and finalize these agreements," said Kimberly Vele, president of the Stockbridge-Munsee Band. "While we believe the department's rationale is weak, we are committed to resolving the issues."

She tribe said the project would have generated $925 million a year in economic activity and "removed a cloud over thousands of acres" in central New York state while creating a world-class casino creating thousands of jobs and millions of dollars in annual payments to the local county.

"This project would have created jobs and economic development in a region that desperately needs it, but it's not the end of the line," said U.S. Sen. Charles Schumer, a New York Democrat who supported the effort. "I will continue to work with local leaders and the state to pursue all available options."

The Oneida Indian Nation, which is based in the central New York region where the Stockbridge-Munsee claimed territory, applauded the decision.

"The Stockbridge-Munsee have no legitimate claims to the lands of New York," said Oneida Nation Representative Ray Halbritter. "The process was always destined to fail.

"The elected officials that tried to push this deal through did a disservice to all people in New York by attempting to rewrite history to fit their narrow political interests," Halbritter said in a clear jab at Paterson, the former Democratic governor.

Officials in the Catskills turned to Indian tribes after efforts aimed at amending the state constitution to legalize casino gambling failed. Those efforts suffered a major blow in 2008 when the Bush administration's Department of Interior rejected plans for separate Catskill casinos involving the St. Regis Mohawks of northern New York and the Stockbridge-Munsee. The federal government cited the great distance between the two tribes' reservations and the casino sites.

So the Stockbridge-Munsee tried to merge its land claim and the casino effort, but it was met with great opposition by the Oneidas, who have a world-class casino in central New York, and by racetracks that operate video slot machine centers, which also provide the state with a cut of the proceeds.

"This is a battle for everybody," said Bennett Liebman, executive director of the Government Law Center at Albany Law School, "and part of it is to block and part of it is to put yourself in a position where you can become fully operative commercial casinos."

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Associated Press Writer Michael Hill contributed to this report.

Ala AG wants bingo machines out of Indian casinos

Indian gaming officials have long claimed that if Alabama laws allow paper bingo, then Indian casinos can offer all forms of the game.

MONTGOMERY, Ala. (AP) – Alabama Attorney General Luther Strange wants electronic bingo machines banned from Indian-operated casinos in the state, and he has written a letter to the National Indian Gaming Commission to say so.

In his letter dated Feb. 18, Strange said electronic bingo machines are not allowed under Alabama law and that non-Indian electronic bingo casinos, like VictoryLand in Shorter and County Crossing in Dothan, have closed.

"I urge you to make clear that Native American Indian tribes located in Alabama cannot engage in gambling activities that are patently illegal under Alabama law," Strange said in the letter.

Officials with the commission have said the only way to ban the gaming machines from Indian casinos would be if the state outlawed all forms of bingo, paper included.

Rebekah Mason, a spokeswoman for Gov. Robert Bentley, told The Birmingham News the governor supports Strange's efforts on gambling.

"The governor agrees with the points made by the attorney general in the letter to the National Indian Gaming Commission," Mason said.

The Poarch Creek Indians operate three casinos with electronic bingo games in Alabama, including the Wind Creek Casino and Hotel in Atmore, one casino in Montgomery and another in Wetumpka.

A spokesman for Poarch Creek Indian Gaming did not immediately return a call Feb. 15 seeking comment.

Indian gaming officials have long claimed that if Alabama laws allow paper bingo, then Indian casinos can offer all forms of the game.

Since Strange and Bentley took office in January, they have generally agreed on how to handle to gambling issue. The previous governor and attorney general – Bob Riley and Troy King – had a lengthy dispute over how to handle the issue with Riley forming a task force to close down some non-Indian casinos.

Deputy Attorney General Sonny Reagan told The News that the letter was intended to make Strange's position "known to the National Indian Gaming Commission, which is the body that regulates Indian gaming."

Before coming to the attorney general's office, Reagan was legal adviser to Riley. He said Feb. 14 that federal law allows Indian casinos to offer only games approved by a state or allowed within it.

BROOKLYN MUSEUM PHOTO

Moccasin styles and designs varied from tribe to tribe. Boys and men usually wore short moccasins. In some tribes, girls and women wore low-top moccasins but with separate knee-high leggings. Among other groups, such as the Kiowa and Cheyenne, they wore one-piece, tall moccasins. Teri Greeves presents a playful contemporary interpretation of Kiowa women's footwear.

TIPI

Continued from Page 1

along with more than 160 objects from the museum's collection of Plains materials and a selection of works by contemporary Plains artists.

One tipi is a replica of a Lakota-style lodge used by Plains Indians before 1860, when they began to be relocated to reservations. It measures 10 feet (3 meters) in diameter, big enough for a small family. It's made from eight to 10 buffalo hides and would have lasted about 10 years.

Another model, from 1904, is a beauty: a Southern Cheyenne canvas tipi decorated with beaded horizontal lines and circular medallions. Inside are matching backrests and pillows, showcasing the exquisite handiwork of the women.

The tipi in the atrium, which was commissioned by the museum, is much larger than average, measuring some 25 feet (7.6 meters) in diameter.

The cover is decorated with a bleeding buffalo skull image painted by Blackfeet artist Lyle J. Heavy Runner. Each half of the skull can also be read as a standing man, one holding a pipe and the other a hatchet. Visitors are encouraged to walk inside, for a firsthand view of tipi life.

In an essay in the catalog, Native American architect Dennis Sun Rhodes talks about "the lessons of the tipi" he learned from his great-grandmother Nellie. She taught him that the space "had to be used for many purposes to fit the seasons and the time of day."

You got up early so it could function as a living room. You were quiet when you came in, quiet when the elders spoke. You learned to avert your gaze when the women changed clothes.

"This taught us to be respectful of one another," he writes, "and to know our place in the world at large."

"Tipi: Heritage of the Great Plains" opened Feb. 18 and remains on view through May 15.

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Choctaws to repatriate ancestors

BRET MOSS
Choctaw Nation of Oklahoma

DURANT, Okla. – The Choctaw Nation of Oklahoma (CNO) will be repatriating 124 of their ancestor's remains this coming spring. This is a great success in more ways than one, and for more tribes than just the Choctaw Nation.

The remains of ancestors are sacred to many Native American tribes, and the Choctaw Tribe is no exception. These 124 remains are believed to be around 500 years old, based on cultural material and records from the past, and hold great significance to members of several tribes from the Southeastern United States.

The people of the Choctaw Nation have long believed that the deceased will become one with the earth. "It is a traditional Choctaw belief that when people die, their spirits take a journey to the Land of Souls, and part of that is their body going back into the ground," explains Dr. Ian Thompson, Choctaw Tribal Archaeologist.

These remains were taken from their place of burial decades ago during two separate excavations, one in the 1950s and the other in the 1960s. This was a time when archaeologists were looking to amass large quantities of Native American remains for their collections. These remains were taken without the consultation of the tribes to which they belong. Most consider this desecration a tragedy of the severest kind.

Now that the Choctaw Nation has reacquired their ancestor's remains, they plan to rebury them. This is done out of respect to the individuals who have passed away, as well as the family that originally laid them to rest in the earth centuries ago, said Thompson.

Other than sheer respect for the departed, the Choctaw belief is that "where they were buried, the soil around them is part of them," mentions Terry Cole, Tribal Historic Preservation Officer.

Cole went on to explain that, when a body starts to deteriorate, the physical body is absorbed into the ground around the grave. This makes the area around the grave sacred.

The remains are not only important to the Choctaw people, but are significant to numerous other tribes. The remains are believed to be those of the Taensa tribe, who lived in the area at that time. They are identified as such by the material culture, location, early written records and the way that the burials were put in the ground, said Thompson.

"They are one of tribes who lived near the Choctaw, and for a time they lived among the Choctaw and they intermixed," therefore some of today's Choctaw people have Taensa lineage, continued Thompson.

The Taensa also lived near and intermixed with the Alabama and the Chitimacha at different times, therefore, those same tribes of today can also trace their linage back to the group being repatriated. Today, several tribes have affiliation with these remains, such as the Jena Band of Choctaw Indians, the Alabama-Coushatta and several others. This reburial act of respect is for more than just the Choctaw Nation, but is a great success for multiple tribes.

The return of these remains is a significant and spiritual event for Choctaw Nation that has been guided by a NAGPRA Advisory Board, made up of distinguished Choctaw people from various walks of life.

Similarly, the reburial is a very spiritual process and will be handled with great care by all involved. Several Choctaw spiritual and religious advisors will direct the reburial, and out of respect for the departed, no large equipment will be used to put the remains back into the ground.

Individuals working on the reburial will hand dig every grave with a shovel in order to keep the process as respectful and traditional as possible. The remains will be placed in the most precise way as can be determined to match how they originally came from the earth.

This may seem like a great deal of work, but to those involved, it is worth every bit of work. "It is not something great that we do, it is something great that we are allowed to do. Its a privilege to get to honor the ancestors," said Thompson as he described his feelings toward the repatriation.

Cole followed by mentioning that the ancestors have handed down responsibilities to the generation of today and one of those responsibilities is to take care of those who have passed away. "It is our responsibility and our job."

This great honor is not just for the Choctaw Nation, but for all the tribes to which the remains are affiliated. The Choctaw Nation Department of Historic Preservation has invited those certain tribes to partake in this event as well.

The process of obtaining the remains was not completed by just a dedicated few, but by a dedicated many. The Coalition of Southeast Tribes, which includes a number of Native Tribes, has been working to improve the process that tribes must use to obtain remains.

This process is dictated by the Native American Graves Protection and Repatriation Act (NAGPRA), which is a federal law passed in 1990.

The road that led to this particular reburial began when the tribe was first consulted in 2002 when a federal institution, the Natchez Trace Parkway, under requirements of NAGPRA, went through their collection of human remains and found that particular remains could be traced to the Choctaw Nation.

Since then, the research compiled about these remains had lead to the conclusion that they are of Choctaw affiliation. The Choctaw Nation filed a Repatriation Claim in 2009 and in turn, the institution published an Intent to Repatriate to a national publication - the Federal Register.

In working with the Natchez Trace Parkway, the Choctaw Nation requested a Ground Penetrating Radar survey of the original burial site to better understand how the remains were buried and subsequently removed. The Natchez Trace Parkway then took a thorough inventory of their collection and found that some of the collection had been dispersed to other locations. The Choctaw Nation had them assemble the collection as a whole.

Cameron H. Sholly, Superintendent of the Natchez Trace Parkway, and Christina Smith, Cultural Resource Manager for the Natchez Trace Parkway, who have been working very closely with Choctaw Nation through the repatriation process, will be at the Choctaw tribal headquarters on Feb. 23 in Durant to sign the Repatriation Agreement. This document officially transfers the custody of the remains to the Choctaw Nation of Oklahoma.

Within Choctaw Nation, this work is of such a sensitive and important nature, a NAGPRA Advisory Board has been assembled within the tribe to give the Historic Preservation Department direction on how to proceed with repatriations and reburials. This is a group of ten members, including tribal elders, traditional people and tribal council members.

A great deal of effort has been poured into this endeavor; individuals throughout the Choctaw Nation and many others who have handled various aspects of the repatriation. Through this work, the Department of Historic Preservation has made progress that will help with future repatriation.

"Through this, we are building positive relations with the National Park Service in the Southeast, and those relationships will make it much easier to repatriate other ancestors who need to be brought back to their homes, " said Thompson.

Thompson went on to tell, that in times past, that burial sites like this one have been subject to grave looters and other malicious activity. He stressed that to disturb the reburial site, and those like it, would be to commit a federal offense.

Chickasaws start work on new Ardmore clinic

ARDMORE, Okla. (AP) – Work has begun on a new Chickasaw Nation health clinic in Ardmore.

Chickasaw Gov. Bill Anoatubby and other tribal leaders gathered Feb. 17 for a groundbreaking ceremony for the planned 66,000-square-foot clinic. Tribal officials say the new clinic will be more than six times larger than the tribe's original clinic, which opened in 1988 and had more than 40,000 patient visits last year.

The two-story clinic will include more space for existing services, an increase in behavioral health services and drive-through pharmacy services.

Construction is expected to be finished by the summer of 2012. The clinic's staff will increase from 25 to about 100 people.

Muscogee Creek Nation hosting storm-spotter training

MCN Public Relations submission

OKMULGEE, OK – It's that time of the year again and the Muscogee (Creek) Nation Emergency Management, Okmulgee County Emergency Management and the City of Okmulgee Emergency Management will be hosting a storm spotter training on Wednesday, February 23, 2011 at 7:00 pm. This training will be presented by NWS-Tulsa.

The training will be held at the Muscogee (Creek) Nation complex in the Mound Building. The Muscogee (Creek) Nation complex is located at Hwy 75 & Loop 56.

For more information contact James Nichols, Coordinator of the Muscogee (Creek) Nation Emergency Management at (918) 732-7981.

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- Supreme Court deciding on hearing Osage appeal

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NATIVE AMERICAN TIMES

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Lawyers seek to double fees in Cobell case

MATTHEW DALY
Associated Press

WASHINGTON (AP) – Lawyers representing Native Americans helped win a record $3.4 billion settlement with the federal government.

Now they want a judge to double their fees.

Instead of being paid up to $99.9 million, as initially agreed, attorney Dennis Gingold says he other lawyers deserve at least $224 million for their work on the case since 1996.

He and other lawyers "have achieved a stunning landmark victory in this case," Gingold wrote in a 25-page motion filed Jan. 25 in federal court in Washington. "No lawyers have done so much for so many people in this circuit."

Not only was the $3.4 billion settlement a record for Native American claims against the government, but the lawyers also "accomplished that which Congress could not do and the (U.S.) attorney general would not do, and have aided a group long abused to stand up against the abuse," Gingold wrote.

For their efforts, $99.9 million "is so far below governing standards that it would be inconsistent with federal law," Gingold said. Instead, he, Thaddeus Holt, Keith Harper and other lawyers deserve at least $223 million in fees, plus $1.3 million in expenses and other costs, Gingold said.

U.S. District Judge Thomas Hogan has not ruled on the request, but the Justice Department has filed a motion opposing it, and two senators who played a key role in approving the settlement called it outrageous.

Former Sen. Byron Dorgan, a North Dakota Democrat who chaired the Senate Indian Affairs Committee, called the fee demand "shameful" and said "every dollar from the settlement that goes to the lawyers is a dollar that is taken away from the victims."

Dorgan called it a "cruel irony" that the same lawyers who were working on behalf of Native Americans are now arguing against their interests.

"It just makes me angry," said Dorgan, who retired in January and now works as a policy adviser at a Washington law firm.

Native Americans "were the real victims hurt in this case," he said. "This should not be, in the end, how much the lawyers get."

Emily Lawrimore, a spokeswoman for Sen. John Barrasso, R-Wyo., said Feb. 25 that Barrasso believes the settlement included extremely generous

GERALD HERBERT / ASSOCIATED PRESS FILE
This Feb. 22, Dec. 8, 2009 file photo shows Elouise Cobell in Washington.

See **COBELL** *Continued on Page 4*

ND House says UND must keep Fighting Sioux name

DALE WETZEL
Associated Press

BISMARCK, N.D. (AP) – Setting up a potential clash with the NCAA, the North Dakota House on Feb. 21 approved a bill that requires the University of North Dakota to keep its Fighting Sioux athletics nickname.

The university has been preparing to drop the nickname and its American Indian head logo this summer as part of a negotiated lawsuit settlement with the NCAA, which considers both to be hostile and abusive to American Indians.

House members voted 65-28 to approve legislation Feb. 21 that requires UND to keep the nickname and logo, and directs Attorney General Wayne Stenehjem to consider an antitrust lawsuit against the NCAA if any penalties result.

The bill now goes to the North Dakota Senate for its review. An NCAA spokeswoman, Gail Dent, declined to comment on the House vote.

Supporters of the measure argued that North Dakota's Board of Higher Education, in deciding to discard the nickname and logo, ignored strong public sentiment in favor of both. Opponents of the nickname and logo say they are racist and demeaning.

"Overwhelmingly, Native Americans and regular North Dakota citizens ... they said, we don't want the name to go away," said the bill's sponsor, Rep. Al Carlson, R-Fargo, the House majority leader. "Are we supposed to ignore it, and say, we don't have the authority to do that?"

Separately, representatives voted down two related bills that required UND to keep the nickname unless the members of the Standing Rock Sioux Tribe voted to revoke permission for using it. Neither bill got more than eight votes in favor.

The tribe's governing council has approved several resolutions opposing the nickname, but it has never been the subject of a reservation vote. North Dakota's other major

See **NAME** *Continued on Page 4*

ALLEN POSTON, THE CHILDREN'S HOSPITAL AT OU MEDICAL CENTER / FILE
Preslee Wells in May 2009 shortly after her separation from twin sister Kylee.

Conjoined twin dies; girls separated in 2009

OKLAHOMA CITY (AP) – One of two conjoined twins who were separated when 3 months old in 2009 has died.

The Oklahoman reports that 2-year-old Preslee Faith Wells died Feb. 19.

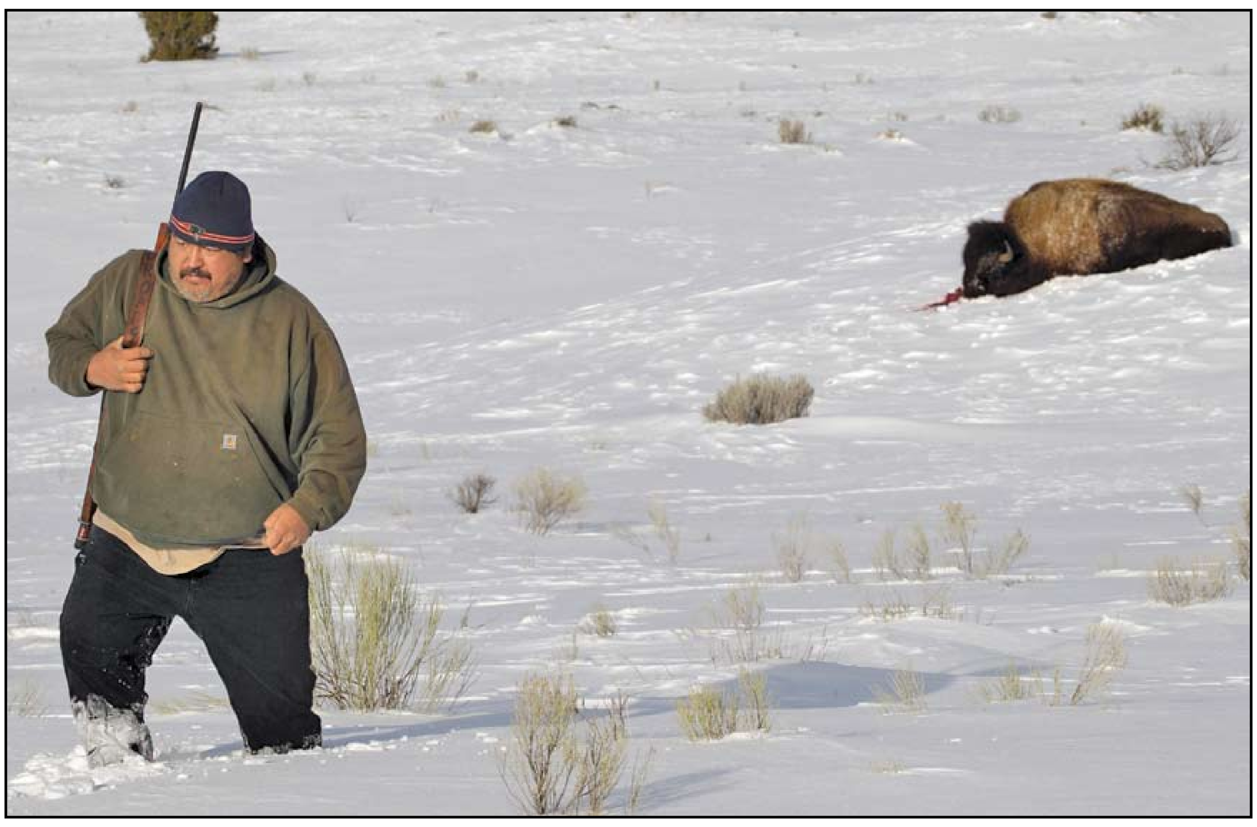
Preslee and her sister, Kylee Hope Wells, were born in October 2008 and were joined at the abdomen, with their livers and heart linings connected.

They were separated in a three-hour surgery at the University of Oklahoma Medical Center in Oklahoma City in January 2009. Kylee was able to go home that September.

The girls were believed to be the first known American Indian conjoined twins.

The girls' parents released a statement saying they are grateful for the time they had with Preslee and that Kylee is doing well.

Historic Hunt



TED S. WARREN / ASSOCIATED PRESS
Jim Marsh, a Cayuse Indian from the Confederated Tribes of the Umatilla Indian Reservation in Pendleton, Ore., walks away from a bison that he shot and killed, Sunday, Feb. 13, 2011, near Gardiner, Mont. For the first time in more than 100 years, the Umatillas are able to hunt bison just outside Yellowstone National Park, restoring a centuries-old tradition guaranteed by a treaty signed in 1855.

Oregon tribes pursue first bison hunt in century

SHANNON DININNY
Associated Press

GARDINER, Mont. (AP) – Knee deep in snow, Francis Marsh crouched behind a boulder and peered through the rifle scope at his target 40 yards away. He breathed in deeply to calm his racing heart.

Picturesque mountain peaks rose behind him. The sunlight glittered off the snow, and all was quiet and still.

Ever so slowly, he exhaled, waited, then pulled the trigger.

The bison dropped to its big belly. Francis gasped for air – and with that shot became one of the first members of an Oregon Indian tribe to hunt buffalo in more than a century.

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For years, Jim Marsh – Francis' father – had heard stories about his great-grandmother's buffalo-hide teepee, the last of its kind in their family. He'd seen photos of it, but buffalo were a thing of the past.

The Cayuse Indians once traveled hundreds of miles on horseback to hunt bison, a lean meat rich in protein and high in cultural significance. Those hunts ended in the late 1800s, as federal agents restricted travel from their reservation on the Columbia River plateau and the decimated bison herds were largely confined to Yellowstone National Park.

Jim Marsh's great-grandfather was the last family member to travel across the Rocky Mountains to hunt bison.

> ***"I am 47 years old. For me to come up here now and exercise my treaty right is an honor," he said. "It's nothing like the past. They traveled on horseback and on foot, lived in teepees in the cold. We've got rigs and high-tech equipment. But for me and my son to come up here as Cayuse, like our ancestors, it's a great honor."***
>
> ***– Jim Marsh***

But in 2006, the state of Montana gave permission to the Nez Perce of Idaho and the Confederated Salish and Kootenai tribes of northwest Montana to hunt bison on federal lands outside Yellowstone.

Hunting is illegal in the park, but during harsh winters, bison migrate to lower elevations outside the park in search of food. The tribes' 1855 treaties with the federal government grant them the right to hunt on traditional hunting grounds on open, unclaimed land, such as the current day Gallatin National Forest bordering the park.

Marsh soon accompanied Nez Perce relatives on a hunt, tagging along to watch and help. The significance of a tradition long lost to him immediately struck home.

The Cayuse, Walla Walla and Umatilla tribes also have an 1855 treaty that relegated them to the Umatilla Indian Reservation in Pendleton, Ore., but also guaranteed hunting rights on aboriginal lands. Marsh pushed the tribe's wildlife program to seek access, prodding them when paperwork lay dormant. He ran for and won election to the Fish and Wildlife Commission.

"Our tribe has been hunting buffalo for centuries. It's one of our traditional foods. They were just returning from buffalo country before the treaty was signed," Marsh said, recalling the Indian chiefs who cited buffalo more than a dozen times in their

See **HUNT** *Continued on Page 2*

Court rules sovereign immunity applies to tribal land outside reservation boundaries

SANTA FE, N.M. (AP) – The New Mexico Court of Appeals has ruled that tribal sovereignty protects tribes and pueblos from lawsuits involving lands they own outside their reservations.

The ruling came in a dispute between Laguna Pueblo and a rancher over 640 acres in the Mount Taylor foothills of northwestern New Mexico.

Cibola County rancher Robert Armijo contended he bought the property in 1994 from a land grant and had a warranty deed to prove it. Laguna Pueblo said the parcel is part of 8,300 acres it bought in 2008 from Silver Dollar Ranch LLC.

The appellate court ruled Dec. 6 that a state district judge lacked jurisdiction to decide who owns the property because the pueblo has immunity from lawsuits – even if the land is outside its boundaries.

An attorney for the rancher, Tibo Chavez of Belen, said the state Supreme Court has declined to hear the case. Chavez called the decision problematic.

"Sovereign immunity elevates the tribes above constitutionally protected property rights," and may forestall legal claims related to off-reservation properties owned by tribes, he said.

"What if someone was injured on this land?" he said. "Are there applications of negligence law that would apply?"

The attorney representing Laguna Pueblo, Daniel Rey-Bear of Albuquerque, declined to comment.

Sovereign immunity protects protected tribes and pueblos from lawsuits on tribal lands held in trust by the U.S. Department of Interior.

Chavez said the Court of Appeals ruling extends tribal sovereign immunity to "fee lands" purchased by tribes but not held in trust.

The U.S. Supreme Court has never ruled on the question of whether courts have jurisdiction in cases involving tribal fee land, said Matthew L.M. Fletcher, a Michigan State University law professor who is a specialist in tribal law.

Disputes stemming from off-reservation land owned by tribes have become more common in part because casino revenue made it possible for tribes to buy land as never before, Fletcher said.

At the same time, he said, the Department of Interior has made it more difficult for tribes to put land into trust.

"So now, tribes have more and more land because they have more money, and are less and less likely to put that land into trust," he said.

He said tribes often choose to waive their sovereign immunity when they invest in off-reservation businesses often at the urging of outside business partners and banks. He said investors do not want to be in business with a tribe that has not waived its immunity for tort claims.

Chavez said Armijo bought the land from the Cebolleta land grant and has since raised cattle and paid taxes on the property.

Laguna Pueblo in 2009 asked Judge William Sanchez to dismiss Armijo's claim to ownership, arguing the court lacked jurisdiction because the pueblo had sovereign immunity.

Sanchez refused, citing "basic fairness" to Armijo.

A three-judge appellate panel reversed the decision and ordered Sanchez to dismiss Armijo's claim. Judge Celia Foy Castillo, writing for the panel, said the issue of "basic fairness" has no bearing on sovereign immunity.

Appeals court reverses ruling in reservation fire

DAVE KOLPACK
Associated Press

FARGO, N.D. (AP) – An appeals court has reversed a ruling that would have allowed family members of two people killed in a 2002 house fire on the Turtle Mountain Indian Reservation in North Dakota to sue an insurance company. A dissenting judge called it a "perverse" outcome.

A federal judge in 2008 refused to throw out a wrongful death and personal injury claim filed in tribal court against Amerind Risk Management Corp. by tribal members Myrna Malaterre, Carol Belgarde and Lonnie Thompson. Malaterre and Belgarde lost daughters in the fire. Thompson was injured in the blaze.

Amerind claimed in its appeal to the 8th U.S. Circuit Court of Appeals that the company could not be held liable in tribal court. A three-judge panel released its opinion last week. Judge Kermit E. Bye cast the dissenting vote.

"Finally, I am compelled to comment on what I view as a perverse result," Bye wrote. "Amerind, a commercial entity created for the very purpose of insuring tribal entities, is permitted to rely upon tribal immunity as a ground for avoiding its contractual obligation to provide insurance coverage."

Tom Dickson of Bismarck, Malaterre's attorney who argued the appeal for all three tribal members, said he will ask the entire 8th Circuit to hear the case.

"We have been working on this case since 2002. It's an ongoing battle," Dickson said.

An attorney for Amerind did not return phone calls to The Associated Press seeking comment.

The Oct. 19, 2002, fire killed Stacey Bruce, Malaterre's daughter, and Ruth Poitra, Belgarde's daughter. Bruce, Poitra and Thompson were houseguests at the time. The case was argued in front of the appeals court in October 2009.

"It was pretty clear from the time lag that there was disagreement on the panel," Dickson said

Malaterre, Belgarde and Thompson had filed the wrongful death and personal injury lawsuit in tribal court against the Turtle Mountain Housing Authority, and later amended it to include Amerind. The tribal court ruled that the housing authority could not be sued but said Amerind could face legal action because tribal housing authorities are required by federal law to carry insurance.

The 8th Circuit panel ruled that federal corporate law gives Amerind sovereign immunity, an issue that wasn't raised in the company's original argument.

"Now, the housing authority has immunity and Amerind has immunity, and Myrna Malaterre, a Native American mother on the reservation, has no claim. None," Dickson said.

Bill aims to stem American Indian teenage suicides

SANTA FE, N.M. (AP) – Legislation has been introduced in the New Mexico Senate that aims to prevent suicide among American Indian teenagers.

Sen. Lynda Lovejoy says two dozen suicide attempts and another 18 fatalities were documented in Thoreau and surrounding communities in western New Mexico from December 2009 through May 2010.

The Crownpoint Democrat says the legislation, if passed and signed by the governor, would show that the state is trying to do something about what she describes as an epidemic.

The bill would use $300,000 from the state's general fund to create a clearinghouse to coordinate culturally based suicide prevention services.

The clearinghouse would focus on continuing efforts at prevention, intervention and post suicide attempt assistance for Indian youth, their families and tribes.

Va senators reintroduce tribal-recognition bill

RICHMOND, Va. (AP) – Virginia's two senators have reintroduced legislation that would grant federal recognition to six of Virginia's American Indian tribes.

Sens. Jim Webb and Mark Warner said in a release that they've introduced the Indian Tribes of Virginia Federal Recognition Act.

Last year a committee approved the measure, but it didn't receive a vote in the full Senate.

The six Virginia tribes are the Chickahominy Tribe; the Chickahominy Indian Tribe - Eastern Division; the Upper Mattaponi Trib; the Rappahannock Tribe; the Monacan Indian Nation; and the Nansemond Indian Tribe.

HUNT

Continued from Page 1

"As a native, that shows respect to the animal, to give a lot of it away. Especially with a first kill."

treaty. "It was important to me to try to return that tradition to my people."

Montana granted permission last fall after months of negotiations – and to the Shoshone-Bannock of Idaho as well – and the tribe issued permits for hunts beginning in January.

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The buffalo buried its head in the snow, safely digging for grass in a no-hunting zone behind a U.S. Forest Service compound.

Twenty minutes earlier, the hunters had excitedly bounded out of their pickups to snap photos. Now they were forced to acknowledge that this big bull wasn't going anywhere.

Marsh gathered his team: Francis, his 23-year-old son, Joe Ball, David Sams and his nephew, Chuck Sams, and Cody Nowland. All were seasoned hunters of deer, elk, sheep and cougar. None had ever shot a bison.

"We'll just keep an eye on him," Marsh told them. It wasn't yet 8 a.m.

The crew drove back down the snow-covered road and over the hill, where a herd of bison slept and grazed several hundred yards away. The hunters climbed out of the trucks and assessed the scene. And waited.

From this vantage point, the buffalo were too far away through deep snow.

Jim Currey, tribal game officer, pointed to a closed road. A legal shot could be made from beyond the gate, where two bulls stood between the herd and the hunters.

They waited some more. Finally, at 11:30 a.m., Marsh turned to his son.

"It's yours," he said, smiling at Francis. "You take the shot."

Francis grabbed his gun and walked toward the herd with a Nez Perce hunter also in the area. Rounding the corner, they found the bulls had made it easy. They were right there.

"It's almost like those buffalo gave themselves up so we wouldn't go after their children and their wives – like people, basically," Francis said later. "As soon as he dropped, my heart dropped."

He fired another shot, and the Nez Perce at his side fired on the other bull. Nowland let out a yell. After firing a third time to ensure the animal was finished, Francis and Nowland men stood at its side for a prayer and song.

"This was a good, clean kill last week. Thank you for all of us being out here last week for this historic moment for our people," intoned Nowland.

All six men and wildlife program manager Carl Scheeler, who helped get the hunts approved, pitched in for the grueling task of butchering and skinning the animal. They carved with knives, sharpening and resharpening them. Three boys with the hunting party played in the snow, stopping every so often to watch the men at work.

Four hours later, the meat was loaded on the truck. Francis planned to give away much of it to family members and elders who no longer hunt, as well as to provide for ceremonial observances in the longhouse.

"As a native, that shows respect to the animal, to give a lot of it away. Especially with a first kill," he said. "Karma comes around."

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After a celebratory dinner, the hunters headed out the next morning to the Forest Service compound, where the big bull that had grazed in safety now wandered in an open field across the road.

Jim Marsh immediately jumped out of his truck, pushed several feet through deep snow and took aim. The bison took several shots to go down, and Francis hiked to the animal to deliver one final shot.

Nowland let out another yell. The others gathered to tie up ropes to tow it closer to the road and then began field dressing this second bison of the hunt. Nearby, the three boys built a "snow buffalo."

Marsh quietly stepped away to put on his overalls and gather his knives. He thought of his wife, who died several years ago, and younger son Ryan, 18, who will hunt next year.

"I am 47 years old. For me to come up here now and exercise my treaty right is an honor," he said. "It's nothing like the past. They traveled on horseback and on foot, lived in teepees in the cold. We've got rigs and high-tech equipment. But for me and my son to come up here as Cayuse, like our ancestors, it's a great honor."

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Rio's death complicates '75 AIM murder case

NOMAAN MERCHANT
Associated Press

PIERRE, S.D. (AP) – After three trials, the search for answers continues in the late 1975 slaying of an American Indian Movement activist, an incident that epitomizes the clashes between federal agents and Indian activists.

The daughters of Annie Mae Aquash and authorities have long held that Aquash died because AIM leaders ordered her death out of suspicion that she was a government spy.

Now, the death of a key potential witness in the case could further complicate the investigation of a crime that still stirs passions in Indian Country.

Observers saw Thelma Rios, another former activist, as someone who could answer lingering questions about the case and identify others involved. But the 65-year-old Rios' death earlier this month from lung cancer deprives prosecutors of a witness who has said she heard others saying Aquash should be killed.

"If Rios identified just one of them, it would be a link into the leadership," said Paul DeMain, an Indian journalist who's long researched the Aquash case.

South Dakota Attorney General Marty Jackley said he remains confident in what he called an open investigation.

"Not every piece of evidence that a prosecutor has gets in for a variety of reasons," Jackley said. "Those evidentiary issues, I feel, don't affect the overall resolution of the case."

Authorities believe three activists killed Aquash on the orders of someone in AIM's leadership. Witnesses said the three activists took Aquash from Denver, where she was living in November 1975, to Rapid City and eventually to the Pine Ridge reservation, where she was shot with a .32-caliber pistol and left to die.

One of the activists, Arlo Looking Cloud, was convicted of murder in 2004. Another activist, John Graham, was found guilty of felony murder in December. The third, Theda Clark, has never been charged.

Rios is believed to have called someone in Denver to have Aquash brought to Rapid City. Just before Graham's trial, she pleaded guilty to having a role in Aquash's kidnapping. As part of the plea, she signed an agreement with a summary of what she knew about the crime.

The statement includes the following details:

– Rios overheard two people discussing informants "more than once." She was told by two people to relay the message that Aquash should be brought to Rapid City.

– She gave Clark access to her Rapid City apartment, where Aquash was allegedly taken by the three activists.

– She overheard two people discussing how "the b---- should be offed."

The names Rios mentioned were redacted in court documents. Jackley and Matt Kinney, one of Rios' attorneys, declined to disclose the names.

One witness at Graham's trial, Candy Hamilton, said she overheard Rios talking with three people linked to AIM in the past: Bruce Ellison, Lorelei DeCora and Madonna Thunder Hawk.

DeCora and Thunder Hawk did not return messages seeking comment. In an interview, Ellison said he doesn't remember having any conversations with Rios about the incident.

"I have no idea what Candy Hamilton's talking about, either," he said. "All I can say is she's got a great imagination."

But Rios' death means prosecutors will have to bring any future charges without a crucial witness.

Defendants at trial have the constitutional right to confront their accusers, said Chris Hutton, a criminal law professor at the University of South Dakota School of Law.

"If the government seeks to use statements that were made out of court, it has to figure out a way to be able to provide the defendant the opportunity to confront and cross-examine the witness," she said.

Jackley said he believed statements made in court, such as Rios' plea agreement, could be allowed into evidence at a future trial. Other things Rios told authorities outside the courtroom would likely require her to appear as a witness, he said.

"In a general context, statements made to the judiciary are treated differently than statements made to law enforcement," he said.

The investigation into Aquash's death has overcome several obstacles through the decades.

For years, witnesses refused to come forward. But authorities began to make progress in the 1990s, and Graham and Looking Cloud were first indicted in federal court in 2003. Graham later had to be charged in state court.

Another former AIM activist, Richard Marshall, was acquitted of murder last April. Prosecutors alleged that he provided the pistol used to shoot Aquash.

Denise Maloney Pictou, Aquash's elder daughter, has said she believes others with responsibility for her mother's death remain at large.

"It's always been our family's hope that the truth would get revealed during these proceedings, and it's unfortunate that (Rios) didn't get to see the results of that," Maloney Pictou said in an interview.

Aquash, a member of the Mi'kmaq tribe of Nova Scotia, was 30 when she died. Her death came about two years after she participated in AIM's 71-day occupation of the South Dakota reservation town of Wounded Knee.

AIM was founded in the late 1960s to protest the U.S. government's treatment of American Indians and demand the government honor its treaties with Indian tribes. It gained national attention in 1972 when it took over the Bureau of Indian Affairs headquarters in Washington but has since faded from public view.

Hearing that drew parallels to senator case slammed

MISSOULA, Mont. (AP) – A Missoula County prosecutor says a sentencing last week that drew parallels to a Flathead County case involving a former state senator made unfair implications about the Missoula County Attorney's Office.

District Judge Dusty Deschamps gave 19-year-old Native American Arthur Matt a six-year deferred sentence Feb. 15 and ordered him to pay more than $37,000 restitution on a charge of criminal endangerment, saying the sentence should be like the one the former state senator received for a similar offense.

Deschamps said at the sentencing hearing that "the state of Montana needs to treat defendants more or less equally and not give old rich guys breaks and with younger poor Indians, whack 'em."

Missoula County prosecutors had recommended a five-year Department of Corrections sentence, with two years suspended, for a crash last spring in which Matt's car crossed the center line of U.S. 93 and hit a semitrailer. Court records say neither the driver of the semi nor Matt's passenger was seriously hurt.

On Feb. 22, Chief Deputy County Attorney Kirsten Pabst LaCroix told the Missoulian "the implication that Mr. Matt was being treated differently because he is Native American is so wrong and offensive and counter-productive."

"The sentence recommendation by the State had nothing to do with race and had everything to do with our ongoing attempts to reduce DUI-related fatalities, protect innocent drivers and pedestrians in our community and rehabilitate Mr. Matt," she wrote in an earlier e-mail to the newspaper. "We value and uphold the civil rights of all of our citizens, innocent and guilty alike."

Deschamps, who declined to comment, never mentioned former Republican state Sen. Greg Barkus of Kalispell by name during Matt's sentencing, but his comments clearly referenced the sentence given to the lawmaker in November in Flathead County District Court.

Barkus wrecked his boat on the rocks of Flathead Lake after a night of drinking in August 2009. The crash injured all five aboard, including U.S. Rep. Denny Rehberg, and left one of Rehberg's staffers in a coma for more than a week.

The 64-year-old Barkus pleaded no contest to criminal endangerment – the same charge faced by Matt – and received a four-year deferred sentence, a year more than recommended.

"I always thought deferred sentences were for young people, not for relatively elderly wealthy state senators," Deschamps said when sentencing Matt.

LaCroix said Feb. 22 her office doesn't have any control over what is brought up in other jurisdictions, such as in Flathead County.

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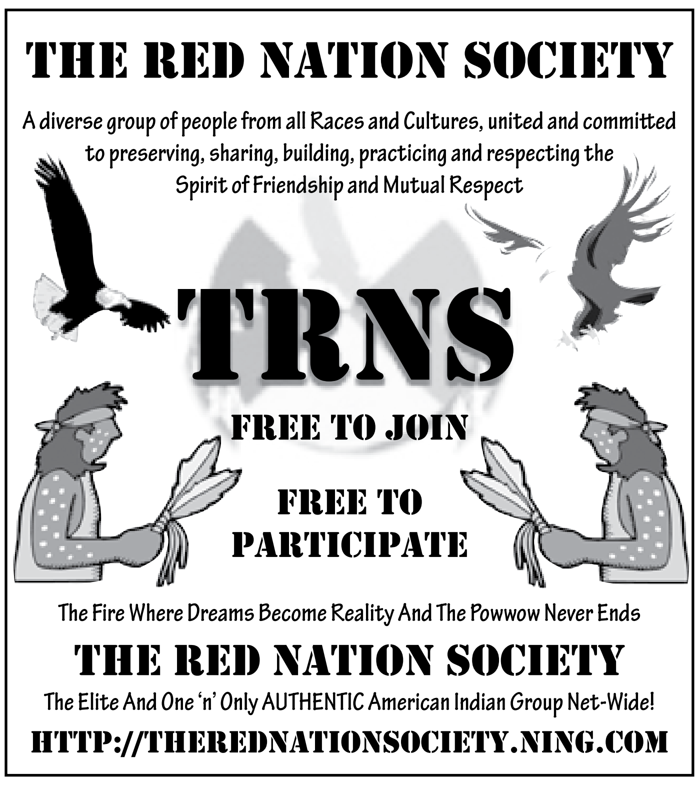

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Idaho considers taxing reservation cigarette sales

In recent years, Idaho and its tribes have also sparred over how to share proceeds from the state's 25-cent-per-gallon gasoline tax from sales on reservations.

JOHN MILLER
Associated Press

BOISE, Idaho (AP) – Relationships between Idaho's five recognized Indian tribes and descendants of the whites who settled the state are once again the focus at the 2011 Legislature, with Republican lawmakers starting a push to tax cigarettes sold on Indian reservations – over tribal objections.

House Speaker Lawerence Denney, R-Midvale, said Feb. 23 his bill will help prevent Idaho residents from traveling to reservations just to get a good deal, while leveling the playing field for off-reservation retailers that bear the full burden of the 57 cent-per-pack state tax. Currently, the Coeur d'Alene Tribe in northern Idaho only charges a 10 cent tax per pack, while the Nez Perce Tribe near Lewiston charges 24 cents.

More than just a tax policy bill, however, Denney's push yet again highlights how relationships between Idaho's original residents and the largely white population that began migrating here in the early 19th century continue to produce powerful emotions – and suspicion among Indians that the dominant state government is still trying to exert unilateral influence over how their sovereign nations conduct their affairs.

"It's sending us the wrong message, by dropping a bill without consulting us," said Coeur d'Alene Tribal Chairman Chief James Allan, who said no Indians were consulted on this bill. "We seem to be taking a step backward again."

The Idaho Indian Affairs Council, which includes legislators, tribal leaders and a representative of Gov. C.L. "Butch" Otter's administration, voted unanimously Feb. 23 to send a letter to the House urging that a hearing on Denney's bill be delayed at least until tribal officials have a chance to weigh in.

Idaho's tax adds $5.70 to a carton of 10 packs, while the Coeur d'Alene Tribe's tax only boosts the price by $1.00.

This isn't the first Indian issue to surface in this year's Legislature: Last week, Allan's tribe was rebuffed when it sought state authority for tribal officers to arrest non-Indians on the Coeur d'Alene Reservation without permission from the local sheriff in Benewah County. There's been a dispute since 2007, something that appears destined to continue after last week's razor-thin 34-35 defeat of the tribe's bill.

And in recent years, Idaho and its tribes have also sparred over how to share proceeds from the state's 25-cent-per-gallon gasoline tax from sales on reservations. That dispute was remedied by a 2007 agreement brokered by Otter.

The cigarette tax bill – it's now due a hearing in the House Revenue and Taxation Committee – would assess cigarettes at the wholesale level, before they're sold to reservation retail outlets.

At its introduction Feb. 23, Denney told committee members that the measure was drafted by the Idaho attorney general's office specifically not to run afoul of U.S. Supreme Court rulings that protect tribal sovereignty.

He insists it's not an effort to boost Idaho tax revenue, since the tribes would be able to claim a tax credit for reservation sales, but a push to make sure off-reservation retailers don't face a disadvantage when state residents head to Indian country to stock up on cheap smokes. Denney does expect that the total number of cigarettes sold on Indian reservations – which was just over 324 million individual cigarettes in fiscal year 2010 – would decrease,

"It just sounds like another creative way to stick it to the tribes."

– Helo Hancock
The Coeur d'Alene Tribe's lobbist

Not surprisingly, anti-smoking advocates who plan to introduce a measure later this session to hike Idaho's cigarette tax by $1.25 per pack are looking favorably at Denney's legislation, at least initially. Brent Olmstead, who lobbies for the Campaign for Tobacco-free Kids, said anything that increases the cost of cigarettes – from reservation retailers or those elsewhere – would likely be a disincentive for smokers.

What's more, Denney's measure could also undercut an argument that convenience stores are certain to employ in their fight against the anti-smoking coalition's proposed $1.25 per pack hike: That such a move would drive more buyers onto Indian reservations, to take advantage of lower prices.

The leaders of tribes who over the last two centuries often have borne the brunt of decisions made by the region's white newcomers insist Idaho should manage its tax and health care policy without encroaching onto Indians' right to manage their own affairs.

"It just sounds like another creative way to stick it to the tribes," said Helo Hancock, the Coeur d'Alene Tribe's lobbyist, of Denney's bill.

NAME

Continued from Page 1

Ralph Engelstad Arena

DALE WETZEL / AP PHOTO / NAT FILE

John Chaske, of Fort Totten, N.D., a member of the Spirit Lake Sioux tribe and a supporter of the University of North Dakota's Fighting Sioux nickname, listens to a question on Jan. 26, Jan. 26, 2011, during a North Dakota House Education Committee hearing on three bills intended to push the University of North Dakota to keep the nickname.

Sioux tribe, the Spirit Lake Sioux, endorsed the nickname and logo in an April 2009 referendum.

"If we keep the nickname, you get respect. If you change, you get ridicule," said Rep. Mike Schatz, R-New England. "A new nickname will make you the laughingstock of the conference, because you will have no will to stick to your tradition."

Opponents of Carlson's proposal said it would ignore years of review of the issue by the Board of Higher Education and UND that resulted in the decision to discard the nickname and logo.

"We will have decided that after five years of work on the part of the University of North Dakota's faculty, their staff, their students ...the higher education board and the attorney general, to name some – they're all wrong. They didn't get it," said Rep. Phillip Mueller, D-Valley City.

The NCAA declared the American Indian nicknames of more than a dozen colleges, including UND, to be "hostile and abusive" in 2005.

The state sued, and the two sides settled out of court in October 2007, with UND agreeing to retire the nickname if the school could not get the consent of the Spirit Lake and Standing Rock Sioux tribes to continue using it. If UND keeps the Fighting Sioux nickname, the school may be barred from hosting NCAA postseason tournaments.

Rep. Eliot Glassheim, D-Grand Forks, said the "dominant feeling" at UND was that "we do not want two more years of legal battles. We do not want a divided campus."

"I certainly wish we could keep the name and logo. They are strong and meaningful," Glassheim continued. "But we cannot keep the name and logo without dooming the University of North Dakota to never-ending controversy."

Bills restricting bison move forward

STEPHEN DOCKERY
Associated Press

HELENA, Mont. (AP) – The livestock industry's concern over the threat of disease spreading from wild bison to cattle has helped advance about a dozen bills restricting the movement of the animals as the legislative session breaks to transfer bills between both chambers.

Those who want to see the bison reigned in say the animals are transmitters of brucellosis and a threat to the disease-free status of the state's livestock industry; a certification that if lost could cost millions of dollars.

A vocal minority has opposed the measures, saying the bills threaten the wild bison's natural place in the state's habitat and jeopardize the animal's special relationship with Indian tribes.

The bison bills advancing in the legislature range from establishing local authority over the transfer of wild bison across county lines to prohibiting free-roaming bison altogether.

Large groups of bison periodically migrate out of their designated habitat and the deliberation over how to treat the wayward animals, possible slaughter or relocation, has stirred public debate.

State and federal agencies have experimented with new ways of returning wild bison to different locations across the state. Their relocation programs have only been moderately successful, and a permanent plan for the bison population has yet to be determined.

If the more restrictive bison measures are signed into law, it would could effectively block such park service experiments with relocations in the future.

Sen. John Brenden, who is sponsoring a number of the bison bills this session, said the risk of a brucellosis outbreak is just too high to justify trying to relocate and expand the herds.

"Because our livestock industry is so big as far as an economic power the threat of brucellosis is something we can't afford," the Scobey Republican said.

There has been no documented case of a bison transferring the disease, which causes animals to abort their young.

Brenden said the animals also are so hard to control that there is no room for free roaming bison in a modern society.

"If we start spreading and disseminating buffalo all over the state of Montana I think that creates a bigger problem and I don't think it matters if it's on a reservation or any other place, your just opening up yourself for more liability," he said.

The American Indian Caucus sees the issue differently. Some Indian reservations already have buffalo herds on their land and others are calling for expanded populations of the animals.

Sen. Sharon Stewart-Peregoy from Crow Agency said having herds of wild bison is important because of the ceremonial and religious role the animal plays in tribal culture.

She said the measures in the Legislature violate a bison management treaty signed between the tribal nations, the state and the federal government.

"What I perceived and the American Indian Caucus perceived with these different bills was an outright piecemeal attack to that agreement and to the status of the bison," she said.

Stewart-Peregoy and other critics of the bills say brucellosis is primarily transferred by elk, and that bison are unfairly characterized as a high disease risk.

Yellowstone National Park has one of the largest concentrations of the animals in the world, with around 3,900 genetically pure bison. Critics of the restrictive bison bills say the animals need more land to roam than just Yellowstone.

State agencies recently transferred bison from Yellowstone to a grazing area in Gallatin National Forest for the winter, and have identified several wildlife management areas as potential bison grounds.

The Gallatin National Forest program was only partially successful after part of the herd moved onto private land. The prospect of moving bison to the Spotted Dog Wildlife Management Area sparked community opposition.

The opposition led to Senate Bill 174 to prevent the relocation, which was passed by the Senate.

The bison bills must pass both houses and then sent to the governor to sign before they could become law.

COBELL

Continued from Page 1

Cobell said she has been forced to raise about $13 million for legal costs, including oil and gas experts, accountants and other specialists.

compensation for the plaintiff's attorneys.

"They agreed not to ask for more than $99.9 million in attorneys' fees, and that was the message they sent to Congress and Indian Country before the settlement bill was signed into law," Lawrimore said. "Every extra dollar the lawyers receive will mean less money reaches the folks who need it most in Indian country."

The Justice Department, in its brief, called the request "grossly excessive" and said the lawyers should receive $50 million, the minimum amount agreed to under the settlement.

Fifty million dollars "is more than fair and reasonable in light of the record in this case," Assistant Attorney General Tony West wrote.

Gingold, in a telephone interview Feb. 25 from South Dakota, where he is meeting with Native American groups about the case, said his request for more money was justified, adding, "There's no surprise here."

Under the settlement, $99.9 million is not a cap on legal fees, as Dorgan and Barrasso contend, Gingold said. Instead it is a "clear sailing" figure that prevents the Justice Department from filing an appeal. An award by Hogan for more than $99.9 million in legal fees is subject to appeal, Gingold said.

Gingold said he and Holt have been working on the case since December 1995 and have not been paid by the plaintiffs in all that time. He called it a "seven-day-a-week" case that has forced him to abandon his Washington law practice.

The lawyers represent Elouise Cobell, a Montana resident and member of the Blackfeet Tribe who was the lead plaintiff in a 15-year battle to reclaim royalties lost by Native Americans for more than a century. At least 300,000 Native Americans say they were swindled out of royalties overseen by the Interior Department since 1887 for oil, gas, grazing and timber rights.

Congress approved the $3.4 billion settlement in December.

The settlement calls for $1.5 billion to go to individual Indian account holders – a number that will likely end up between 300,000 and 550,000. About $1.9 billion would be used by the government to buy broken up Indian lands from individual owners and then turn those lands over to tribes. An additional $60 million would go to a scholarship fund for Indian students.

Cobell, who stands to win $2 million, said Gingold and the other lawyers deserve the money they are seeking.

"You've got to think about how many years of litigation we had – and this was not easy litigation," she said Feb. 25. "It was tough, contentious litigation."

The victory achieved in the case goes far beyond money, Cobell said.

"What it means is, we have rights now," she said. "We have statutes and laws that we never had before and finally, finally individual Indians mean something to the government. They can't get away with what they got away with in the past."

Cobell said she has been forced to raise about $13 million for legal costs, including oil and gas experts, accountants and other specialists. The money has come from individual donations and grants from foundations that in most cases must be repaid. Gingold has requested more than $13 million in reimbursements for Cobell and three other named plaintiffs in the case.

A hearing is scheduled June 20.

New hospitals should be high on agendas

S.E. RUCKMAN

The little community sat tucked between gently sloping hills and rolling wheat-colored prairies. It felt instantly comfortable in that unpredictable way that some new things can. Order, it seemed, perked happily along as people carried on their chores.

Everyone here seemed to have a task oriented job. Remarkably, they all seemed to be in a good mood. I noticed as I walked through the little community bustling with activity in the middle of the night-even the guy running the sweeper after midnight was genial.

The supper hall was supplanted with cooks who told anyone within earshot that they did not serve fried foods or white bread (my kind of nirvana). The kitchen boasted fresh produce in a rainbow of colors without wilted and tortured vegetables. It is my theory that people eat better when the healthy selections are more attractive.

It had parks and walk ways, even a bridge. Children played and mothers monitored vaguely. I wandered around the little hamlet and everywhere I turned, folks were smiling at me. I found that it is true; to smile is to invite smiles. So I smiled back. And I kept smiling the whole time I was there.

This was no parallel kingdom that I visited in my dreams. It was the $145 million Chickasaw Nation Medical Center in Ada, Okla. One of my family members was recently admitted to the 72-bed facility and I went along for moral support. Officially opened in July 2010, the tribal and Indian Health Services (IHS) joint venture would become a beacon of well-being in the years to come, predicted Chickasaw Nation Gov. Bill Anoatubby.

For the time I was there, I marveled inwardly. I grew up (as did many Native people) with substandard health care facilities. That was just the way things were, kind of like the close surveillance we got at the local grocery store. I remember a small pharmacy had been established in our local clinic using real and literal closet space. Picking up a prescription back in the day was a bit of a balancing act, I recall.

But here was a drive-through pharmacy. By calling in one's meds, getting out of the car was no longer even a necessity. Valet parking took a steady stream of elders' cars. And in a physics-defying feat, every parking space was not too far from the entrance. I can only imagine how that manifested.

As I was sitting in the waiting area watching a flat-screen TV in a comfortable chair, I overheard one patient tell another that he knew a man who actually worked on the construction of this medical wonderland. "He said it was one of the hardest structures he ever worked on 'cos no four walls lined up the same, but had different dimensions…."

No institutional setting here, I learned. An old press release touts a 230-acre campus, CT scans, MRI services, dental facility, women's health center, diabetes prevention clinic and other amenities. You know, a real hospital. The former version was called the Carl Albert Indian Health Facility. That hospital was named after a well meaning champion of Indian issues and a former Speaker of the House.

Good things come in pairs, I am told. The Chickasaws are not the only Indian tribe in Oklahoma with a state-of-the-art hospital. The Choctaw Nation of Oklahoma boasts its own medical facility in Talihina. Both hospitals serve thousands a year, according to estimates.

Until this point, I have not joined the debate on how to fix our injured health care system (which seems to be a not-so-secret envy of non-Natives). But I do maintain two things: One, Native health care by the feds is predicated by treaties. Secondly, more tribal-IHS sponsored hospitals are needed across Indian Country.

Easily said, not so easily done. Every funding session, we have to wrestle with the Powers That Be to hold onto our health care dollars although we saw an increase from $4 billion to $4.4 billion in IHS funding. We need more tribes (especially those with gaming resources) to be willing to take that extra step and fund half a hospital's cost with the federal government. Mainly because it's the right thing to do.

New clinics fill a gap and are a fine feather in a cap. But after visiting the Chickasaw Nation Medical Center, I am convinced that new hospitals where our elders can be seen with dignity and our little ones can arrive in assurance should be higher on tribal agendas. I would venture that they are well worth it.

S.E. Ruckman

(S.E. Ruckman is a citizen of the Wichita and Affiliated Tribes in Anadarko, Okla. She graduated from the University of Oklahoma's School of Journalism and has written for the Tulsa World and the Native American Times. She is a freelance writer who is based in Oklahoma.)

Walking away from the editor's desk

TIM GIAGO (Nanwica Kciji)
© 2011 Native Sun News

A retiring lawyer takes down his shingle, a boxer hangs up his gloves, and an old soldier never dies; he just fades away.

So what happens to a newspaper editor when he feels that it is time to make his last deadline? I suppose he just closes the door behind him and walks away from the smell of ink, the ink that has flowed through his veins for more than 30 years.

He just shuts out the sounds of ringing phones, the soft clacking of busy fingers on keyboards pushing their computers on a late breaking story and closes his ears to the everyday sounds of a frantic newsroom. The cries of "Extra, Extra, read all about it" are figments of a not so distant past, a past supplanted by the technology of bloggers, twitters and tweeters. A rising platform for news that is best left to the next generation. Last week a retiring editor put his faith in the next generation of editors.

I always knew this day would come, but I never really prepared for it. I was always too busy making deadlines and anticipating the next breaking news story. I was that kind of editor who always tried to squeeze one last story into the paper before putting it to bed. I always jumped with joy whenever I beat my competitors with a great, breaking story and wrung my hands in anguish when they did the same to me.

I can recall those many nights in the newsroom with a couple of my writers trying to get final corroboration for a story we were about to break in the morning and literally tasting the fear known in every newsroom when we prayed we were getting it right; and then turning to my writers and saying, "Ok, let's go with it."

I've had the honor of meeting and interviewing such Native luminaries as Roger Joudain, Red Lake Band of Ojibwe, Wendell Chino, Mescalero Apache, both deceased, Peter MacDonald, Navajo Nation, Wilma Mankiller, Cherokee Nation, deceased, Michael Haney, Seminole activist, Floyd Red Crow Westerman, Dakota activist and Vernon Bellecourt, Ojibwe activist, the last three have all passed on, and Charlene Teeters, Spokane Nation activist who led the fight against using Indians as mascots.

But most of all as I retire, I think of my friend and teacher, a Cahuilla Indian man who founded the Indian Historian Press in San Francisco, Rupert Costo, now deceased. Rupert could be a hard man with strong opinions, but he was a man who had the courage of his convictions and he pounded that sense of standing up for the rights of others into my head. His monthly newspaper, Wassaja, was the largest Indian newspaper in America in the 1970s.

I will retire on April 1, or April Fool's Day, because that is the day I launched my last and final newspaper, Native Sun News. I made the terrible mistake of selling my first two newspapers, Indian Country Last week and the Lakota Journal, to Indian tribes. I soon discovered that freedom of the press was not a part of their philosophy. I will not make that mistake again. Instead, I will turn the paper over to employees that have worked for me for many years, employees that are young and hungry and all of them are Lakota except for the one African American who is part Native American.

You will see my name on the flag as "Editor Emeritus" and it is there as a gift from my employees.

I have been writing a weekly column for more than 30 years and I will continue to write, but just not as frequently. Native Sun News will eventually find its own identity because that is what young journalists do; they find their own way. In these days of high technology they are more prepared to take on the challenges facing the new media. They speak the language of Google, Groupon and Facebook, languages that pushed me toward retirement because, in my case, you can't teach old dog new tricks.

April 1 is still a few weeks away and I will be at my desk until that last day working with and mentoring the young Lakota newspaper people about to step into my shoes. I have known all of them for years and I have the utmost faith in them. I believe they will make a great Indian newspaper even greater.

Like my mentor Rupert Costo, I will try to finish the book I have been writing all of my life and I hope that technology will not make it irrelevant even before it is done. My new foundation, South Dakota Unity, will lead the way by working with Natives and non-Natives to bring them together to learn about each other across a table of friendship. I am planning many get-together's for the year 2011. I may retire from the news business, but certainly not from life.

Tim Giago

(Tim Giago, an Oglala Lakota, is the editor and publisher of Native Sun News. He was a Nieman Fellow at Harvard with the Class of 1990. He was the first Native American ever inducted into the South Dakota Newspaper Hall of Fame. He can be reached at editor@nsweekly.com)

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.

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EMPLOYMENT / HELP WANTED

United Keetoowah Band of Cherokee Indians in Oklahoma

Chief Executive Officer

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Job Duties: Under the direction of the Keetoowah Gaming Enterprises Authority within the Executive Department the Chief Executive Officer will perform extensive administrative, evaluative and technical work pertaining to gaming enterprise activities. This position will have overall responsibility of establishing and insuring compliance with appropriate policies, procedures and laws of the United Keetoowah Band, the KGEA, the National Indian Gaming Regulatory Act and the National Indian Gaming Commission. Duties of this position include Leadership, Management, Human Resources Development, Guest Development, Profitability and Productivity along with all other duties as assigned.

Education Required: Bachelors Degree in Business, or similar field. The candidate must have five plus years as a Chief Executive Officer for Gaming and/or Resort and Hospitality operations with a combined five to seven years of executive experience in Gaming, Resort/Hospitality, Regulatory, Real Estate/Construction/Development, or Retail operations. The candidate must also have held at least a Chief Executive Officer or equivalent position within the last two years.

Knowledge or skills required: The candidate must be: a highly successful leader, highly motivated, results oriented, visionary, strategic thinker, accomplished planner, highly organized with superior verbal and written communication skills, and have superior marketing skills. The candidate must also be able to accomplish goals, develop staff, and have strong financial and analytical skills and understand a strict regulatory environment.

Indian Preference is considered.

General Information: Mail your application or resume to: United Keetoowah Band, Human Resources, PO Box 746, Tahlequah, OK 74465 or fax to (918) 772-4367. Position is open until filled.

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To find out if you are eligible to participate, contact

The University of Tulsa
Psychophysiology Research Laboratory
631-2175

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Look for Native American Times on Facebook. Fans get front page scoops and story previews!

RFQ/RFP

Invitation to Bid

Kialegee Tribal Town • P. O. Box 332 • Wetumka, OK 74883

The KIALEGEE TRIBAL TOWN, a federally recognized Indian Tribe, is inviting bids for Design/Build services for a 3,600 square foot Administrative Office Building construction project.

The scope of the design-build services includes but is not limited to: surveying, design, site development and construction of this facility.

The successful respondent will be responsible for surveys, securing all permits, verifying zoning criteria and compliance with all Federal Regulations. Indian owned (51% or greater) Construction Contractors will be given preference; however others may apply for this project.

The Selection Process of the Design/Build Construction firm will be based on evaluation of the following in descending order:

Firm Experience/Qualifications - Points from 0-25;
Staff Experience/Qualifications – Points 0-25;
Availability to meet schedule of 200 days – 0-15;
Experience working with Tribes – 0-15;
Firm Past Design/Build Performance – 0-15; and
Firm meets Tribal Membership Requirements – 0-15.

This project is subject to requirements of the Indian Self-Determination and Education Assistance Act, Public Law 93-638, as Amended, 25 CFR Part 900; Subpart J.

Responders can be a partnership, association, corporation, and/or other legal entities which will have contractual responsibility for the project. A proposed joint venture should provide profiles for all firms in the joint venture.

Provide four Qualification Packets, including all items as stated above for selection process.

Qualification packets must be received no later than 4:00 p.m. March 18, 2011, at the Tribal Headquarters: 627 East Highway 9, Wetumka, OK, ATTN: Ardeena Angelo Program Director. Further information may be obtained at: (405) 452-3262.

The Kialegee Tribal Town reserves the right to void this announcement and re-advertise at its discretion.

This formal Request For Proposal is being issued to all Shoshone-Bannock TERO certified firms, including Indian, minority, woman, & small businesses, and local vendors, per Tribal Employment Rights Ordinance TERO-08-S1, effective January 2008. Your bid received at [Tribal Health and Human Services, PO Box 306, Fort Hall, ID 83203, or faxed to 208-478-3940] by [5:00pm], on [March 11, 2011] shall constitute your intent to bid. Responsive bids should accompany evidence sufficient to establish your firm's technical competence (certifications, credentials, licenses, past work history, etc.).

The [Tribal Health and Human Services Social Services Department] seeks the following:

Title 4E Implementation Consultant
- Interpret rules of IV-E and help apply these rules current real life practices by the program
- Lead current policies and procedures, and assist in adapting them to meet IV-E rules and required language
- Assist in the adaption of the wording of court and code documents to meet IV-E requirements
- Assist the tribe obtaining guardianship assistant payments and independent living funds
- Assist in writing the Eligibility hand books and procedures
- Assist in writing the desk manuals for IV-E child protection/case management procedures and rules
- Interface with the Regional office and national resource centers
- Assist with Information Technologies as needed for IV-E implementation
- Work closely with various staff to start the implementation of IV-E
- Write or assist in writing IV-E plan and participate in development conference calls
- Successful candidates may not have concurrent conflicting contracts
- Successful candidates will have a working experience in IV-E (at least 10 years), plus in developing policies and procedures, and have resources to assist evaluating database solutions in the terms of IV-E requirements
- Successful candidates will provide a resume; references and a resource list the candidate will utilize to assist the development of the IV-E plan
- Consultant will be required to develop a work plan prior to commencing the contract; and prior to each on-site visit, work will be done both on-site and off-site.

Should you like more information on the stated project or job, please contact Malissa Poog at 208-478-3731. Your bid and accompanying documents must be received by the above specified deadline.

Please be advised that the Tribal Business License Act, Tribal Employment Rights Ordinance and Land Use Ordinance are in effect on the Fort Hall Indian Reservation. These are tribal laws and shall be enforced by the Shoshone-Bannock Tribes in all business transaction, employment, contracting, and land use regulation on the Reservation. For more information about these laws please contact Tribal Business License, 208-238-0680 ext 102; TERO, 208-478-3847 and Land Use, 208-478-3823.

EVENTS ▼ ▼ ▼ ▼ ▼ ▼ ▼ ▼

Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

THROUGH APRIL 30
Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more info.

MARCH 4-5
Tonkawa Tribe Annual Basketball Tournament at Ft. Oakland Gym, Tonkawa. $35.00 ENTRY FEE. Fee, team contact name, team roster and phone number must be received by March 1ST. Call Lisa Norman (w) 580-628-2561.

MARCH 5
Joe Deere kicks off his campaign for election to Cherokee Nation Tribal Council District 5 seat from 2pm to 4 pm at Rogers Point Park in Catoosa, weather permitting. Meat pies and Indian Tacos will be for sale, with free drinks and cookies. For more info, email electjoedeere@hotmail.com

MARCH 5
Western Heights Native American Student Association Powwow, Western Heights Public Schools, 8401 S.W. 44th St. Oklahoma City, 2:00 p.m. - 11:30 p.m. For info call Cathie Parker at (405) 350-3428 or catherine.j.parker@westernheights.k12.ok.us

MARCH 5
Lance Allrunner Memorial Pow-Wow at Watchetaker Hall, Comanche Nation Tribal Complex (8 miles north of Lawton on I-44 or Highway 281). Gourd Dancing - 2:00 p.m. Info: Darrell Wildcat at cwild3cat@yahoo.com

MARCH 10
NSU American Indian Heritage Committee Indian Taco Luncheon & Silent Auction in the UC Ballroom A & Ballroom Lounge. Bids open 11am - 6pm. Luncheon 11am - 2 pm, Tickets $8 per plate. Contact tribalstudies@nsuok.edu or ext. 4350 Proceeds benefit the 39th Annual Symposium on the American Indian.

MARCH 11
Indian Art Market 10am-6pm at Concho Community Building. For info call Lynnette Gray, 422-7622 or 422-7433

MARCH 12
2010 OKC Princess Honor Dance at Heart of Oklahoma Expo Center, 1700 W. Independence, Shawnee. Gourd Dancing - 1:30 p.m. and Grand Entry - 7:00 p.m. Information: Shirley Wapskineh at (405) 632-5227 or swapskineh@sbcglobal.net

MARCH 5
Native Arts & Crafts Show at the Eufaula VFW Post 8798 from 9 a.m. to 4 p.m. Two miles south of Eufaula on Highway 9E. Signs will be posted. Call Jon Tiger at 918-689-3654 for entry forms or general info.

MARCH 12
All Tribes Community Church Wild Onion Dinner 12pm-4pm at Akdar Shrine Headquarters, 2808 S. Sheridan Rd., Tulsa. Adults $8 a plate. Wild onions, eggs, ham, beans and more. For more info call Archie Mason 918-810-4291.

MARCH 18
2011 Miss, Jr. Miss & Little Miss Indian Oklahoma City competition and performance, Destiny Christian Center, 3801 SE 29th St. - DelCity, Okla. Info: Shirley Wapskineh 405-632-5227 swapskineh@sbcglobal.net

MARCH 19
Shawnee Native Arts & Crafts Show 9am-4pm at the Sac & Fox Community Center, 215 N Harrison, Shawnee, Okla. Call Jon Tiger for entry forms or info. 918-689-3654.

MARCH 19
Haikey Chapel UMC Wild Onion Dinner from 11 am till 3 pm. at 8815 E 101st st, on the north side of 101st st. between Memorial and Mingo, Tulsa. Cost of Adult dinner is $ 7.00, childs plate is $ 4.00. For more information contact Pastor Royce Wittman at 918-284-7003.

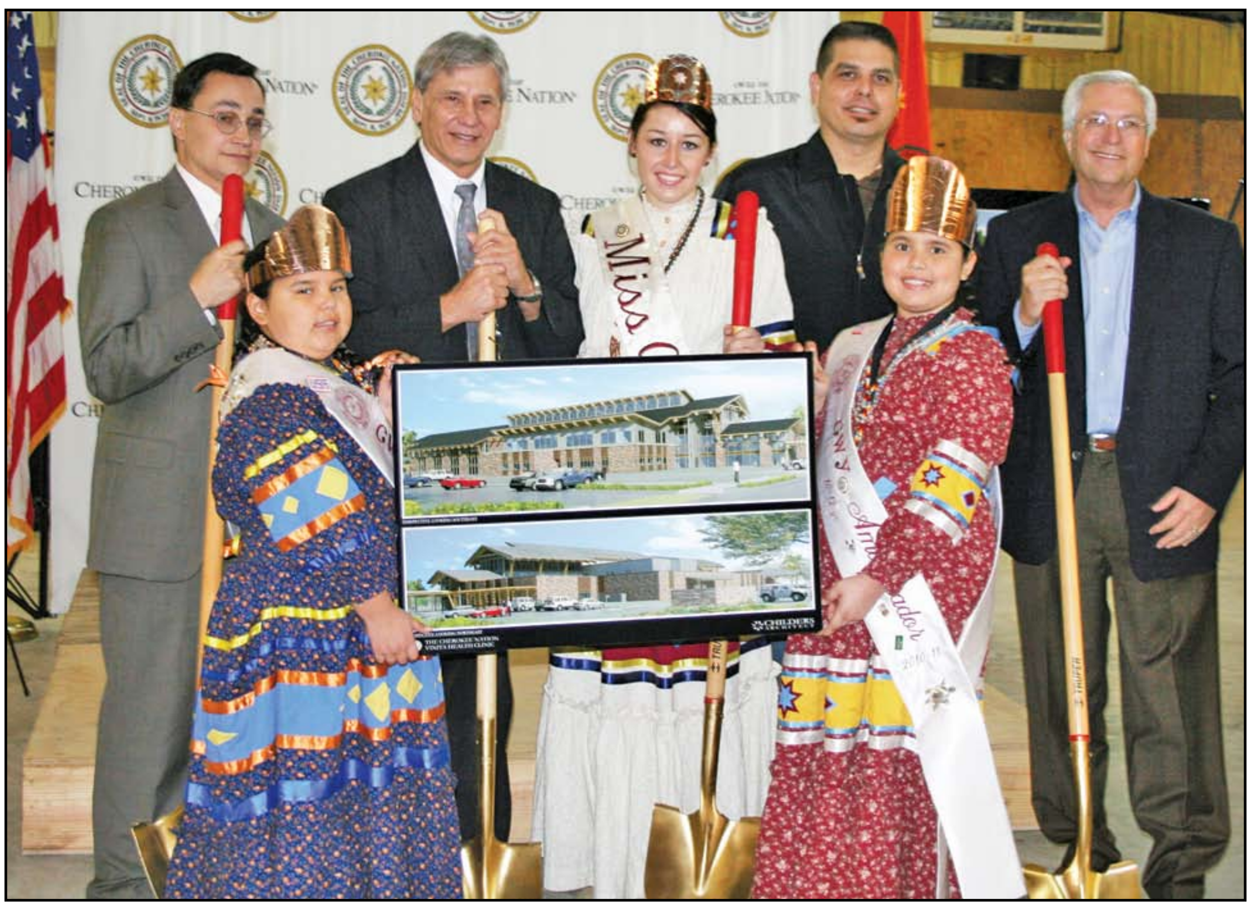
Cherokee Nation expanding health services to Vinita

TRAVIS NOLAND
Cherokee Nation

VINITA, Okla. – More than 100 local officials and community residents joined with Cherokee Nation officials to celebrate the groundbreaking for the new Unadiwisdi (Where They Get Well) Health Center last week in Vinita. The new 91,000 square-foot facility will bring additional health care services and more than 90 new jobs to the area.

"Many years ago we established our long range health care plan and worked with the federal government on joint venture projects, and now we are the largest tribally operated health care system in the U.S.," said Chad Smith, principal chief of the Cherokee Nation. "In the past 10 years we provided more than 3.4 million patient visits at our facilities, taking a tremendous burden off city, county and state health organizations. This new clinic here in Vinita will be here for the long haul."

The $30 million project is a joint venture with Indian Health Service. The Cherokee Nation will pay for the construction of the center and IHS will help fund the operation of the center when opened. The facility will offer many health care services, including outpatient medical services, pediatrics, dental, optometry, physical therapy, pharmacy, laboratory, radiology, nutritional services, mammography, public health nursing, Women Infants Children (WIC), health promotion and disease prevention, contract health, and behavioral health. In addition, the facility will include areas for community use such as an exercise room, a demonstration kitchen and a community meeting space. An area outside will be available for community stickball games. The center will also offer translation services for patients needing health care instructions in the Tsalagi (Cherokee) language.


CHEROKEE NATION COMMUNICATIONS PHOTO
The Cherokee Nation recently hosted a groundbreaking ceremony for a new 91,000 sq. ft. health care center in Vinita. Pictured l-r: (back row) Tribal Council Member Chuck Hoskin, Jr., Cherokee Nation Principal Chief Chad Smith, and Miss Cherokee Brooke Hudson, Tribal Council Member Chris Soap and Tribal Council Member Bill John Baker. Pictured front row: Little Miss Cherokee Ambassadors Chenoa Turtle and Chelbie Turtle.

Many of those in attendance said they never thought they would live to see the day the Cherokee Nation would build a comprehensive health care facility in Vinita. Jim Gardner, a Cherokee elder from Vinita, was one of those individuals.

"In my wildest imagination I never thought I would see a Cherokee health facility here in Vinita. This will bring health care and jobs to our area," Gardner said. "Every resident and business owner should be here celebrating with us today. This is truly a wonderful thing for our city."

The center will have a theme based on the Civil War and post war recovery era in the Cherokee Nation, predating the time of Oklahoma statehood. The building's architectural design will reflect the 1877-1917 era of reconstruction and industrialization of the Cherokee Nation in the Vinita area. Construction of the building is scheduled to begin soon with a scheduled completion date of summer 2012.

Comanche Museum picks up 4 Regional ADDY Awards

CNMCC to now heads to a four state district competition

LAWTON, Okla. – The Comanche National Museum and Cultural Center (CNMCC) is off to another award-winning year. The Wichita Falls chapter of the American Advertising Federation (AAF) has honored the CNMCC with four regional ADDY Awards. The annual awards showcase Texoma's best advertising in print, broadcast, television and interactive media. The ADDY Awards is the advertising industry's largest and most representative competition, attracting over 50,000 entries every year in local ADDY competitions. The mission of the ADDY competition is to recognize and reward creative excellence in the art of advertising.

CNMCC took home awards in several categories including:

- Gold ADDY Mixed Media Museum Marketing Campaign
- Silver ADDY Fort Sill Indian School Exhibit Marketing Campaign
- Silver ADDY Fort Sill Indian School Television Commercial
- Silver ADDY Lords of the Plains Television Commercial

Forty three broadcast and print entries were received this year from agencies, companies and individuals throughout the Wichita Falls, TX market. Of these entries, a three member judging panel chose the winners. CNMCC's marketing is spearheaded by Executive Director Phyllis Wahahrockah-Tasi and Education and Public Programs Manager Candy Morgan in collaboration with DesignWorks Group Inc. in Wichita Falls.

"We are humbled to receive these awards," said Phyllis Wahahrockah-Tasi, CNMCC Executive Director. "We challenge ourselves everyday to create work that stands apart and accurately represents our proud Comanche ways. We put a lot of thought into every marketing concept we conceive because it's important that we get it right. This museum belongs to our Comanche people and we never lose sight of that. We strive to make this a place that makes our people proud. These awards are a nice validation."

Gold and silver winners now move on to the 10th District ADDY Award competition in Oklahoma City March 25-26, 2011. The winners of that competition will be announced this April. Those winners will advance to the national competition. AAF's 10th District represents the affiliate advertising clubs and federations in Arkansas, Louisiana, Oklahoma and Texas.

High court seeks brief in Osage tax lawsuit

PAWHUSKA, Okla. (AP) – The U.S. Supreme Court has invited the Acting Solicitor General to file a brief expressing the views of the United States as it decides whether to hear an appeal from the Osage Nation regarding its lawsuit against the Oklahoma Tax Commission.

The tribe sued the commission in 2001, arguing that Congress never disestablished Osage County as a reservation for the tribe and that tribal citizens who live and work there are exempt from state income taxes. A federal judge ruled against the tribe in 2009, and the 10th U.S. Circuit of Appeals upheld that decision in May.

The tribe then asked the Supreme Court to review the case.

In a statement on the tribe's website, Chief John Red Eagle said officials "are confident in the merits of our case ..."

Seeking Euchee/Yuchi Artists:

The Euchee tribe is seeking Euchee artists who would like to submit sketches for a tribal flag. Interested tribal artists or individuals seeking more information and specific criteria please contact or leave a message with the following: Wanda Brese @ 918/248-5855 or 918/724-5237; or the Euchee business office Monday through Friday between the hours of 1:00 pm to 5:00 pm, 918/224-3065.
Deadline is April 1, 2011 and artist must be at least 18 years of age.

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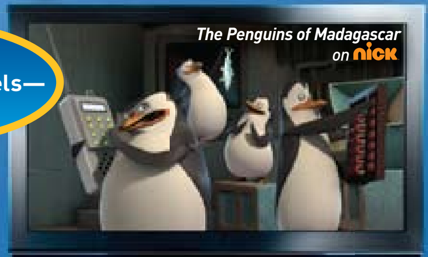
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Chickasaw radio station to host call-in show

CARRIE BUCKLEY
Chickasaw Nation

ADA, Okla. – KCNP listeners now have the opportunity to have their questions answered on-air by the experts on a weekly call-in show which debuts 11 a.m. Wednesday, March 2. "Connections" will feature a weekly guest or guests and will cover a variety of topics and issues of interest. The program will air live at 11 a.m. every Wednesday. The development of the radio program was started by Governor Bill Anoatubby in response to a suggestion that came up during a recent visit with tribal citizens.

"Chickasaws will have a new place to share ideas and learn about what is happening within the Chickasaw Nation," said Gov. Anoatubby. "When listeners have the opportunity to ask questions about topics they are interested in and have them answered on the radio, it makes us all feel more connected. This is why the name Connections was chosen for the program."

Listeners will be invited to call the show's toll-free line at 1-TLK-895-KCNP (1-855-895-5267) to talk to each week's guest. Questions and comments for guests can also be emailed to feedback@kcnpradio.org. Connections and other KCNP programming can be heard on 89.5 FM or streaming online at www.kcnpradio.org. Upcoming show topics will be posted on the KCNP Web site and on the Chickasaw Nation Web site at www.chickasaw.net.

Upcoming topics: March 2 – "Keeping Fit" ; March 9 – "Diabetes Prevention and Treatment" and March 16 – "Chickasaw History."

Indian Arts and Crafts Board, U.S. Patent and Trademark Office release new Intellectual Property Protection brochure

WASHINGTON, DC— The Indian Arts and Crafts Board (IACB), an agency of the U.S. Department of the Interior, has released a new intellectual property rights protection brochure, created in collaboration with the United States Patent and Trademark Office (USPTO), and entitled Introduction to Intellectual Property for American Indian and Alaskan Native Artists.

The brochure provides an introduction to the various intellectual property rights protections –trademarks, copyright, design patents, trade secrets - afforded to American Indian and Alaskan Native artists and artisans. Intellectual property protection is important to every business, including American Indian and Alaskan Native artists, and this brochure will help teach artists and artisans how they can protect their intellectual property, economic livelihood, and cultural heritage.

If you would like additional copies of the brochure, they can be obtained by calling the IACB toll free at 1-888-278-3253, or through email at iacb@ios.doi.gov. The brochure can also be viewed on the IACB's website at www.iacb.doi.gov.

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Native American Caucus elects new co-chairs

PAULS VALLEY DAILY DEMOCRAT

OKLAHOMA CITY — The Native American Caucus has elected state Rep. Dan Kirby (R-Tulsa) and Rep. Chuck Hoskin (D-Vinita) to serve as co-chairs of the caucus for the 53rd Legislature.

State Rep. Anastasia Pittman (D-Oklahoma City) was re-elected to serve as secretary of the caucus.

The purpose of the caucus is to identify and prioritize issues, support the establishment and maintenance of state-tribal communications and policy processes pertaining to sovereignty. Oklahoma has 39 federally recognized tribes.

"Serving as Co-Chair of the House Native American Caucus is a great honor and a great opportunity," Hoskin said. "My service in the caucus gives me an opportunity to stay informed and weigh in on issues bearing on the state's relationship with the sovereign Indian nations within our borders.

"I was fortunate to have served as a Councilman and Deputy Speaker of the Cherokee Nation. Experience tells me that the state and the tribes can accomplish a great deal more as partners than we can alone. We should look for opportunities to work together to build a better quality of life in Oklahoma for all of our citizens. As a Cherokee, it is with great pride that I accept the position of Co-Chair of the House Native American Caucus and I look forward to working with the other members as the legislative session gets underway."

Kirby, an enrolled member of the Creek Nation, said it was his privilege to serve.

"I am looking forward to working with Representative Hoskin, and I am grateful to the committee for expressing their confidence in me as a leader," Kirby said. "It is truly an honor and privilege to serve."

Both co-chairs expressed gratitude for the Native American Caucus's hard work and state Rep. Paul Wesselhoft (R- Moore) and former state Rep. Ken Luttrell (D-Ponca City) for their leadership as co-chairmen of the Native American Caucus in the 52nd Legislature.

Pittman, the second elected member of the Seminole Nation, said she is proud to have served so long as secretary for the caucus.

"I now realize the importance of continuity as I continue my service to the Native American Caucus and the National Caucus of Native American Legislators, established by former Senator E. Kelly Haney," Pittman said. "Each election cycle, I have been re-elected as the Secretary by my peers. It is truly an honor."

The caucus held its first 2011 monthly meeting Feb. 8. It was established in 2006 through the foresight of state Rep. Lisa Billy and former state Rep. Shane Jett. The National Council of Native American Legislators was formed in the 1980s and was reformed as the National Caucus of Native American State Legislators in 1992.

"Oklahoma has been taking a lead role in addressing Native American issues for over two decades," Pittman said. "It was Oklahoma former State Senator and former Principal Chief of the Seminole Nation E. Kelly Haney who founded the national organization."

Cherokee Heritage Center debuts new statue

PARK HILL, Okla. (AP) – The Cherokee Heritage Center is debuting a 12-foot-tall statue which the artist says represents the tribe's ability to overcome adversity with pride and integrity.

The statue to be unveiled Feb. 25 during a ceremony at the Park Hill center has been dubbed "Resurgence" by artist Daniel HorseChief, who is a Cherokee Nation citizen.

The statue depicts a Cherokee stickball player leaping for the goal. The statue will remain on permanent display in the museum's atrium.

Heritage Center executive director Carey Tilley says it's a privilege that the museum's newest work has been created by a renowned Cherokee artist.

HorseChief says he often visited the museum as a child and is honored to have a work on display there.

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A FREE PUBLICATION

Inside this issue:
- **Wilma Mankiller scholarship at NSU**
- **"Grab" makes splash at Sundance Film Festival**
- **New York site for Native film, video festival**

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NATIVE AMERICAN TIMES

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UNIVERSITY OF NEVADA RENO

Tahnee Robinson, a senior guard on the University of Nevada, Reno, women's basketball team, is one of the few Native Americans competing in NCAA basketball.

Athlete honored for tribal, school achievement

TERRY DEMPSEY
Daily Sparks Tribune

RENO, Nev. (AP) – In basketball, success is usually celebrated with the ceremonial cutting down of the net to mark a championship.

But on a recent Saturday at the University of Nevada, Reno's Lawlor Events Center, success on and off the court was celebrated through a traditional Native American gifting ceremony seldom, if ever, seen in a college basketball arena.

Tahnee Robinson, a senior guard on the UNR women's basketball team, received a Pendleton blanket from the Pyramid Lake Veteran's and Warriors Association in honor of her community service with Native Americans in northern Nevada.

"It's a tradition," said Michelle McCauley, university intertribal higher education coordinator. "If someone is given one, then it means that they've done something very special. It's a very high honor."

See **ATHLETE** *Continued on Page 4*

Both Okla. senators oppose federal judge nominee

Arvo Mikkanen is a member of the Kiowa Tribe.

OKLAHOMA CITY (AP) – A Norman lawyer and federal prosecutor nominated to the federal bench by President Barack Obama has drawn opposition from both of Oklahoma's U.S. senators.

Arvo Mikkanen, 49, was nominated by Obama on Feb. 2 to become a U.S. district judge in Oklahoma.

The Oklahoman newspaper reported Feb. 27 that GOP Sens. Tom Coburn and Jim Inhofe said they were not consulted about the nomination and said they would oppose his confirmation by the Senate. The two said Mikkanen's nomination should be withdrawn.

Opposition from home-state senators is usually a major barrier to Senate confirmation of a judicial nominee.

Coburn called Mikkanen unacceptable, but has declined to elaborate. Inhofe told the Tulsa World that Mikkanen's background wouldn't be one that the senator would choose for a nominee, and he also declined to elaborate.

Mikkanen, a member of the Kiowa Tribe, is president of the Oklahoma Indian Bar Association and has served as an assistant U.S. attorney in Oklahoma City for 16 years.

Former U.S. Attorney Dan Webber, who worked with Mikkanen for several years and is now in private practice, said he believes the White House will reach out to Inhofe and Coburn hear their concerns about Mikkanen.

"I hope there's an honest dialogue there because I believe Mr. Mikkanen to be extraordinarily qualified," Webber said.

Federal appeals court Judge Jerome Holmes, who was strongly supported by Inhofe and Coburn five years ago, had a background similar to Mikkanen's. Both served as law clerks for federal judges and were assistant U.S. attorneys in Oklahoma City with experience in

See **NOMINEE** *Continued on Page 5*

A first for Indian casinos: revenue has fallen

STEPHEN SINGER
AP Business Writer

HARTFORD, Conn. (AP) – For the first time, revenue has fallen at American Indian gambling casinos nationwide as the recession forced consumers to curtail spending on entertainment, according to a report issued March 2.

Casinos generated about $26.4 billion in 2009, down 1 percent from 2008, according to the Indian Gaming Industry Report.

Revenue from food and beverages, lodging, entertainment and shopping declined 4 percent to $3.2 billion in 2009 in the more than 200 Indian tribes that operated nearly 450 casinos in 28 states.

The decline in Indian casino gambling was part of a larger trend, said Alan Meister, the economist who wrote the report. Gambling revenue has declined steadily from 15 percent in 2005, he said. Before the start of the recession, the sagging gambling revenue was due to public policies intended to restrict Indian gambling, such as legislation and regulations, court decisions and tribal-state agreements.

Commercial casino gambling revenue declined even more, falling 8 percent, to $27.6 billion in 2009 from $30 billion the previous year. Meister said in an interview that Indian casinos generally performed better than their commercial counterparts because Indian casino markets are newer and have room for more development, he said.

In addition, when the economy is affected by events such as the Sept. 11 attacks or rising gas prices, consumers respond by staying closer to home for entertainment, he said.

Revenue from Indian casino gambling was greatest in California in 2009, amounting to $6.9 billion. The state accounted for more than 26 percent of Indian gambling revenue nationwide. However, revenue declined in Indian casinos in California 2009 by about 5 percent.

Revenue grew the most in 2009 at Indian casinos in Alabama, Alaska, Nebraska and

See **CASINOS** *Continued on Page 5*

Tribe plows millions into Remington Park

MURRAY EVANS
Associated Press

OKLAHOMA CITY (AP) – A subsidiary of the Chickasaw Nation unveiled its multimillion-dollar refurbishment of Remington Park on March 3, including an infield video board touted as the largest at any American racetrack with a casino.

Remington Park opened in 1988 and was considered a crown jewel among U.S. horse tracks, but it fell into disrepair before Global Gaming RP LLC bought it 14 months ago. When the company applied for a racing license, it promised the Oklahoma Horse Racing Commission it would spend $12 million on refurbishment.

Global Gaming CEO John Elliott said the Chickasaw Nation's gambling arm has spent more than $15 million on Remington Park since buying it in January 2010 from bankrupt Magna Entertainment Corp. for $80.25 million.

"We've approached it as an entertainment facility," Elliott told The Associated Press. "The more amenities, the more entertainment you've got for people, the more likely you are to get them out here."

State regulators and local horsemen had high hopes for Remington Park and its casino under Global Gaming's ownership because of the Ada-based tribe's local roots and its success in operating casinos elsewhere in Oklahoma.

Those expectations have been exceeded, said Constantin Rieger, the commission's executive director.

"I have to say, as a regulator, everything they told us they were going to do has already happened at warp speed," Rieger said. "They are continuing to upgrade the facility, to make it as aesthetically pleasing to patrons as they can."

WWW.REMINGTONPARK.COM

In 2010, Remington Park set an attendance record, drawing 1,756,616 fans. Total wagering on thoroughbred racing at the track last year was $54,179,243, a jump of 48 percent compared to 2009.

In 2010, Remington Park set an attendance record, drawing 1,756,616 fans. Total wagering on thoroughbred racing at the track last year was $54,179,243, a jump of 48 percent compared to 2009.

It's no secret the racing industry is struggling in many parts of the U.S. and Remington Park's success under Global Gaming is gaining notice, Rieger said. Along with the new ownership, he credited the passage of State Question 712 in 2004, which allowed casinos at Oklahoma racetracks in an attempt to keep them on solid financial footing.

According to the American Gaming Association, Oklahoma is one of 13

See **PARK** *Continued on Page 3*

School project promotes wind energy

RANDY DOCKENDORF
Yankton Press and Dakotan

LAKE ANDES, S.D. (AP) – The latest classes at Andes Central High School are a real breeze. Or rather, they take advantage of the breeze.

The Andes Central school district participates in the South Dakota Wind for Schools project, which promotes wind energy through project development and education. Andes Central and Charles Mix Electric officials recently dedicated the 60-foot turbine.

Charles Mix Electric, based in Lake Andes, and East River Cooperative contributed $4,000 each to make the project a reality. In addition, Charles Mix Electric donated time and machinery in the installation of the 60-foot turbine, located directly north of the school.

The balance of the project cost came from Andes Central's capital-outlay budget, said Superintendent Darrell Mueller. The school district used about $12,000 as a one-time investment in the project, he said.

"The turbine has been operating since mid-January, and it has averaged 5.7 kilowatt-hours a day during the last 1 1/2 months for a total of 254.5 kilowatt-hours," he said. "We figure for every kilowatt-hour, it saves about one pound of CO2 (carbon dioxide). We figure we have saved 259 1/2 pounds of carbon dioxide that's not in the atmosphere."

A website records the wireless data, which is transmitted off the turbine to a computer, he said. Twice since its Jan. 13 installation, on Feb. 1 and 14, the turbine has produced 25 kilowatt-hours of electricity in a 24-hour period, he said.

Mueller acknowledged the turbine hasn't cranked out a huge amount of electricity, averaging around 60 cents' worth of power daily.

But the lessons learned by the students are worth far more than 60 cents, Mueller said. The project familiarizes students with wind energy and other forms of "green" power, Mueller said.

The role of Charles Mix and East River electric cooperatives was instrumental in the project's success, Mueller said.

"The rural electrics have given a lot of support to their schools," he said. "It's been very good to receive that kind of support from businesses in our community."

The rural electrics assisted in a number of ways, Mueller said.

"They provided financial support, and they provided installation as an in-kind contribution," he said. "We are also working with South Dakota State University through the Wind For Schools program."

Russell Gall, the Charles Mix Electric member services director, had attended Wind for Schools workshops. An Andes Central school board member at the time, he checked into the possibility of starting the Wind for Schools program at one of the county's schools, hoping to incorporate the project into courses.

The project represents a large investment in equipment as well as funding, Gall said. Tackling the installation of a 60-foot turbine with multiple parts took an entire day, he said.

He and Mike Dangel, a Charles Mix Electric journey lineman, worked together on the installation, which proved to be the most difficult part of the project. A Minnesota company assisted with pouring concrete for the turbine, which required a 30-inch concrete foundation that was 18 feet deep, Gall said.

"This was my first time working with a wind turbine. It was a real learning opportunity," he said. "(The turbine) is larger than the work we are used to at Charles Mix Electric."

The Fort Randall Telephone crew of Tom Kocer and Ron Lensing took care of the cable, burying the wire. The turbine needed to be 150 feet away from any electric panels and required a 75-foot radius for safety reasons.

Students are learning a variety of lessons from the turbine, Gall said.

"They are learning as much about what the turbine doesn't do as they are learning about what it does," he said. "You can't generate electricity when the wind isn't blowing. You still need other sources to provide power. Wind generation will always need coal-fired power, nuclear power or other types of power."

Andes Central High School science teacher Kristen Maynard serves as the project lead teacher. The turbine provides a hands-on experience that further stimulates students' interest in wind power, she said.

"We use it as part of our environmental science class, where we are studying about renewable resources," she said. "We are studying the different types of renewable energy. The more you use wind power, you aren't burning as much coal and you're reducing your CO2."

The class also looks at the reduction in pollution with the use of wind energy, Maynard said.

"Our junior and seniors are working with it right now, but we hope to expand (the turbine's uses) in the future," she said.

The Wind for Schools program works hand in hand with efforts to expand wind energy in South Dakota, Maynard said.

"Wind power is such a big thing. In South Dakota, it's one of the fastest growing industries. We are hoping that some of our students look at wind energy as a career," she said.

"This (project) gives them hands-on experience. Any time you take the real world and apply it to the classroom, you will get a benefit from it."

Students also improve their math skills with the turbine project, Maynard said.

"They work on the statistical part of it," she said. "They graph the wind output every day and keep a record."

Andes Central benefits from the river hills around the town, which help increase wind production, Maynard said. On the technical side, she is working with Wind Application Center co-director Matt Hein, who was part of an SDSU team of students that worked with Charles Mix County on wind studies. The Yankton Sioux Tribe was also working with wind energy at the time.

School board president Debbie Houseman said she was pleased that the Andes Central district was chosen for the program.

"We are bringing this technology to all students," she said. "Kristen (Maynard) has raised (students') interest in these projects."

The student interest was reflected in a winning entry at a recent science fair, which featured a small-scale turbine constructed by Andes Central juniors Esteban Rodriguez and Gerald Little Owl. They now advance to the regional science fair March 22 at Dakota Wesleyan University in Mitchell.

In that respect, the wind turbine has opened up new learning opportunities, Rodriguez said. "I feel like it's something that can be of interest (for students)," he said.

Even if they don't enter an energy-related field, students will reap lifetime benefits from working with the turbine, Mueller said.

"These kids are making a lot of decisions about energy use. This will continue to be an important part of their personal lives," he said. "They become informed voters and taxpayers, and they become smarter consumers down the line."

HOYAVision

NORTHEASTERN STATE UNIVERSITY

HOYA Vision Care is donating $25,000 to the Northeastern State University Oklahoma College of Optometry over five years to fund the HOYA Vision Care Wilma Mankiller Scholarship for Native American Students. The scholarship will become available for the 2011-12 academic year. Pictured left to right are Jerry Cook, director of community relations, NSU President Don Betz, Principal Chief of the Cherokee Nation Chad Smith, Felicia Olaya, Gina Olaya, Mike Elton of HOYA, Doug Rogers, Dr. Michelle Welch and Dr. Douglas Penisten, dean of NSUOCO.

HOYA, NSU establish American Indian optometry scholarship

JENNIFER ZEHNDER
Northeastern State University

TAHLEQUAH, Okla. – HOYA Vision Care will donate $25,000 to Northeastern State University over the next five years to provide funding for the HOYA Vision Care Wilma Mankiller Scholarship for Native American Students in the Oklahoma College of Optometry.

The scholarship will first be offered for the 2011-'12 academic year.

"We are thankful to HOYA for partnering with us in the education of our Native American students," said Dr. Doug Penisten, dean of NSUOCO. "Without HOYA this scholarship wouldn't be possible. Their dedication to optometry education, especially at NSUOCO, is greatly appreciated."

Michael Elton, of HOYA, said the scholarship promotes scholarly diversity and optometric opportunities for an under-served minority.

"When breaking down the nation's optometry students by ethnicity, Native Americans barely register," he said. "Our long-standing relationship with NSU inspired us to get this scholarship together."

The NSU Oklahoma College of Optometry and HOYA supported naming the scholarship for the late Mankiller. Dr. Michelle Welch, associate dean of NSUOCO and director of clinical services, remembered the former principal chief of the Cherokee Nation as a positive, strong leader.

"Mankiller was one of the first to put a priority on providing health care for the tribe," Welch said. "We thank the family for allowing us to honor Wilma Mankiller by naming the scholarship for her."

Jerry Cook, director of community relations and interim director of development, credited Welch and Elton for creating momentum toward forging the scholarship.

"This new program is the result of a good working relationship between Dr. Welch and representatives from HOYA, particularly Michael Elton," he said. "NSUOCO and the Cherokee Nation have a 30-year history and that was a catalyst for this initiative by HOYA. The nation has several clinics in its 14-county area and it has worked with Dr. Welch to ensure that vision care is part of the delivery of health care in the region."

Welch said the HOYA Mankiller scholarship will attract American Indian students who, upon graduation, could return to their communities to provide optometric services.

"NSUOCO has a patient base of Native Americans, and these students will be treating those patients," Welch said. "More Native Americans involved in optometry will result in better eye care for Native Americans across the country."

Applicants for the HOYA Vision Care Wilma Mankiller Scholarship must be American Indian, hold a 3.0 cumulative grade-point average and entering the first or second year of studies at NSUOCO. First-year students will receive preference.

The scholarship amount awarded is based on the money generated by the fund. Half will be awarded for the fall semester and the second half in the spring semester if the student maintains a 3.0 GPA, and performs 10 hours of approved volunteer optometry service each semester.

For more information about the HOYA Mankiller scholarship and other opportunities to donate, contact the NSU Foundation at (918) 458-2143 or visit www.nsugiving.com.

NCAI names fellowship in Mankiller's honor

"It is a personal honor to be able to posthumously recognize the lasting legacy of Wilma Mankiller. Her example as a tribal citizen and tribal leader is a standard that will live forever," said Jefferson Keel, NCAI president.

WASHINGTON – The National Congress of American Indians has named a fellowship after the late Wilma Mankiller, the Cherokee Nation's first female principal chief who passed away April 6, 2010, from complications of cancer.

According to an NCAI press release, the congress' Special Recognition Award has been renamed the Wilma Mankiller Fellowship Program for Tribal Policy and Governance in honor of Mankiller's outstanding contribution to Indian Country and tribal relations with other sovereign nations.

Mankiller was also the first recipient of the renamed award. She and other NCAI award recipients were honored Feb. 28 in Washington during NCAI's Executive Council Winter Session.

"It is a personal honor to be able to posthumously recognize the lasting legacy of Wilma Mankiller. Her example as a tribal citizen and tribal leader is a standard that will live forever," said Jefferson Keel, NCAI president and Lt. Gov. of the Chickasaw Nation in Oklahoma.

Sen. Daniel Akaka, D – HI, earned the Congressional Leadership Award for becoming the chairman of the Senate Committee on Indian Affairs by virtue of his seniority and long standing commitment to Indian issues.

Billy Frank Jr. garnered the Native American Leadership Award for being an advocate of tribal treaty rights and natural resources. His courage resulted in the Boldt Decision, a federal case re-affirming tribal rights and establishing tribes in western Washington as co-managers of salmon resources.

The Governmental Leadership Award went to Associate Attorney General Tom Perrelli, whose commitment to made public safety in Indian Country has resulted in improvements in law and policy, including the enactment of the Tribal Law & Order Act.

The Annie E. Casey Foundation was also honored with the Public Sector Leadership Award for its work over many years to support American Indian and Alaska Native families through grant-making and direct services The investments of the foundation have filled an important gap in providing critical data on Native children and supporting Native institutions that inform effective policy making at the national, state, and tribal level.

"Unwavering leadership is an important quality of a hero in Indian Country. Each of the awardees have proven their commitment through actions, changing Indian Country for generations to come," Keel said.

Wilma Mankiller

Founded in 1944, the NCAI is the oldest, largest and most representative American Indian and Alaska Native organization in the country. It advocates on behalf of tribal governments and communities, promoting strong tribal-federal government-to-government policies and promoting a better understanding among the general public regarding American Indian and Alaska Native governments, people and rights. For more information visit www.ncai.org.

Tribe files lawsuit to protect ancient maze

NOAKI SCHWARTZ
Associated Press

LOS ANGELES (AP) – A Native American tribe has filed a lawsuit against a California agency over a groundwater cleanup plan near Needles, claiming it is harming an ancient maze that members believe is critical for spirits to get to the afterlife.

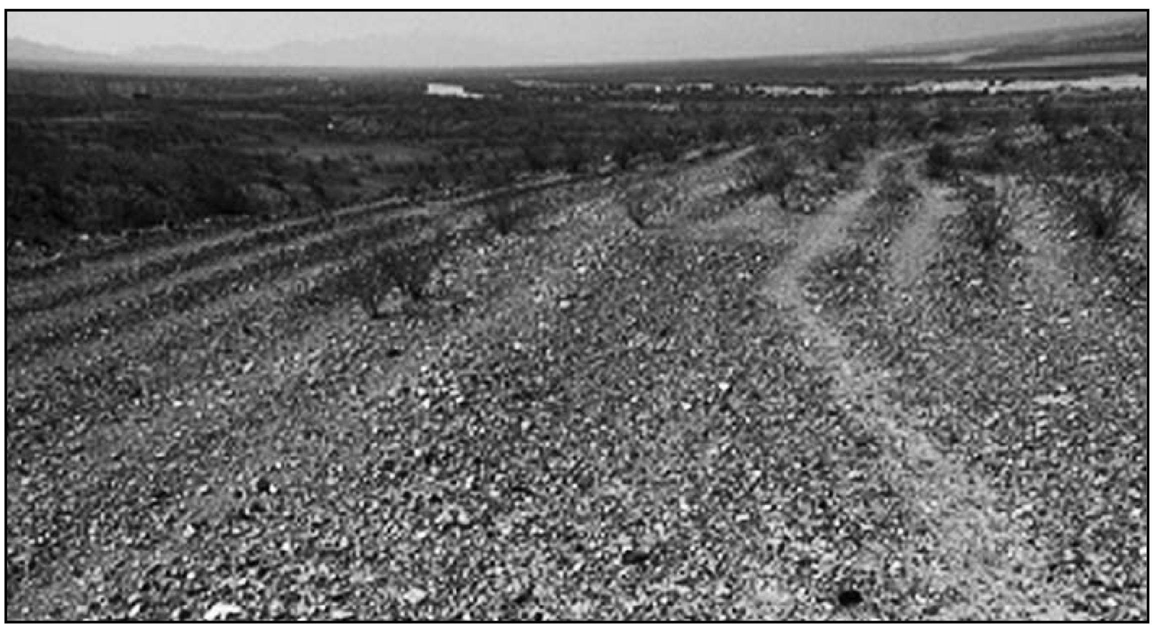
The lawsuit filed in Sacramento on March 2 is part of a years-long dispute between the Fort Mojave Indian tribe, the Department of Toxic Substances Control and Pacific Gas & Electric. The utility is named as a real party of interest in this latest suit.

The tribe filed its original lawsuit in 2005 to protect the Topock Maze and a year later entered into a settlement agreement with the state agency and utility. As part of the agreement, the utility and state agency apologized for desecrating the sacred site and pledged to remove a $15 million water treatment plant as soon as another could be built. In exchange, the 1,200 member tribe agreed to drop the suit.

Attorneys for the tribe say the agency is in violation of the settlement agreement. The lawsuit is asking for the agency to remove the plant or justify why it must remain and to revise the cleanup plan's environmental impact report to take into consideration the tribe's concerns. The tribe is also asking for the agency to provide mitigation measures for the potential harm that the cleanup could cause.

"Instead of the polluter paying for the damage, it'll end up being the tribe's religious practices and cultural values that take the hit and that's not right," said attorney Courtney Ann Coyle. "PG&E and DTSC can do better."

Charlotte Fadipe, a spokeswoman for the state toxics agency, said they do not comment on ongoing litigation.


ALAN CRESSLER

Topock Maze is a pattern of pebble berms and furrows that form a series of lines that tribal ancestors are believed to have used as a place of purification or a pathway for their spirits to reach the afterlife.

The maze, which is a pattern of pebble berms and furrows forms a series of lines that tribal ancestors are believed to have used as a place of purification or a pathway for their spirits to reach the afterlife. The site which is located near Needles, about four hours east of Los Angeles, is believed to be hundreds of years old and is on the National Registry of Historic Places. Much of it has been destroyed by development but about a third of it remains.

The water treatment plant began operations in July 2005 and was built to clean groundwater under a natural gas compressor station that had been contaminated with cancer-causing hexavalent chromium. PG&E had dumped an estimated 198 million gallons of contaminated water into the ground from 1951 to 1969.

State officials were concerned that the contaminated groundwater could eventually make its way to the Colorado River and the drinking water supply for millions of people in Southern California and Arizona.

PG&E spokesman Jeff Smith said their goal is to continue to work with the tribe towards a solution.

"Certainly we do regret our historical operations that caused the chromium 6 contamination in the Topock area and that's why we're committed to remediating the area and cleaning it up," he said.

FCC to increase oversight of Lifeline plan

JOELLE TESSLER

WASHINGTON (AP) – Government regulators want to increase oversight of the federal program that subsidizes telephone service for low-income Americans.

The Federal Communications Commission voted unanimously March 3 to study ways to bring more accountability to the $1.3 billion Lifeline/Link Up program. Lifeline/Link Up is one of four programs that make up the $8 billion Universal Service Fund, which was created to ensure that all Americans have access to a basic telephone line. The fund is supported by a surcharge on long-distance bills.

Among other things, the FCC will consider capping the size of Lifeline/Link Up. It will also explore creating a national database of users to validate eligibility and ensure that the program is only supporting one phone plan per household. In addition, the FCC wants to tap the program to subsidize high-speed Internet connections.

Last month, the agency voted to conduct a similar overhaul of the biggest Universal Service Fund program, the $4.3 billion High Cost fund, which pays phone companies that provide voice service in rural, sparsely populated places where phone lines are unprofitable.

The FCC also voted March 3 to explore ways to expand the reach of communications services, including broadband and wireless access, on Native American tribal lands. And it voted to study ways to implement a new law intended to make modern technology – including smart phones and online calling services – accessible to people who are blind or deaf.

Blackfeet tribe seek help with state of emergency snowfall

GREAT FALLS, Mont. (AP) – Glacier County and the Blackfeet Tribe have declared a state of emergency because the amount of snow that has fallen east of Glacier National Park this winter has made it difficult to keep the roads open.

"There's just an amazing, amazing amount of snow up here," Blackfoot Disaster Coordinator Robert DesRosier told the Great Falls Tribune on Tuesday.

Another 10 inches of snow fell Feb. 28 and the morning of March 1, on top of the 27 inches of snow already on the ground, officials said. Combined with strong winds coming off the Rocky Mountain Front, snow drifts are 12 to 16 feet high in places.

The tribe and county are mostly in need of snow-removal equipment to keep roads clear and help dig out residents.

The tribe's emergency preparedness coordinator, Nora Kennedy, says declaring an emergency makes it possible to get plows from the state and the Bureau of Indian Affairs, and gives them access to the National Guard, if needed.

"We don't have many resources here," she said.

Browning had 20 hours of whiteout conditions last weekend, and about 20 motorists were stranded when the viaduct at the intersection of U.S. 2 and U.S. 89 was blocked by snow.

And on March 1, three people were seriously injured in a head-on collision west of Browning when blowing snow reduced visibility and one of the drivers drifted into the oncoming lane, Kennedy said. Deep snow made it impossible to land a hospital helicopter, so the victims were taken by ambulance to Cut Bank and then flown by airplane to a trauma hospital.

Kennedy said the tribe is concerned that piled-up snow could break power lines, knock out phone lines or block exhaust pipes on homes.

DesRosier said officials are also keeping an eye out for snow or high wind in the forecast that might trigger the need to open emergency shelters.

"At this point we're in the 'ready-set' mode – we're not quite at 'go' yet," he said.

Kennedy advised people to stay in touch with their families, particularly senior citizens.

Two people who were scheduled for dialysis treatment March 2 at Indian Health Services were brought to town March 1 to make sure they could receive treatment, she said.

Decision favors tribe in Arizona casino dispute

PHOENIX (AP) – A federal judge has upheld a decision to designate land as a reservation, possibly opening the door to a tribal casino near Glendale's sports and entertainment district.

The Gila River Indian Community, Glendale and state legislative leaders had sought to overturn the U.S. Department of Interior's decision last year to take 54 acres into trust for a southern Arizona tribe.

The Tohono O'odham Nation aims to build a casino, resort, shops and restaurants on 54 acres near 95th and Northern avenues.

It was unclear March 3 how quickly the tribe would begin construction. Glendale officials and other opponents plan to appeal the judge's decision March 3.

The Arizona Republic says it's not immediately known if the U.S. Interior Department would take the land into the reservation system before all appeals were exhausted.

PARK

Continued from Page 1

Another tribal subsidiary, Global Gaming LSP, is continuing efforts to gain a racing license in Texas so that it can complete the purchase of Lone Star Park in Grand Prairie.

states that have racetrack casinos.

"People see the numbers, obviously," Rieger said. "They call and ask, 'What the heck is going on?' I just said, 'Whatever was supposed to happen, it's coming to fruition.' It's taken somebody to say, 'We're going to make this happen.' This group is strong enough and committed enough to get it done."

Remington Park's success "is an anomaly, but it's wonderful," Rieger said.

The new video board touts a 30-foot-tall by 60-foot-wide main screen and a 17-foot-tall by 60-foot-wide second screen, giving Remington Park more than 3,100 square feet of video display space.

Track officials say the big screen, made by Daktronics, is the largest at a North American racetrack that has a casino.

"It's gorgeous," said Scott Wells, the track's general manager. "It's going to heighten the entertainment. In today's world, people expect a video presentation to be part of their entertainment when they go to a sporting event."

The track's quarter horse meet began March 4. As recently as last week, crews were pulling out television sets that dated to the track's opening, replacing them with large flat-screen models. Major renovations have started on the track's clubhouse level and on the ground floor, the current concession area is being transformed into a Mexican food eatery.

Elliott said plans still remain to build a hotel at the track within a few years.

He said another tribal subsidiary, Global Gaming LSP, is continuing efforts to gain a racing license in Texas so that it can complete the purchase of Lone Star Park in Grand Prairie. Elliott said he hopes process is done by the end of the year.

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Native enjoys film success on festival circuit

BERNIE DOTSON
Gallup Independent

PARK CITY, Utah (AP) – Excitement was in the air as hundreds filed into theatres at the Sundance Film Festival for special screenings of films directed and produced by Native Americans from the Four Corners region.

Just hours before the screenings began, Park City, Utah, was buzzing with speculation on how "Grab" and "The Rocket Boy" would be received by journalists from around the world.

Billy Luther, 35, who directed "Grab," said he grew up without seeing any images of Native Americans on television or the bid screen. Luther is part Navajo, Hopi and Laguna and has family members who live in Forest Lake, a small community west of Chinle, Ariz., on the vast Navajo reservation.

"A lot of artists create from struggle, pain or suffering. Not me. The film is about the 'grab day' celebration that happens year-round in pueblo communities," Luther explained just prior to a screening. "My documentary explores the Laguna Pueblo community. The film follows three families as they live and work around their community, preparing for this event."

"Grab" is Luther's second independent film to premiere at Sundance.

The film graduate of Hampshire College in Amherst, Mass., debuted "Miss Navajo" in 2007 at the festival. Luther said "Miss Navajo" was inspired by his mother's life growing up during the 1960s. Luther's mother, Sarah Ann Johnson Luther, was Miss Navajo from 1966-67.

The film went on to win famed producer Michael Moore's Special Founders Prize.

"Miss Navajo" also won Best Indigenous Film at the Santa Fe Film Festival and is the centerpiece of an upcoming stage production called "Miss Navajo: The Musical."

"'Miss Navajo' world-premiered at Sundance in 2007. It was kind of a different experience then. Now I'm much more calm and relaxed about it all," said Luther of the second time around.

Luther said he's elated he chose filmmaking as a profession. He said his relationship with Sundance started in 2006 when he was selected to participate in a Sundance Institute/Ford Foundation Fellowship.

"I wouldn't be doing anything else," he said. "Sitting behind a desk and working from 9 to 5 would irritate me. I waited tables and did the retail thing throughout college. I'd write a lot when I was working. Waiting tables with many creative people was a highlight. We (fellow filmmakers) can now look back and think about how much more we were struggling back then. I think waiting tables also helps you see into people – good and bad. Rude, bad tippers, ego freaks and the fun outgoing ones, too. Meeting so many crazies gave me a lot of material to work with in my writing."

At the Jan. 24 screening of "Grab," Luther thanked his mentor, N. Bird Runningwater, associate director of Sundance's Native American and Indigenous Initiative, which provides a developmental platform for Native American filmmakers.

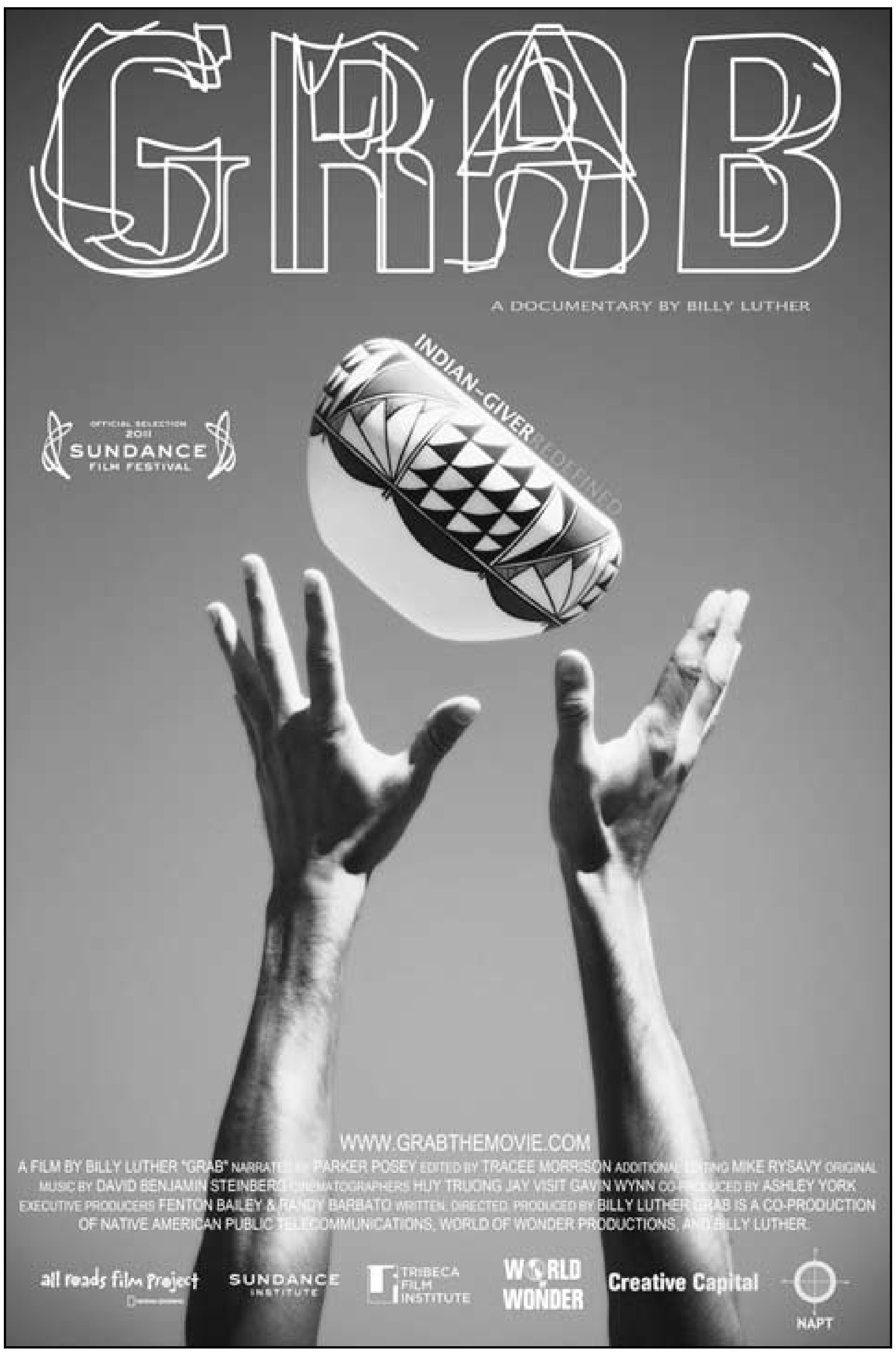
"Grab" showcases the time of the year when residents of Laguna, about 25 miles east of Grants, N.M., pay tribute to family members by throwing food and gifts from the rooftops of their homes to residents. The film follows three different Laguna families.

"I don't make films to win awards. You never remember who won the year before and it only ends up in your bio or some image on your DVD cover," Luther said. "I don't think the average film watcher goes to see films just because they won an award. Maybe they do. But I bet a lot of them are disappointed after they watch it.

"Sundance is fun because I get to reconnect with filmmakers and friends I've known for the past 10 years since I've been attending. There is nothing better than being cold and waiting in line at 8 a.m. to see a film with a group of friends," Luther said.

"The Rocket Boy" also screened at Sundance was created by three young Navajo filmmakers and was one of seven such films premiering during the festival's Indigenous Shorts Showcase series. The film is directed by Donavan Seschillie, 22, the youngest Native American director in Sundance history, festival officials said.

The 30th annual Sundance Film Festival, founded by actor Robert Redford, ended Jan. 30.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"Grab" is a documentary about the 'grab day' celebration that happens year-round in pueblo communities. The film follows three families as they live and work around their community, preparing for this event

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ATHLETE

Continued from Page 1

Albright said the event to honor Native Americans started because of a relationship the UNR basketball team has forged with the local Native American community through Robinson.

The ceremony was a part of a celebration of local Native Americans in conjunction with the Feb. 26 Wolf Pack women's game against the New Mexico State University Aggies.

Finding camaraderie can be difficult for Native American students at UNR. There are only 173 self-identified Native American students out of 16,681 students at the school, according to McCauley.

McCauley she hopes that events such as the ceremony held Saturday can help invigorate Native American students and forge links with local Native American communities.

"It is a challenge finding community because many of the students don't know anything about their songs, traditions, or languages," McCauley said. "I've heard the term of 'walking in two worlds' and that's what Native Americans at UNR have to deal with: adaptation."

The pre-game ceremony featured a performance of the "Shoshone Flag Song" by Gale Hanson of Bishop, Calif. The Pyramid Lake Veteran's and Warriors Association, also known as "Namu Tookwasa," performed an honor guard presentation.

"'Namu Tookwasu' means people of the black shirts," McCauley said. "It's what the Paiutes called the cavalry when they first came to the area with the settlers."

Native American Student Organization President Chelsea O'Daye also performed the "The Star Spangled Banner" prior to the start of the basketball game.

UNIVERSITY OF NEVADA AT RENO

Tahnee Robinson

During halftime, a Native American hoop dancer performed on the court and the group Echo Sky performed powwow music.

For each game attendee, Wolf Pack head coach Jane Albright donated $1 to Nike N7, a program that provides funding to get American Indian and Aboriginal communities in North America involved in sports.

Nike produces special N7 products and the proceeds from sales fund grants and sports programs in Native American communities, according to the Nike N7 website.

The first 500 children to come to the marketing table received a Nike N7 T-shirt and the team wore apparel from the Nike N7 collection during the game, Albright said.

Nevada is the only NCAA Division I-A women's team that has a partnership with N7, she added.

Robinson was given the Pendleton blanket on the court before the game, but a more formal ceremony was held afterwards.

Albright said the event to honor Native Americans started because of a relationship the UNR basketball team has forged with the local Native American community through Robinson.

Robinson is a Shoshone tribe member from Fort Washakie, Wyo., and is one of the few Native Americans competing in NCAA basketball.

"Our team is very diverse, and we're interested in the progress of all of our players," Albright said. "We learn from all of their unique experiences what they have had to offer."

Robinson, a general studies major, transferred to UNR from Sheridan College in Wyoming in 2009 and was named Western Athletic Conference Newcomer of the Year and first team all-WAC last season, according to the Nevada Athletics website. She also is a current semi-finalist for the Sullivan Award for the 2010-2011 season.

Robinson has reached out to younger Native Americans, talking about her experiences playing in college basketball and about her experiences with alcohol addiction, which affects the American Indian population at disproportionate rates, Albright said.

"The fact that she is a Division I athlete and that you have to stay in shape to compete at that level has been very important to her," Albright said. "She no longer drinks and tries to share her experiences with that."

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Bush handed Obama a shovel and said, "I'm out-a here"

TIM GIAGO (Nanwica Kciji)
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You can see it in the eyes of veteran Indian policy makers all across America because most of them have been there and done that: they are survivors of the federal budget ax.

In a lot of ways there are cuts that must be made because this federal administration is in financial trouble, but it wasn't the American Indians that put them there.

We all know it was the unloosening of so many federal rules and regulations in the Wall Street arena that set off the bulls. When Wall Street's secretive banks began to crumble it was the feds that opened the loopholes that had to bail them out while we out here in the boondocks sat back and watched in horror. It was like watching a melt-down on Three-Mile-Island.

The truth about to be revealed to the Indian nations is that when the budget cutting begins, the first programs and institutions taking the first snips of the scissors are the programs without a large constituency. In other words, the budget sharks go for the easily available victims first: Indian tribes and welfare programs. This is the path of least resistance. Nobody gives a damn because most Americans, especially the next weak victims in line, have already wiped the sweat from their brows because they just got a short reprieve.

Congressional leaders in both parties reported strong increases in their net income last year. House Speaker Nancy Pelosi (D-Calif.) reported the biggest gain for 2009. Her worth jumped by $9 million to roughly $21.7 million last year. The reason: The Dow Jones Industrial climbed nearly 4,000 points in 2009 after diving to 6,626 points on March 6, 2009. For the calendar year it gained more than 1,600 points in 2009. There are a lot of sixes in those gains for the sake of the superstitious.

Most of us wonder how the Stock Market can climb over 12,000 while unemployment remains so high. There are an awful lot of Americans not working and yet the stock market players just keep bringing in the cash. Are we living in two different Americas where one segment is making tons of money while the other continues to lose jobs, homes and a future?

Al-Qaeda watched and studied America for more than 20 year and then decided that the best and only way to destroy a capitalistic society was to destroy its foundation of capitalism. When Al-Qaeda launched its attack on the twin towers of capitalism on September 1, 2001 it was making good on the job that failed 10 years earlier. With its vast resources in security, America knew another attack was imminent and yet was totally unprepared for 9/11.

How does one explain such incompetency in a government agency that is supposed to protect America?

And if another attack occurs, and it will, and this one using atomic weapons that destroys and kills many more Americans than 9/11, what does America do? It cannot retaliate on any one country because Al-Qaeda is not a country. It is scattered all over the world. Our intelligence agencies have proved to less than competent. It seems like they were sitting on their thumbs when so many Nations in the middle-east began to crumble. And yet America is paying millions of dollars for these agencies to protect us?

All of these things are tied into the budget cuts and the Tea Party candidates are about to get a lesson in how the government in charge works. All of the money pumped into security was wasted (a place to cut?) because the Spy v. Spy we set loose couldn't find their own coat tails with a flashlight and a coat hanger.

President Barack Obama stepped into office and was handed a key to a giant barn and a shovel. When he opened the barn he found a pile of crap two miles high. He started to shovel and then the auto industry started to crumble. Not all of it, just those that were poorly run: GM and Chrysler. Ford did not need one penny of bail out money and they are never given the credit, but instead were rolled into one failure with "the failed auto industry bail out."

Obama had to use his shovel to clean that mess up and is now accused of the auto industry bailout by the very Republicans who brought this down on his head.

All of you folks keep some of the news article from 2008 close at hand because as that year closed out it was the George W. Bush Administration that was trying to hold back the floodwaters to keep the banking industry from sinking in the mire.

They finally handed the shovel to Obama and said, "We're out-a here," without even a wish for good luck.

Tim Giago

(Tim Giago, an Oglala Lakota, is the editor and publisher of Native Sun News. He was a Nieman Fellow at Harvard with the Class of 1990. He was the first Native American ever inducted into the South Dakota Newspaper Hall of Fame. He can be reached at editor@nsweekly.com)

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.

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NOMINEE

Continued from Page 1

private practice. Mikkanen, unlike Holmes, also has experience as a judge, having sat on Interior Department courts for tribes that don't have their own judiciary.

Oklahoma City criminal defense attorney Billy Coyle, who represents a defendant in a bank robbery case Mikkanen is prosecuting, said he was surprised there was any opposition to Mikkanen's nomination. He called Mikkanen hardworking, highly intelligent, meticulous and fair.

"When I first heard about him being (nominated), I thought he was a shoo-in," Coyle said.

Coyle said that, in keeping with protocol, Inhofe and Coburn should have been notified by the White House before Mikkanen was officially nominated. But failure to do that shouldn't derail the nomination, he said.

"There's just something fundamentally wrong about that," he said.

Former U.S. Attorney Pat Ryan, who praised Mikkanen in an article he wrote for The Oklahoman, said "any system that fails to confirm Arvo Mikkanen's nomination is a broken system."

CASINOS

Continued from Page 1

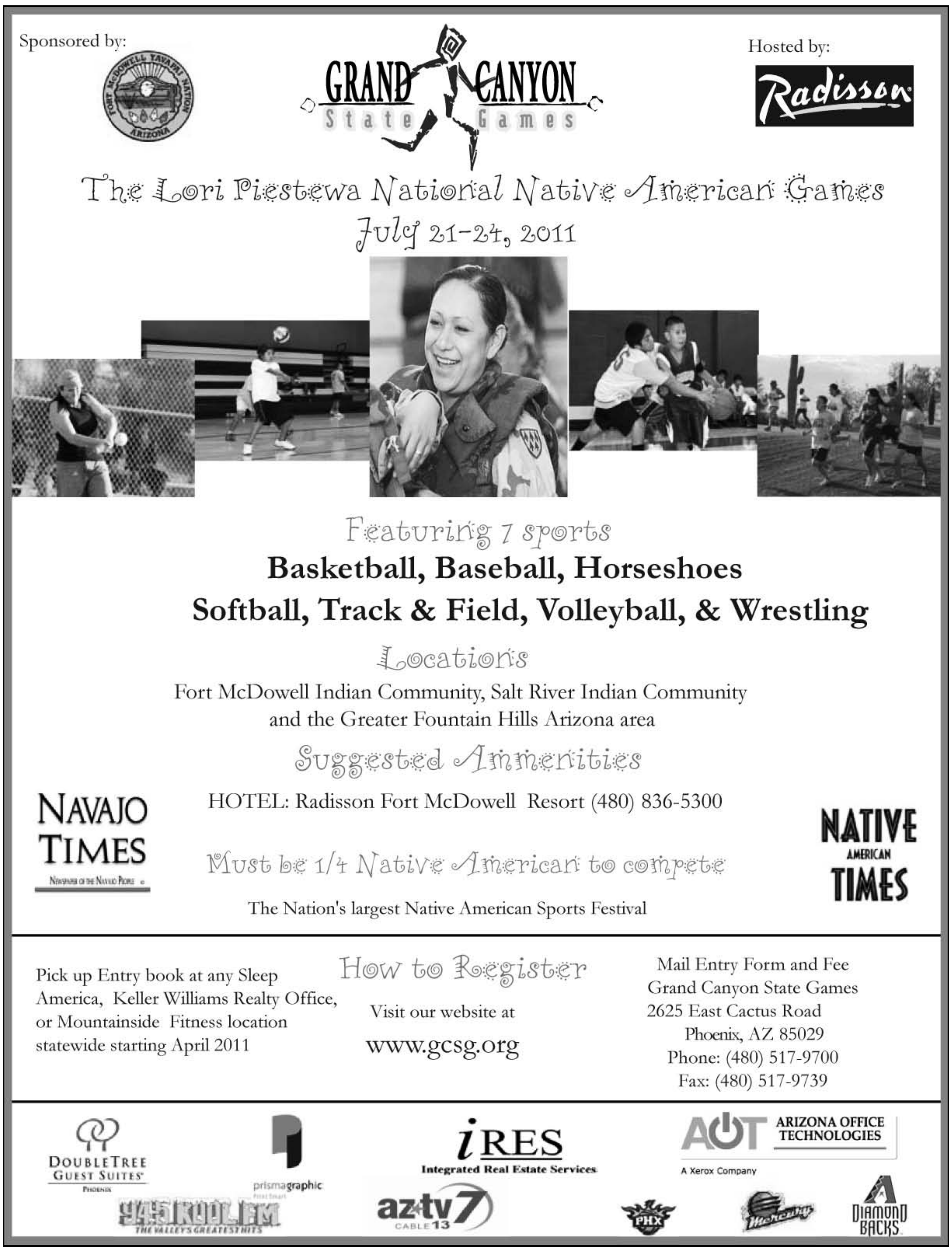
Wyoming, the report said. Growth was due to expanded facilities or new ones replacing others. The slowest revenue growth was in Arizona, Connecticut, Iowa and Mississippi.

The Mohegan Tribal Gaming Authority in Uncasville, Conn., reported that revenue for the Mohegan Sun Casino's fiscal 2009 declined 7.4 percent, to $1.46 billion from the previous year. Leo Chupaska, chief financial officer of the gaming authority, said the casino was hurt not only by the recession, but also from competition from the Empire City Casino at Yonkers Raceway north of New York City.

Attendance was never down, Chupaska said. Customers instead spent less money and looked for bargains, he said.

"People thought casinos were recession proof," he said. "Starting in 2008, we learned it's not recession proof."

Meister said gathering the information was difficult some tribal casinos do not report financial information fully as publicly-traded companies are required to do. In some cases, he said he got "pieces of data" rather than the bottom line. In the worst case, he had to estimate in the absence of data, he said in an interview..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Education Required: Bachelors Degree in Business, or similar field. The candidate must have five plus years as a Chief Executive Officer for Gaming and/or Resort and Hospitality operations with a combined five to seven years of executive experience in Gaming, Resort/Hospitality, Regulatory, Real Estate/Construction/Development, or Retail operations. The candidate must also have held at least a Chief Executive Officer or equivalent position within the last two years.

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RFQ/RFP

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The KIALEGEE TRIBAL TOWN, a federally recognized Indian Tribe, is inviting bids for Design/Build services for a 3,600 square foot Administrative Office Building construction project.

The scope of the design-build services includes but is not limited to: surveying, design, site development and construction of this facility.

The successful respondent will be responsible for surveys, securing all permits, verifying zoning criteria and compliance with all Federal Regulations. Indian owned (51% or greater) Construction Contractors will be given preference; however others may apply for this project.

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This project is subject to requirements of the Indian Self-Determination and Education Assistance Act, Public Law 93-638, as Amended, 25 CFR Part 900; Subpart J.

Responders can be a partnership, association, corporation, and/or other legal entities which will have contractual responsibility for the project. A proposed joint venture should provide profiles for all firms in the joint venture.

Provide four Qualification Packets, including all items as stated above for selection process.

Qualification packets must be received no later than 4:00 p.m. March 18, 2011, at the Tribal Headquarters: 627 East Highway 9, Wetumka, OK, ATTN: Ardeena Angelo Program Director. Further information may be obtained at: (405) 452-3262.

The Kialegee Tribal Town reserves the right to void this announcement and re-advertise at its discretion.

This formal Request For Proposal is being issued to all Shoshone-Bannock TERO certified firms, including Indian, minority, woman, & small businesses, and local vendors, per Tribal Employment Rights Ordinance TERO-08-S1, effective January 2008. Your bid received at [Tribal Health and Human Services, PO Box 306, Fort Hall, ID 83203, or faxed to 208-478-3940] by [5:00pm], on [March 11, 2011] shall constitute your intent to bid. Responsive bids should accompany evidence sufficient to establish your firm's technical competence (certifications, credentials, licenses, past work history, etc.).

The [Tribal Health and Human Services Social Services Department] seeks the following:

Title 4E Implementation Consultant
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- Assist in the adaption of the wording of court and code documents to meet IV-E requirements
- Assist the tribe obtaining guardianship assistant payments and independent living funds
- Assist in writing the Eligibility hand books and procedures
- Assist in writing the desk manuals for IV-E child protection/case management procedures and rules
- Interface with the Regional office and national resource centers
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- Work closely with various staff to start the implementation of IV-E
- Write or assist in writing IV-E plan and participate in development conference calls
- Successful candidates may not have concurrent conflicting contracts
- Successful candidates will have a working experience in IV-E (at least 10 years), plus in developing policies and procedures, and have resources to assist evaluating database solutions in the terms of IV-E requirements
- Successful candidates will provide a resume; references and a resource list the candidate will utilize to assist the development of the IV-E plan
- Consultant will be required to develop a work plan prior to commencing the contract; and prior to each on-site visit, work will be done both on-site and off-site.

Should you like more information on the stated project or job, please contact Malissa Poog at 208-478-3731. Your bid and accompanying documents must be received by the above specified deadline.

Please be advised that the Tribal Business License Act, Tribal Employment Rights Ordinance and Land Use Ordinance are in effect on the Fort Hall Indian Reservation. These are tribal laws and shall be enforced by the Shoshone-Bannock Tribes in all business transaction, employment, contracting, and land use regulation on the Reservation. For more information about these laws please contact Tribal Business License, 208-238-0680 ext 102; TERO, 208-478-3847 and Land Use, 208-478-3823.

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EVENTS ▼ ▼ ▼ ▼ ▼ ▼ ▼ ▼

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YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

THROUGH APRIL 30
Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more info.

MARCH 11
Indian Art Market 10am-6pm at Concho Community Building. For info call Lynnette Gray, 422-7622 or 422-7433

MARCH 12
Caddo Festival and Dance at the Oklahoma History Center, NE 23rd Street, Oklahoma City. 9am - 5pm. For more info call Jen Wilson, 405-329-4597.

2010 OKC Princess Honor Dance at Heart of Oklahoma Expo Center, 1700 W. Independence, Shawnee. Gourd Dancing - 1:30 p.m. and Grand Entry - 7:00 p.m. Information: Shirley Wapskineh at (405) 632-5227 or swapskineh@sbcglobal.net

All Tribes Community Church Wild Onion Dinner 12pm-4pm at Akdar Shrine Headquarters, 2808 S. Sheridan Rd., Tulsa. Adults $8 a plate. Wild onions, eggs, ham, beans and more. For more info call Archie Mason 918-810-4291.

MARCH 18
2011 Miss, Jr. Miss & Little Miss Indian Oklahoma City competition and performance, Destiny Christian Center, 3801 SE 29th St. - DelCity, Okla. Info: Shirley Wapskineh 405-632-5227 swapskineh@sbcglobal.net

MARCH 19
Shawnee Native Arts & Crafts Show 9am-4pm at the Sac & Fox Community Center, 215 N Harrison, Shawnee, Okla. Call Jon Tiger for entry forms or info. 918-689-3654.

Book signing: The Myth Makers by J. Houston Emerson at at the Fort Smith History Center (320 Rogers Avenue) on March 19 at two p.m. 479-783-7841.

Otoe-Missouria Encampment Committee Benefit Dance at the Otoe-Missouria Cultural Building. Gourd dancing at 2 p.m., supper at 5:30 p.m., Gourd Dancing resumes 6:30, War Dance at 7:30 p.m. For more information call Hank Childs at 580-402-4914 or Earl Plumley at 405-598-0636.

Tulsa Unitied Indian Methodist Church Wild Onion Dinner 11: 30 am - 4:00 pm 1901 N. College, Tulsa

Haikey Chapel UMC Wild Onion Dinner from 11 am till 3 pm. at 8815 E 101st st, on the north side of 101st st. between Memorial and Mingo, Tulsa. Cost of Adult dinner is $ 7.00, childs plate is $ 4.00. For more information contact Pastor Royce Wittman at 918-284-7003.

MARCH 26
Comanche Nation Princesses Sorority Annual Celebration at Watchetaker Hall, Comanche Nation Complex, Lawton. Split Program - 2:00 p.m. - 11:30 p.m.; Grand Entry - 7:00 p.m. For more information: Ida Lura Asah Jones at (405) 249-9087.

MARCH 26
Osage Tribal Princess Sorority Honor Dance at the Wakon Iron Building, Pawhuska. Gourd Dance at 2pm. Grand Entry at 7:30. Contests! Arts & Crafts! Everyone invited. Info call Tracey Moore 918-698-0479 or trmoore@osagetribe.org

Indian Fellowship Baptist Church Indian Taco Sale 11a.m.-3p.m. & Arts & Crafts 9a.m. - 3p.m. Contact Mary Kelly 918-636-8394 for booth or any further information on church events.

MARCH 27
The Ponca Gives Waters Service Club will be hosting a handgame challenging the Tonkawa natives. Handgame begins at 3:30 pm. Chili supper at 5:30 pm. Social dances, games & cake walks! Everyone invited

CHEROKEE NATION COMMUNICATIONS

Ronald Elk applies some heat to his latest metalsmithing class project.

Cherokee Nation reviving metalsmithing tradition

TRAVIS NOLAND
Cherokee Nation

TAHLEQUAH, Okla. — Thanks to the Cherokee Nation's metalsmithing class, a nearly lost ancient art form is making a comeback. Southeastern Native jewelry has a look that is largely unfamiliar to most people due to the overwhelming popularity of the Southwestern style of Native American jewelry with its familiar turquoise and silver look. The Cherokee Nation's metalsmithing program aims to acquaint the public with Southeastern jewelry while helping its citizens become more economically self-sufficient.

The inaugural Cherokee Nation metalsmithing class is in session and started this winter. Each student is required to create three pieces of jewelry by the end of a six week term, and those pieces are to be sold at Cherokee Nation retail outlets. Students are expected to carry on with their newly learned trade and keep the Cherokee metalsmithing tradition alive by perfecting their craft and mentoring less experienced students. The Cherokee Nation's artist loan fund program is available to assist class participants with business planning and financing so they may purchase the materials and equipment they need to become successful entrepreneurs.

Interest within the Cherokee Nation about the metalsmithing program is high. There is already a standing waiting list for the class. According to Toneh Chuleewah, the class instructor and a second generation Cherokee metalsmith, the public is beginning to show an interest in Southeastern Native jewelry, and he hopes to help it grow in popularity. He looks forward to teaching his students a skill that will help them become financially independent while spreading awareness about Cherokee culture.

"Self-sufficiency is being built here. We want to promote our own designs because we have our own identity," said Chuleewah. "This could be a large source of income in the Cherokee Nation."

> ***"Self-sufficiency is being built here. We want to promote our own designs because we have our own identity. This could be a large source of income in the Cherokee Nation."***
>
> ***– Toneh Chuleewah***

The Cherokee Nation metalsmithing class is not all about business. It also gives a unique perspective on Cherokee history and culture. Chuleewah said Cherokee artisans have traditionally used materials not often associated with today's commonly known Native American jewelry. Copper, rather than silver, and whelk shells, opposed to turquoise, were often incorporated into jewelry created by Cherokee metalsmiths. The copper was mined in the Great Lakes region, and the whelk shells came from animals found in the ocean. According to Chuleewah, the fact that those materials were widely used by Cherokee artisans is an indicator of how much intertribal trading took place in pre-Columbian times.

Cherokee Nation Principal Chief Chad Smith recently addressed the metalsmithing class to offer words of encouragement and inspiration to the students. He stressed the cultural importance of the Cherokee metalsmith and the role the burgeoning artisans should play in representing the Nation.

"Artists are the greatest ambassadors of Cherokee culture," said Smith. "Every time you do a piece, it should tell a story."

Ronald Elk, a metalsmithing student, says he has been taught a great deal about Cherokee culture in the class, and he intends to carry on with the trade he is learning.

"I didn't know much about Cherokee culture until I got into this class," said Elk. "I would like to teach other students and keep the tradition going."

For more information call Donna Tinnin, Cherokee Nation Commerce Services, 918-453-5728.

Osage recognized for raising awareness of gambling issues

TULSA, Okla. – Osage Million Dollar Elm Casinos were recognized for its support of addressing problem gambling in Oklahoma. The casinos, an economic enterprise of the Osage Nation, have set an important example for other Oklahoma tribal gaming businesses to address this issue, according to Dr. Wiley Harwell, executive director of the Oklahoma Association of Problem and Compulsive Gambling (OAPCG).

"I am grateful for the outstanding work the Osage Nation is doing through its training of employees to identify the signs and symptoms of problem gamblers," Dr. Harwell said.

Osage Nation is one of a handful of Oklahoma tribes that contributes financially to the Oklahoma Association of Problem and Compulsive Gambling (OAPCG).

Dr. Harwell has trained more than 1,100 employees at seven Osage Million Dollar Elm Casinos, all of whom are required to take initial orientation training as well as updated training at least once a year. New casino employees are engaged in at least 60 minutes of orientation about how to identify and help problem gamblers.

Guests can seek help by calling the Oklahoma Gambling help line (1-800-522-4700). The casino lists the contact number on all print advertising. Nearly 70 percent of helpline callers say they get the helpline number from a casino, according to Harwell. Employee orientation at casinos increases the calls to the helpline which directly accounts for more gamblers and their family members getting treatment.

Gaming is recreational entertainment and the vast majority of guests treat it that way. Studies show that 1 percent to 3 percent of people are compulsive gamblers. Some form of legalized gambling is available in 48 states.

Osage Million Dollar Elm casinos are an economic enterprise of the Osage Nation headquartered in Pawhuska. Casinos operate in Tulsa, Bartlesville, Sand Springs, Pawhuska, Hominy, Skiatook and Ponca City.

Choctaw athletes sign to Bacone

READER SUBMISSION

MUSKOGEE, Okla. – On Wednesday, February 23rd, Choctaw High School's Jasmine Sievert and Putnam City High School's Chaney Porter, with numerous family members and respective high school staff and students in attendance, committed to Bacone College in Muskogee, Oklahoma where they will be competing with both the track and basketball programs while pursuing their Bachelor's degree. "We are extremely excited to have someone with Jasmine's athletic, as well as academic caliber signing with our school. We believe as a true freshmen she will make an immediate impact on our programs. Chaney will also have a great amount of positives to bring to us not only athletically, but also due to her academic strength, " remarked Bacone Head Track Coach Shawn Venable. Athletic Recruiter Cedric Sunray went on to say, "As a 6A state champion in discus, a basketball player who averaged nearly a double-double this season, and more importantly, an exemplary student carrying a 4.0 GPA, we could not be happier to be welcoming Jasmine to our campus. We appreciate the work of her coaches and family, especially her Aunt Jennifer Jones, who have all been involved in this process. There is no question in the future that she will be an NAIA Division I All-American in both the athletic and academic arena. Chaney will undoubtedly be a great success for us as well. She is carrying a 3.6 GPA and has all the intangibles that a college program and coach are looking for. Her pride in her Indian heritage are evident through her participation in her school's Indian Cultural Club and other venues. We are grateful to both her mom Tanya Cooper and mentor Brett Payne for their active participation in her life. These young women are fine examples for the Choctaw Nation of Oklahoma and we are excited about their involvement here."

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New York City film, video festival represents wide range of Native American film making

Films by and about Native women, and about the movement of Native peoples across the Americas are among those to screen at 2011 Native American Film + Video Festival

KARA BRIGGS
American Indian News Service

NEW YORK – The 2011 Native American Film + Video Festival at the Smithsonian's National Museum of the American Indian in New York will bring an indigenous hemisphere together from March 31-April 3, at a free festival that celebrates the diversity and expression of contemporary Native filmmaking.

"The festival brings you Native storytelling at its best—wrenching at times, touching, risky, ironic, hilarious and experimental," said Elizabeth Weatherford, director of the museum's Film and Video Center, which puts on this biennial event.

The festival attracts filmmakers from Native communities across the Western Hemisphere, and offers them training workshops, panel discussions and networking opportunities. Weatherford is proud that many a professional connection has been made at this festival, generating new works.

"This festival will have the largest representation of Native women filmmakers, and many films of the last two years address the stories of Native peoples immigrating and immigration," Weatherford said.

A movie that will make its premiere at the festival is "Apache 8" by Sande Zeig, about an all-woman Apache wildland fire-fighting crew that has worked together for 22 years. Zeig said that all the firefighters would attend the festival, which she said was the best venue for the movie's world premiere.

"The Native American Film + Video Festival is the preeminent Native American film festival in the United States. I have been a supporter and fan since the early '80s," Zeig said. "We are honored to have been chosen."

The festival predates even the National Museum of the American Indian by 10 years, having started at its predecessor, the Museum of the American Indian in New York. When it started in 1979, only 10 percent of the films were by Native filmmakers, but 32 years later, 95 percent are Native-made. And the diversity among Native filmmakers is great.

Smithsonian
National Museum of the American Indian
2011 NATIVE AMERICAN
FILM + VIDEO
FESTIVAL

AMERICAN INDIAN NEWS SERVICE

When the festival started in 1979, only 10 percent of the films were by Native filmmakers, but 32 years later, 95 percent are Native-made.

Four groups of tribal youth filmmakers plan to attend the festival, including Camille Manybeads Tso, 15, a Navajo who wrote and directed a 20-minute short as a 13-year-old eighth-grader, "In the Footsteps of Yellow Woman," which is all in her tribal language. The center became aware of Tso after she wrote a letter explaining the needs of her school near Flagstaff, Ariz.

One of the distinctions of the Film + Video Festival is that a four-person panel, drawn from the ranks of indigenous filmmakers, selects the films that will be screened from those submitted. As a result of this process, the films chosen represent a wide range of Native film making. And the festival isn't driven by awards; and it doesn't give any.

Instead, it is driven by what Weatherford calls the "creative energy" of indigenous directors, producers and creators. People involved in the films that will be screened come from Argentina, Bolivia, Brazil, Canada, Colombia, Ecuador, Guatemala, Mexico, Peru, Suriname and the United States. Many of the films are short documentaries of the kind that often air on PBS, while the feature-length films that will travel a circuit of festivals and art-house theaters after their premiere.

Some of the celebrated films scheduled for this festival include, "La Pequeña Semilla en el Asfalto" (The Little Seed in the Asphalt) by director Pedro Daniel López, Tzotzil. It features four Native people from the Mexican state of Chiapas who have moved to the city of San Cristóbal de las Casas to attend school, and their reactions to the prejudice they face as indigenous youth.

Others include "Kissed by Lightening," the debut film by Shelley Niro, who is Mohawk, and co-produced by Annie Frazier Henry, who is Blackfoot and Sioux. The 2009 film is inspired by an ancient Iroquois story about an artist who in grief immerses herself in her painting only to realize that she has to let go and move on. The film is set in the contemporary on the Six Nations Reserve in Ontario. "Reel Injun: On the Trail of the Hollywood Indian" by Cree filmmaker Neil Diamond documents the portrayal of North American Natives in a century of cinema. Another, the horror film, "File under Miscellaneous" by Jeff Barnaby, who is Mi'gMaq, is about a Mi'gMaq man who wants to be white.

For more information about the 2011 Film + Video Festival visit, www.nativenetworks.si.edu/eng/blue/nafvf_11.html

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A FREE PUBLICATION

Inside this issue:
- **Commentary: The Red Road is not for sale**
- **Native playwright featured in national festival**
- **Basket takes Best of Show at Heard Museum**

TODAY'S INDEPENDENT INDIAN NEWS   WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

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Cobell attorneys briefing Oklahoma claimants on settlement this week

A representative sent out the meeting schedule March 10.

TULSA, Okla. – Information on how Native Americans in Oklahoma can share in the recently approved $3.4 billion settlement of Indian Trust claims will be discussed at a series of meetings this week.

Attorneys Keith Harper, Rob Harmala and Alex Pearl, lawyers for the Cobell Class, began discussing the settlement at the Wichita Tribe Housing Authority Iscani Community in Anadarko Monday morning before traveling to Lawton for an afternoon meeting.

On Tuesday (March 15) they will be in Durant for a meeting at the Choctaw Casino and Resort Conference Center, 4418 South Hwy 69/75 at 1 p.m.

At 10 a.m. Wednesday (March 16) they will be at the Muskogee Civic Center, 2nd Floor, Room D, 425 Boston St., Muskogee, for a meeting.

Later Wednesday (March 16) they will be at the Tulsa Creek Community Building, 8611 South Union Ave, Tulsa, for a 6 p.m. meeting.

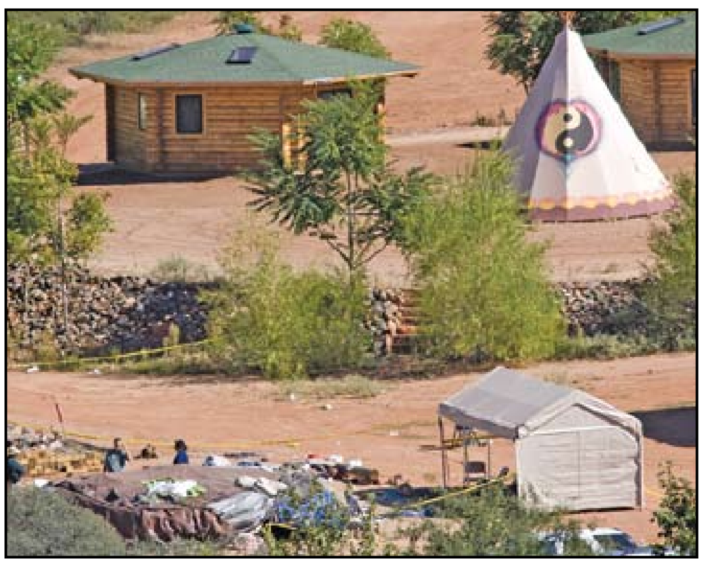
Native Americans whose families have individual Indian money trust accounts or who own individual Indian trust land are welcome to attend the meetings, regardless of their tribal affiliations, and ask questions about the settlement.

In December President Obama signed legislation ending the 15-year-old class action lawsuit that Elouise Cobell, a member of the Blackfeet Nation from Montana, and other Native Americans filed against the government in 1996.

The settlement acknowledges that the federal government mismanaged individual Indians' trust accounts.

Under the settlement, the federal government is creating create a $1.5 billion Accounting/Trust Administration Fund and a $1.9 billion Trust Land Consolidation Fund. The settlement also creates an Indian Education Scholarship fund of up to $60 million to improve access to higher education for Indians.

"The settlement represents a hard-won victory for individual Indians," Cobell has said. "Our hope is that these meetings and a public awareness campaign we are conducting will get hundreds of thousands of Native Americans to apply for these funds. It has always been their money and I am delighted we can finally return some of it to them."



FILE / ASSOCIATED PRESS

Investigators look over a "sweat lodge" on the grounds of Angel Valley Retreat Center, near Sedona, Ariz. Friday Oct. 9, 2009. Two people died and an estimated 19 others were taken to hospitals after being overcome while sitting in the sauna-like sweat lodge during a Sedona spiritual retreat.

Trial in Arizona sweat lodge death case resumes

CAMP VERDE, Ariz. (AP) – Testimony resumed March 8 in the trial of a self-help author charged with three counts of manslaughter for deaths that happened following a 2009 sweat lodge ceremony in Arizona.

James Arthur Ray is charged with the deaths of three participants during the final event of his weeklong "Spiritual Warrior" retreat. More than 50 participants packed into a heated structure commonly used by American Indians to remove toxins.

Prosecutors in Yavapai County allege that Ray conditioned the participants to trust him and stayed inside the sweat lodge even as they began to die.

Ray's defense attorneys told jurors in opening statements last week that the deaths were a tragic accident that Ray could not have foreseen.

TREVOR BORN / ASSOCIATED PRESS

Phyllis Young, of Fort Yates, N.D., a member of the Standing Rock Sioux Indian tribe, speaks to the North Dakota Senate's Education Committee on Monday, March 7, 2011, in the Brynhild Haugland Room in the North Dakota Capitol in Bismarck, N.D., asking the committee to reject legislation that would require the University of North Dakota to keep its Fighting Sioux athletics nickname and an American Indian head logo.

State Senate votes to force UND to keep Sioux name

DALE WETZEL
Associated Press

BISMARCK, N.D. (AP) – State senators voted March 11 to force the University of North Dakota to keep its Fighting Sioux nickname, but the school's president said he would take his orders from the Board of Higher Education instead.

The Senate's 28-15 vote, following last month's overwhelming approval in the House, sets up a confrontation with the NCAA and the state education board, which asserts that it has the final say on whether the nickname stays or goes.

A spokesman said Gov. Jack Dalrymple would sign the bill requiring the nickname to stay in place.

The legislation says UND and the board may not "take any action to discontinue the use of the Fighting Sioux nickname or the Fighting Sioux logo," and says the law overrides previous decisions to do so. The logo depicts the profile of an American Indian warrior. The NCAA considers both the name and logo offensive.

If UND keeps them, the association says the school will be ineligible to host postseason tournaments, and its athletes may not wear the nickname and logo on their uniforms in postseason games. School officials worry the dispute will complicate the school's plans to join the NCAA's Division I Big Sky Conference next year.

The university's president, Robert Kelley, said March 11 the school will follow the board's earlier order to retire the logo and nickname in August, unless it gets new directions from the board.

The board's president, Jon Backes, and its vice president, Grant Shaft, did not immediately respond to phone and e-mail messages seeking comment. William Goetz, chancellor of the state university system, said he expected the board will meet to consider its next move shortly after Dalrymple signs the legislation.

NCAA spokesman Erik Christianson responded to a request for comment March 11 with a one-sentence statement: "This is a state issue and the NCAA policy remains unchanged."

During debate before March 11's vote, Democratic Sen. Mac Schneider – a former UND football player whose district includes the university – said Fighting Sioux fans "would not want to sacrifice our student athletes for the sake of this legislation."

Schneider played on UND's NCAA Di-

See **NAME** *Continued on Page 4*

Appeals court considers Wyoming County vote plan

A judge asked about the prospect of American Indians getting to elect only one commissioner while other voters would elect four.

BEN NEARY
Associated Press

DENVER (AP) – An attorney for a Wyoming county on March 10 urged a federal appeals court to overturn an order that opposes the county's plan to reconfigure its voting system to address a legal challenge from American Indians.

Fremont County is appealing a federal judge's rejection of its plan to create a single Indian-majority voting district while maintaining at-large elections elsewhere in the county, located in west-central Wyoming.

A group of American Indians won a ruling last year overturning Fremont County's at-large voting for county commissioners. U.S. District Judge Alan. B. Johnson in Cheyenne ruled that at-large voting violated federal law by diluting the Indian vote.

Johnson also rejected the county's subsequent "hybrid" voting proposal, saying it would perpetuate racial separation and polarization in Fremont County.

Fremont County holds most of Wyoming's Wind River Indian Reservation, home to the Northern Arapaho and Eastern Shoshone tribes.

Three judges with the 10th U.S. Circuit Court of Appeals in Denver grilled lawyers from both sides March 10.

Judge Stephanie K. Seymour asked about the prospect of American Indians getting to elect only one commissioner while other voters would elect four.

"How about the section of (the Voting Rights Act) that says they should have an equal opportunity to participate?" Seymour said.

Lawyer Scott Detamore, representing Fremont County, said Indians make up 20 percent of the population and that the county plan would allow them to elect 20 percent of commissioners.

"The critical element, regardless of participation, is the ability to elect," said Detamore, an attorney with the Mountain States Legal

See **VOTE** *Continued on Page 3*

Fed'l panel indicts Okla. man for killing Indian

TULSA, Okla. (AP) – Prosecutors say a federal grand jury at Tulsa has indicted a man from Hominy on a charge of murdering an Indian in Indian Country.

A news release from the US attorney's office March 9 said 48-year-old Steven Thompson Keeling was indicted on a charge of murdering Edward Brown at Brown's home in Leonard.

The slaying occurred on Jan. 17 at Brown's house on a restricted Indian allotment, or in terms of the law, in Indian Country.

A guilty verdict could result in a sentence up to life in prison.

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Couple enters guilty pleas in artifacts case

The couple was among 26 people were indicted by federal prosecutors in Utah, New Mexico and Colorado in June 2009.

JENNIFER DOBNER
Associated Press

SALT LAKE CITY (AP) – A Colorado antiquities dealer indicted as part of sweeping federal investigation into the looting of southwestern American Indian artifacts on March 9 pleaded guilty to reduced charges in Salt Lake City's federal court.

Carl L. Crites pleaded guilty to three felony counts of trafficking, theft and depredation of government property before U.S. District Judge Dee Benson.

In exchange for the plea, federal prosecutors dropped two other charges.

In court March 9, Crites acknowledged he had purchased a pair of basket-maker sandals valued at more than $1,000 from an undercover government operative and that he knew the slippers had been illegally taken from Utah public lands.

Crites, of Durango, Colo., also acknowledged helping the informant dig up human remains, pottery shards and a knife on U.S. Bureau of Land Management land in southern Utah.

The charges carry a combined maximum punishment of 22 years in federal prison.

Crites' wife, Mary V. Crites, also pleaded guilty March 9 to one felony count of trafficking, which carries a maximum penalty of up to two years in prison. A second charge was dropped.

Benson set an Aug. 11 date for sentencing.

The Crites', who operated an antiquities business, have surrendered some five truckloads of American Indian relics to federal agents.

The couple was among 26 people were indicted by federal prosecutors in Utah, New Mexico and Colorado in June 2009 following a two-year undercover investigation of artifacts looting and trafficking.

The case, which broke open when about 150 federal agents descended on homes in the Southwest's Four Corner's region, has been touted by officials as the largest-ever investigation into archaeological thefts.

In Utah alone, agents raided residences in the small town of Blanding, arresting 16, including a math teacher and the brother of the local sheriff. Most were handcuffed and shackled as agents confiscated stone pipes, woven sandals, spear and arrow heads, seed jars and decorated pottery.

To date, nine Utah-based cases have been resolved. All defendants have reached plea agreements with federal prosecutors and been sentenced to probationary terms of between two and five years.

Two of the 26 defendants – Steven Shrader, a Santa Fe, N.M., salesman and a co-defendant in the Crites case, and James Redd, a prominent Blanding, Utah, physician – committed suicide after their arrests.

All 24 of the government's cases hinged on the work of an undercover operative, Ted Gardiner, and acknowledged artifacts expert and dealer, who arranged dozens of deals and recorded the transactions on tape.

Described in court papers only as "the source," the former grocery chain CEO was paid more than $200,000 for his services, according to court papers.

Gardiner, 52, also died from a self-inflicted gunshot wound at his home in the Salt Lake City suburb of Holladay, in March 2010.

Federal agents and the U.S. attorney's office have never confirmed that the Gardiner who committed suicide was the same man working on the artifacts case. Court records, however, match the name, date of birth and address of the government's informant, with police records about the Holladay man.

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Senators try again on tuition proposal

Currently, there are only four U.S. colleges and universities, including Fort Lewis, that offer tuition waivers to Native American students regardless of the state they come from or tribe to which they belong. FLC is the only school in Colorado to offer such a program.

MITCH DAVIS

DURANGO, Colo. – On March 4, 2011, Colorado U.S. Senators Michael Bennet and Mark Udall reintroduced a bill that would help ensure that the Native American Tuition Waiver at Fort Lewis College would continue into the future. The waiver offers a tuition-free education at Fort Lewis and is available to any student from a federally-recognized tribe.

Senate Bill 484 would offer federal financial assistance to Colorado to help pay for the cost of the tuition waiver, which is currently between $10-11 million. To date, Colorado has been responsible for paying the full cost of the tuition waiver for both resident and non-resident Native American students. In 2010, 668 out of the 786 Native American students receiving the tuition waiver at FLC were non-residents from 34 states.

As the Native American enrollment at Fort Lewis College rose over the years, the cost of the tuition waiver to Colorado also grew. During the tough economic times over the past few years, the threat that the waiver would be reduced or eliminated by the state Legislature increased. Indeed, House Bill 10-1067 was introduced in early 2010 and would have reduced the amount that the state reimbursed the College for the waiver by almost $2 million. That bill was withdrawn from consideration.

Senate Bill 484 specifies that the amount of the federal government's funding assistance would be capped at the cost of the tuition waiver for non-resident Native Americans for the 2010-11 academic year, approximately $10 million. This does not mean that the number of Native American students who can take advantage of the waiver is capped. If the cost of the waiver for non-resident Native American students rises above the amount set forth in the bill in future years, the state of Colorado would be responsible for that funding.

COURTESY

Senator Michael Bennet, FLC Director of Sponsored Research and Federal Relations Angie Rochat, FLC President Dene Kay Thomas (holding Senate Bill 484), Senator Mark Udall, and former Congressman Ben Nighthorse Campbell.

Currently, there are only four U.S. colleges and universities, including Fort Lewis, that offer tuition waivers to Native American students regardless of the state they come from or tribe to which they belong. FLC is the only school in Colorado to offer such a program.

In a sense, the Native American Tuition Waiver program at Fort Lewis has become a national program. In 2010, four of the top five tribes in terms of number of students enrolled at FLC were not from Colorado: Navajo (Arizona) – 383 students, Cherokee (Oklahoma & North Carolina) – 60 students, Choctaw (Oklahoma) – 22 students, and Tlingit Haida (Alaska) – 18 students.

Fort Lewis College also holds the distinction of awarding more bachelor's degrees to Native American students than any other four-year institution in the country.

"Educating Native American students at Fort Lewis College has been a highly successful endeavor," says FLC President Dene Kay Thomas. "Fort Lewis is a nontribal Native American serving institution (one of only five in country) and it graduates more Native Americans with bachelor's degrees than any other four-year school. Increasing the educational level of Native Americans has been successful and beneficial to Colorado and the entire country. It is right that the country shares in this Colorado responsibility and continues the good work with Native American students that has been going on at Fort Lewis College for the last 100 years."

The next step for Senate Bill 484 is to gather support from legislators, tribal organizations, and other entities. The Associated Students of Fort Lewis College, the College's student government, has already passed a resolution supporting the intent of the bill. The National Congress of American Indians has also expressed their support for the legislative efforts to protect the waiver.

The Native American Tuition Waiver at Fort Lewis College dates back 100 years to an offer made by the federal government to the state of Colorado. The approximately 6,300 acres of the Old Fort Lewis property in Hesperus, CO, was home to a military post and Indian boarding school, both operated by the federal government, until 1910 when the land was offered to Colorado. If Colorado chose to accept the land, the state would need to follow two conditions.

The two conditions, as stated in the 1910 offer (36 Stat. 273, chapter 140, p. 274), are (1) "…That said lands and buildings shall be held and maintained by the State of Colorado as an institution of learning…" and (2) "…that Indian pupils shall at all times be admitted to such school free of charge for tuition and on terms of equality with white pupils…"

In short, Colorado received ownership of the land and buildings in exchange for its promise to keep it as an "institution of learning" and to admit Native American students without charge for tuition. Colorado Governor John Shafroth formally accepted the land in 1911.

Bills similar to Senate Bill 484 were introduced late last year by Sen. Bennet and then-Representative Salazar.

For more information about these tuition protection efforts, visit http://www2.fortlewis.edu/tuitionwaiver.

Two-year saga of the tax enforcer who wasn't there

PETE YOST
Associated Press

WASHINGTON (AP) – This is how Washington works. Or doesn't. More than two years into the Obama administration, the position of top enforcer of the nation's tax laws is still not filled by someone appointed by the president and confirmed by the Senate.

The president twice nominated Mary L. Smith. Had the Senate confirmed her, she would have been the highest-ranking Native American ever in the Justice Department.

But Republicans said Smith was unqualified, and her nomination was twice returned to the White House without a Senate vote – most recently last August.

The Obama administration says it is still looking for a new candidate as the Justice Department's tax enforcement team heads into the heart of its third-straight tax-filing season without a permanent leader.

Fort Lewis names Barbara Morris as new provost

DURANGO, Colo. (AP) – Fort Lewis College is getting its first Native American provost.

The college in Durango, Colo., said Barbara Morris agreed March 10 to be its new provost and vice president of academic affairs and will likely begin work this summer.

She is currently the dean of the College of Arts and Sciences at the University of Redlands in Redlands, Calif.

Morris is the first female provost for Fort Lewis. She succeeds Stephen Roderick, who is retiring.

Symposium of American Indian is April 11-16 at NSU

TAHLEQUAH, Okla. – The Center for Tribal Studies and Northeastern State University extends an invitation throughout the region to attend the 39th Annual Symposium of the American Indian and NSU Powwow.

Preliminary symposium activities begin April 11, with the full schedule running April 13-16. This year's theme is "Hands Across Nations: Smart Legacies – Strong Spirits."

Confirmed speakers for the symposium include Dr. Theda Perdue and Dr. Craig Womack.

Perdue is Atlanta Distinguished Professor of Southern Culture at the University of North Carolina. She is an author of books on Cherokee and women's history and was lead developer of the "Study Abroad in the Cherokee Nation" summer seminar at NSU in 2009 in collaboration with the CTS and the Cherokee Nation.

Womack is an associate professor of English at Emory University. He is an author and leading figure in Native American literary studies and argues that mainstream contemporary approaches to such studies need change.

Dr. Marcellino Berardo of the University of Kansas and Dr. Brad Montgomery-Anderson of NSU will lead the Indigenous Language Documentation and Revitalization Seminar co-sponsored by the Oklahoma Native Language Association.

Berardo and Montgomery-Anderson are linguists who studied under linguistics scholar Dr. Akira Yamamoto at the University of Kansas. They are highly skilled linguists who worked among Native language groups under Akira's leadership. The entire group has experience conducting portions of the Oklahoma Native Languages Conference and the Annual Symposium on the American Indian seminar.

April 15-16 is the always popular NSU Powwow which will include the Gourd Dance, Grand Entry, contests and vendors. Hours are 7-10 p.m. Friday and 3-11 p.m. Saturday.

For more information about the 39th Annual Symposium of the American Indian and NSU Powwow contact the Center for Tribal Studies at (918) 444-4350 or visit www.nsuok.edu/symposium.

VOTE

Continued from Page 1

"It would put 90 percent of the Indian voters in one isolated district."

Foundation. "What you're really looking at is the white majority is going to elect more commissioners."

Judge Jerome A. Holmes noted the county plan would allow American Indian voters to cast commission ballots once every four years while other voters could vote for at-large candidates every two years.

Holmes also questioned why the courts should give county's plan any deference when it violated Wyoming law at the time it was crafted.

Wyoming's Legislature last month approved a law to allow hybrid voting. Plaintiffs in the Fremont County case said the change was aimed at undermining their case.

Detamore insisted federal law gave Fremont County discretion over how to remedy the violation Johnson found.

The judges asked Laughlin McDonald, lawyer for the Indians, how the plan would harm American Indian residents.

"It would put 90 percent of the Indian voters in one isolated district," said McDonald, head of the American Civil Liberties Union's Voting Rights Project. "The problem with the plan is that it treats the Indian voters in a very different kind of way."

The appeals court will issue a written ruling at an undetermined date.

After the hearing, Detamore said he believes the outcome will hinge on whether Wyoming law allows Fremont County's plan.

"The simple answer is that they (the county) were trying to stay as close as possible to at-large voting," he said.

Plaintiff Gary Collins, a member of the Northern Arapaho tribe, said he believes that the tribes, as sovereign nations, have a right to equal representation in voting.

"In reality, I think in the bench trial and the documents thereof clearly expressed the reality that discrimination, dilution, hatred and racism still exist," Collins said. "This case brought these things to the surface, however it didn't solve them."

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NAME

Continued from Page 1

vision II championship team in 2001. UND played three home playoff games on its way to the title, which Schneider said was crucial to the team's championship run.

Minot Republican Sen. David Hogue said keeping the nickname and logo would "defend our unique North Dakota culture."

"I can't agree that this bill, and this name, is about student athletes alone," Hogue said. "I think it's much more than that ...This is about heritage, and that's where I see this bill. It's preserving that heritage."

More than five years ago, the NCAA declared the American Indian nicknames and imagery used by 19 member schools were "hostile and abusive" to Indians. Schools were told they would face sanctions unless they changed the nicknames and imagery or got permission from the affected tribes to keep them.

The University of North Dakota challenged the NCAA's ruling in state court in Grand Forks, where UND is located. It was settled in October 2007. The settlement gave UND three years to obtain consent from North Dakota's Standing Rock and Spirit Lake Sioux tribes to continue using the nickname and logo.

The Spirit Lake Sioux's tribal council granted its permission to use the name and logo after they were endorsed in a reservation referendum. The Standing Rock tribe, whose council has long opposed the nickname and logo, declined to hold a referendum.

When the Standing Rock tribe refused to endorse the nickname and logo, the Board of Higher Education directed UND to drop them. The school stopped licensing new Fighting Sioux merchandise last year, and has been planning to retire the nickname and logo in August.

Sen. Connie Triplett, D-Grand Forks, said it was "beyond insulting" to argue that keeping the nickname and logo "has any equivalence to the preservation of actual native culture in this state."

"If we cared in this state to preserve the history of the Native Americans who once possessed this land, we would be putting our time and our resources into having conversations of this depth and this length about actually preserving culture and history of Native Americans," Triplett said. "We would not be talking about logos for university athletics."

Fighting Sioux foes say keeping name will hurt University of ND

TREVOR BORN
Associated Press

BISMARCK, N.D. (AP) – Opponents of a state law that would force the University of North Dakota to keep its Fighting Sioux nickname say retaining the tradition isn't worth the potential damage keeping the mascot could have on its athletics program.

UND is preparing to retire the nickname and a logo depicting an American Indian warrior in August under the terms of a settlement with the NCAA, which considers such mascots hostile and abusive.

Senators voted 28-15 on March 11 to approve a bill that orders the university to keep the nickname and a logo that shows a profile of an American Indian warrior.

A spokesman for Gov. Jack Dalrymple says the governor will sign the bill.

If UND keeps its name and logo, it would be barred from hosting postseason events. Sen. Mac Schneider, a Grand Forks Democrat who played center on UND's national championship football team in 2001, said the restriction "unquestionably decreases the chances of winning a championship."

"The thought of politicians taking away competitive advantage that our student athletes have earned makes my stomach turn," Schneider said.

The NCAA would also discourage member schools from playing UND during the regular season. The University of Minnesota has refused to play UND in all sports but hockey, where the teams both play in the Western Collegiate Hockey Association.

Brian Faison, UND's athletic director, said Minnesota will likely leave the WCHA soon, when the Big Ten conference begins offering hockey. Without that conference connection, keeping the nickname could mean ending the schools' storied hockey rivalry, Faison said.

The bill's supporters downplayed what Jody Hodgson, general manager of the Ralph Engelstad Arena, called "these doomsday scenarios." UND plays its hockey games in "The Ralph," which is festooned with thousands of Fighting Sioux logos and other images.

Supporters of the bill say the nickname shows respect for the state's Sioux tribal members and believe the NCAA could change its policies if a North Dakota state law required the name be used.

"We are operating with the assumption that, number one, the NCAA will not change, and I believe they will," said Earl Strinden, a former head of UND's alumni association and a longtime Republican majority leader in the North Dakota House.

"They were operating from falsehoods that were brought to them," Strinden said. "I think when they take a look at this, they will remove any penalties."

Jon Backes, president of the state Board of Higher Education, said he doubted the NCAA would bend.

"To speculate that the NCAA would change its rule on imagery because the state of North Dakota is unhappy with its policy I think is absolute folly," Backes said.

The NCAA rules require colleges with American Indian nicknames or logos to change them or face sanctions, unless the schools receive permission from the affected Indian tribes to use the name.

UND sued the NCAA over the issue, and the two sides reached a settlement in which the school agreed to get rid of the name and logo unless it obtained permission from the Standing Rock and Spirit Lake Sioux tribes.

Spirit Lake tribal members endorsed the nickname and logo in a 2009 referendum, but the Standing Rock Sioux tribal council, which has said it opposes the nickname, hasn't held a vote.

Standing Rock tribal members testified on both sides of the issue last week. Some said they would like to keep the name but haven't had a say in the matter.

"Last week, speaking to the youth and elderly on Standing Rock, they're for the name," tribal member Diane Gates said. "Our people have the right to be heard in the tribal council. Otherwise our rights are violated."

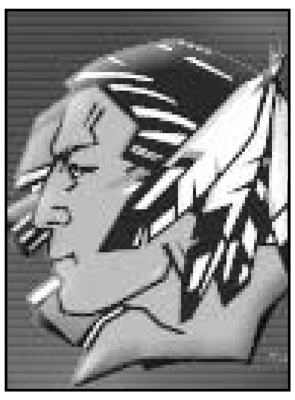
Backes said the bill's directive that Stenehjem consider an antitrust lawsuit against the NCAA is meaningless, because the state gave up any antitrust claims against the association in its 2007 settlement.

"I don't think we'd be in court long enough to spend much money," Backes said. "But the NCAA can spend money with the best of them, so it might still be quite expensive."

Some also questioned if a legal battle may hurt the school's transition to Division I, which it is set to make next year when it joins the Big Sky Conference.

Big Sky commissioner Doug Fullerton said in a interview on Monday that conference officials haven't questioned UND's membership status because of the legislation. But "there's no question that this kind of ongoing controversy will hurt them," Fullerton said, adding that he doesn't think the NCAA will bend on its policy if the measure passes.

UND is preparing to retire the nickname and a logo depicting an American Indian warrior in August under the terms of a settlement with the NCAA, which considers such mascots hostile and abusive.



Fullerton said the Big Sky expects teams that win its conference titles to advance in national tournaments, which is less likely if the team cannot host a postseason game.

"There's harm to the Big Sky by extension, but I'm much more worried that it's UND being damaged in this whole thing," Fullerton said. "We see UND as fairly innocent in this whole process, but we're concerned about them. It's hard for me to understand why the Legislature would damage a program from its own state like that."

NCAA spokesman Erik Christianson said in a statement that the bill "is a state issue, and the NCAA policy remains unchanged."

COMMENTARY ▼

Cobell's 30 pieces of silver: Our beads & trinkets

J.D. COLBERT

To the Mount Rushmore of Greed and Betrayal-including among others, Benedict Arnold, Judas, Bernie Madoff and Jack Abramoff-must now be added the visage of Elouise Pepion Cobell. For good measure there might be added small busts of Cobell's attorneys.

Recently, in what appears to be the fulfillment of a bait-and-switch tactic, Cobell and her attorneys filed a motion with the court seeking $223 million in attorneys fees. Yes, that's right: $223 MILLION! If approved, this means $223 million will be taken away from those to whom the money is really owed: the Indian IIM accountholders and beneficiaries.

Retired U.S. Sen. Byron Dorgan (D-North Dakota) rightfully called such a money grab as "shameful". Mr. Dorgan is a very important voice in this matter. He is the Senator who as the former Chairman of the Senate Indian Affairs Committee championed and was instrumental in pushing the $3.4 billion settlement through the 111th Congress. In that bill, the overall attorneys fees were capped at $99 million.

"For the attorneys to argue for this amount of money (i.e., the $223 million) now undermines the very interests of the victims they were representing" stated Dorgan. "It just makes me angry. There were real victims hurt in this case. This should not be, in the end, how much the attorneys get".

Ah, but venalism knows no shame or scruples when it comes to taking home the pot of gold. This 11th hour end run will result in $235 million for Cobell and her handful of attorneys and in contrast will amount to but "beads and trinkets" for the nearly 300,000 Indian "beneficiaries" who really need and deserve the money.

Cobell personally is due some $12 million in accordance with the congressional act authorizing the $3.4 billion settlement. Her attorneys are virtually guaranteed $99 million. Yet Cobell now publicly agitates that $99 million isn't enough and that her attorneys should be paid $223 million.

The ultimate question I think is this: Why should we pay ANYTHING to Cobell and her attorneys for such egregious failure?

Few perhaps remember that this lawsuit started out with the well intentioned effort to obtain an accounting of the IIM monies that the U.S., through the Department of the Interior and the Bureau of Indian Affairs, had been collecting on behalf of the IIM account holders for many decades.

There was a great deal of anecdotal evidence that monies that should have been flowing into these IIM accounts were not being properly credited and accounted for over the course of many decades.

The original intent of the Cobell class action lawsuit, filed in 1996, sought an accounting from the government of the monies related to the IIM accounts. So far, so good.

However, 15 years after the filing the lawsuit we have to ask: Where is the accounting for the monies? We still don't have it. Wasn't such accounting the purpose of the lawsuit? Why should we be paying Cobell and her attorneys $235 million for blatant failure to achieve the requested accounting of the missing monies?

And if this failure to achieve the purpose and goal of the lawsuit (i.e., the accounting) wasn't enough, Indian Country is further betrayed by the willingness of Cobell and her attorneys to sell out the IIM accountholders for pennies on the dollar.

Cobell and her attorneys and accountants have gone on record in the past as representing that the government owed the IIM accountholders at least $176 billion. Yet, Cobell, acting on her own, settled for $1.4 billion or less than 1% of what Cobell herself claimed that the government owed the IIM accountholders.

For this failure to achieve the desired accounting of the IIM monies and for this 1% sellout of what is actually owed to the IIM accountholders, Cobell and her attorneys should be fired. Yet, the IIM accountholders are now expected to pay Cobell and her attorneys $235 million for this "victory"?

My mother is one of the estimated 300,000 IIM accountholders/IIM beneficiaries. Here in Oklahoma, there are some 50,000 such IIM accountholders. You see them everywhere, in small towns such as Dustin, OK and Wetumka, OK as well as larger cities such as Tulsa, OK and Oklahoma City, OK.

Clearly an extra $1,000 would be a meaningful and appreciated sum of money especially when considered in light of their too often impoverished condition. I understand that these IIM accountholders could use the extra money as I see firsthand how my own mother could use an extra $1,000.

At the same time, I am reminded of the $200 million Lakota Black Hills Settlement award. In 1980, the U.S. Congress appropriated and awarded the Lakota the sum of $200 million to "settle" the Lakota land claims to the Black Hills area.

The Lakota steadfastly and consistently have refused this money. I understand that this sum of money has since grown to nearly $1 billion. Yet, the Lakota-annually documented as the poorest of the poor-refuse to take these millions of dollars and instead continue to press their land claims to this sacred area.

The Cobell settlement, especially as it pertains to the hundreds of millions that will be diverted from the IIM accountholders to Cobell and her cronies, is a bad deal that simply stinks.

Those who have the temerity to public oppose this money grab are routinely slammed by Cobell and/or her attorneys. These include many of our respected tribal leaders and elders who simply are exercising their right to free speech and are otherwise looking out for the best interests of Indian people.

Here in Oklahoma, informational meetings about the settlement will be held next week. Here are the times and places: March 14th at 10am at the Wichita Tribal Housing Authority Isanti Community Gym, 1 Coronado Circle, Anadarko, OK; March 14th at 3:30pm at the Best Western Lawton, 1125 E. Gore Boulevard, Lawton, OK; March 15th at 1pm at the Choctaw Casino and Resort-Conference Center, 4418 S. Highway 69/75, Durant, OK; and March 16th at 6pm at the Tulsa Creek Indian Community Building, 8611 S. Union Avenue, Tulsa, OK.

For those IIM accountholders and/or IIM beneficiaries, I strongly urge your attendance and encourage you to express your disapproval at the hundreds of millions of dollars that are being siphoned off from your pockets into those of Cobell and her attorneys.

The Cobell settlement is generally being lionized in the press as "a great victory" for Indian Country. The passage of time, however, has a way of manifesting great truths. My sense is that with the passage of time, the tide of general public opinion will turn and it will be revealed that the Great Truth pertaining to this settlement is that it provided hundreds of millions of enrichment to the few at the expense of the many.

J.D. Colbert

Unfortunately, I believe that the judge in this case will ultimately approve this settlement and the $235 million money grab by Cobell and her attorneys. The gallery of the Mount Rushmore of Greed and Betrayal will thus be increased by one. It would be fitting if such granite sculpture were to wear a necklace of beads and trinkets.

(J.D. Colbert (Creek/Chickasaw) is one of the nation's foremost experts on matters related to commercial banking and Indian tribes. Since 1987 he has assisted Indian tribes in starting or acquiring financial institutions. He is active in legal, regulatory and policy formulation in the areas of banking, community development and Federal-Indian policy. He may be reached at Colbert.jd@gmail.com.)

Commentary

The Red Road is not for sale

WAMBLI SINA WIN, J.D.

The Red Road or “Chanku Luta,” as it is known by the Lakota, has been traveled by our ancestors long before us. Today, some may call it the road less traveled. According to Lakota belief, the Red Road begins even prior to conception and is a path which is available to those who are spiritually inclined. The Red Road which runs north and south, is a unique spiritual path, a way of life and enlightenment which has no end. During times of difficulty, the Lakota people could always rely upon the Red Road for strength and renewal, just as they could rely upon the Inipi, also known as the sweat lodge ceremony.

In the sweat lodge, the foremost of the seven sacred ceremonies of the Lakota, one may pray, seek healing, forgiveness, renewal, strength and help with life’s problems. Elders often remind the youth that materialism along with the negativity that it brings, have no place in a sacred sweat lodge ceremony. Just as there is a Red Road, a place where miracles begin, there is a negative counterpart, the Black Road- “Chanku Sapa,” which runs east and west. This is a path of non-spirituality and greed. A person is never satisfied for desires are insatiable and this road ultimately leads to an early death. On the Black Road, the load of misery accumulated in a lifetime, is carried on when one passes. Unfortunately, many of our youth walk the Black Road and are lost from us through misfortune. When I travel home to South Dakota, I am saddened by the many crosses lined up on the Reservation highways. The Red Road would have been a much kinder and more fulfilling life than the painful loss memorialized upon the Black Road.

> *“Fees should never be charged for a sacred ceremony. There is no “tithe” at the sweat lodge or formalities of dress.”*
>
> *– Wambli Sina Win*

In spite of the prosperity which gaming has brought to a small handful of tribes, the majority of tribes and Native Americans in Indian country still suffer greatly from poverty and other hardships. At times, it seems that all we Native Americans have is our culture, language and our relationship with Wakan Tanka, the Great Mystery. Our way of life, the Red Road is ~~becoming extinct, just as our language, culture~~ and sacred ceremonies are being lost, stolen, exploited or perverted.

The sweat lodge ceremony is the “Grandfather” of the Lakota ceremonies for the rest of our major sacred ceremonies start out with a sweat lodge ceremony for purification/renewal/rebirth. We Lakota were given these sacred ceremonies by Wakan Tanka and the Tunkasilas (Grandfather spirits) so that our people could live (hecel Oyate kin nipi kte). When a sweat lodge ceremony is conducted and people participate for the right reasons, there is great power and healing as well as other “miracles” which may occur. The Vision Quest, the Sundance as well as our Yuwipi or Lowampi ceremonies require that we purify ourselves first in a sweat lodge ceremony. I have learned that just being Indian does not reflect that a person is spiritual or that he or she walks the Red Road or is knowledgeable about the Red Road. Traditional Lakota elders teach that the sweat lodge is place for humility, not arrogance, or showing off to impress others.

In spite of the pressures of this material world, there remain many Native Americans who faithfully and stubbornly cling to their culture, speak their native tongue and practice their spirituality, following in the footsteps of their ancestors. It is thought that our leaders in days past such as Crazy Horse, Sitting Bull, Dragging Canoe, Tecumseh, Osceola and other Native American ancestors died defending our lands but this is not entirely true. These tribal leaders defended much more than land. They sacrificed their lives to protect a way of life which includes the Red Road and our connection to Wakan Tanka through our sacred ceremonies. I am one of the beneficiaries of their sacrifices. I am an enrolled member of the Oglala Sioux Tribe with blood ties to the Sichangu and Standing Rock Sioux Tribes. I grew up in the small village of Wanblee, South Dakota, also known as the band of Pute Tiyospaye, Lip’s Camp band of the Oglala Lakota on the Pine Ridge, Indian Reservation in South Dakota. My maternal great grandmother was Nettie Horn Chips, a close relative of old man Chips, a powerful Lakota medicine man who was close to Chief Crazy Horse. Several of my other ancestors were also spiritual men including my grandfather, Chief Lame Deer, Tahca Uste, a Sichangu holy man. I feel fortunate that I have a son, Wiconi Was`te, who is also a spiritual man. Every summer, I make my way back to South Dakota to join in the celebration of the renewal of life for the people through our Sundance. I know on a very personal level that the Red Road has many challenges but many of us choose this way of life and we cherish our sacred ceremonies.

Therefore, it should come as no surprise that we Lakota are outraged by the recent scandal and events in Arizona regarding the theft/misuse/abuse of our sacred sweat lodge ceremony by James Arthur Ray, a non-Indian whose actions caused the deaths of several non-Indians. This man was not authorized by the Lakota to conduct a sweat lodge ceremony.

The Lakota do not proselytize or pressure anyone to convert or join the Red Road. This has simply been a way of life for the Lakota since time immemorial. It is not a recreational activity and neither does it have any connection to New Age or Wicca ceremonies.

Fees should never be charged for a sacred ceremony. There is no “tithe” at the sweat lodge or formalities of dress. And it is not that easy to follow this Red Road for the cold north wind blows against you at times but will leave you stronger when it changes to the south. Certainly, when a person has been healed or there is evidence that the person has been helped, out of gratitude to the Tunkasilas, it is customary to sponsor a thanksgiving ceremony where food, offerings and gifts may be given to show appreciation. Money was never the traditional way to show “gratitude.” In the old days, for a healing of a family member, a man might offer his best horse to show his appreciation. There should never be an attitude of entitlement as the truly spiritual person sacrifices not only his time and energy but also his very life to help others and his work is never done.

According to news reports, Ray charged non-Indians thousands of dollars to participate in a perversion of the sweat lodge ceremony. Thus he desecrated a sacred ceremony and in doing so, he disrespected the Wakinyan, the spiritual guardians of the sweat lodge. In time, the Lakota elders say that he will pay the spiritual consequences, regardless of the outcome of the secular legal process for one cannot play with a sacred ceremony.

It is disturbing that cultural ignorance about our sacred ceremonies and misinformation is being circulated by the national news media. This helps to perpetuate misinformation about the sweat lodge ceremony. I saw an interview of a fake Indian, a hobbyist, who was being interviewed about our sacred sweat lodge ceremony as if he were a spiritual person or an “expert” on Indian sacred ceremonies and it angered me. You cannot “train” just anybody to “run” a sweat lodge. It is an honor to conduct the sweat lodge ceremony and it means that you have adopted the Red Road as a way of life which takes sacrifice, prayer and preparation, sometimes over a lifetime.

I doubt that the Jewish community would allow an outsider non-Jewish person to walk into a Jewish synagogue, kick out the Rabbi out and take his place. The Jewish people would be outraged and they would never allow this to happen. So why do we Native Americans tolerate thieves stealing and exploiting our sacred ceremonies? Tribes must unify and collectively exercise tribal sovereignty by holding these thieves of our culture and ceremonies accountable. The time has come to craft tribal codes to protect sacred sites and sacred ceremonies and to be proactive in the international arena for the thieves are exploiting our ceremonies outside of the United States too.

There is great danger in apathy, laziness, doing nothing. Government may further impinge upon our diminishing tribal sovereignty by setting precedent through court decisions or more Congressional regulation because of the foolish and reckless actions of non-Indians such as James Arnold Ray. This is an invasion of the last sacred realm of the Indian, our religion and culture. Commercialization and exploitation is becoming accepted and we Native Americans are allowing non-Indians to define who we are. Is this acceptable to you?

What defines a sovereign nation? How far are we from being terminated? Is it the modern trend to not carry on and protect our culture and our spirituality? It is interesting that states with large Native American populations such as Arizona and New Mexico state legislators were forced by the voting power of Native Americans in those states to work with tribal leaders to include waivers for tribal religious ceremonies during burn bans, yet the Oklahoma legislature, despite Oklahoma being the home to over 39 Indian tribes, still does not respect the First Amendment right of Indians to practice their religious activities.

Oklahoma grants exemptions during burn bans for secular activities such as brush burning yet there are no exemptions or waivers for First Amendment right to free exercise of religion, supposedly guaranteed by our Constitution. Many Native Americans including inmates in Oklahoma prisons, are unable to participate in sweat lodge ceremonies for long periods of time when burn bans are in effect. In 2006, I advocated for a change in the law and I had meetings with several Oklahoma Indian tribal leaders to seek support for a bill which Mike Brown, a courageous state Representative from Tahlequah had agreed to sponsor. He was concerned about the lack of protection for tribal members’ rights to have ceremonial fires during burn bans.

The following tribal leaders supported our vision and a change in the law: Paul Spicer of the Seneca-Cayuga Tribe, Billy Evans Horse, Chairman of the Kiowa Tribe of Oklahoma, the Chief of the Alabama Quasarte Tribe, the Chief of the United Keetowah Tribe, George Wickliffe, the Chief of the Caddo Tribe, the Chief of Sac and FoxTribe, Chief Froman of the Peoria Tribe and Chief Glenna Wallace of the Eastern Shawnees all supported legislation that Representative Mike Brown and I worked on to protect the religious rights of Tribes to have ceremonial fires. It is truly sad when a non-Indian politician takes more interest and has more concern for our First Amendment rights and our sacred ceremonies than our own Indian tribal leadership.

A person speaks what their heart is and I heard recently an old term that I haven’t heard in years, “Apples are everywhere.” When I sought support for Representative Brown’s bill, I talked to several tribal leaders and some of them told me, “Gaming is our priority, not culture, religion or spirituality.” Have these leaders never heard of Vine Deloria, Jr., a Lakota legal scholar and early champion of Indian rights who declared, “It is spirituality which drives tribal sovereignty, not the other way around”? These leaders (Chiefs) know who they are.

Growing up in South Dakota when some of the old holy men from days past, such as Chief Fools Crow, Frank Arrowsight, Joe Eagle Elk, Picket Pin, Henry Crow Dog, Pete Catches Sr., Robert Stead and John Fire was a great gift. Our people were able to survive and endure because of their spiritual leadership during a period of extreme deprivation and hardship when governmental policies attacked our language, culture and sacred ceremonies. Youth, take notice today, take heart, for tomorrow these words will be repeated by another elder somewhere, some other time. I pray that you will know who you are, you will remember your ancestors and that the Red Road is not for sale! There has been enough exploitation so let’s do something about this!

(Wambli Sina Win is currently an Associate Professor and Director of the Bacone College Criminal Justice Studies Department in Muskogee, Okla.

Her grandfather was John Fire, Chief Lame Deer, Tahca Uste, a well known Lakota Holy Man from the Rosebud Sioux Indian Reservation in South Dakota. One of her sons is also a medicine man.

She has served as a Tribal Judge for the Oglala Sioux Tribal Court, as an Assistant U.S. Attorney, a Tribal Attorney and as a legal instructor for the U.S. Indian Police Academy at Artesia, NM.

You may contact Wambli Sina Win, J.D. at wamblisinawin@yahoo.com.)

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.

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The Pawnee Nation of Oklahoma is accepting applications for the full-time, regular status positions of Finance Division Director and Tribal Historic Preservation Officer. For complete job descriptions, application deadlines, and the employment application form, please visit our website at http://www.pawneenation.org

EXECUTIVE DIRECTOR

Catching the Dream (formerly Native American Scholarship Fund) seeks an executive director. Superior writing ability, knowledge of proposals and fund raising, knowledge of private scholarships, knowledge of college admissions process, three years of budget and finance experience, and knowledge of school improvement processes. Send resume, sample of writing, and salary requirements to CTD4DeanChavers@aol.com.

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RFQ/RFP

Invitation to Bid

Kialegee Tribal Town • P. O. Box 332 • Wetumka, OK 74883

The KIALEGEE TRIBAL TOWN, a federally recognized Indian Tribe, is inviting bids for Design/Build services for a 3,600 square foot Administrative Office Building construction project.

The scope of the design-build services includes but is not limited to: surveying, design, site development and construction of this facility.

The successful respondent will be responsible for surveys, securing all permits, verifying zoning criteria and compliance with all Federal Regulations. Indian owned (51% or greater) Construction Contractors will be given preference; however others may apply for this project.

The Selection Process of the Design/Build Construction firm will be based on evaluation of the following in descending order:

Firm Experience/Qualifications - Points from 0-25;
Staff Experience/Qualifications – Points 0-25;
Availability to meet schedule of 200 days – 0-15;
Experience working with Tribes – 0-15;
Firm Past Design/Build Performance – 0-15; and
Firm meets Tribal Membership Requirements – 0-15.

This project is subject to requirements of the Indian Self-Determination and Education Assistance Act, Public Law 93-638, as Amended, 25 CFR Part 900; Subpart J.

Responders can be a partnership, association, corporation, and/or other legal entities which will have contractual responsibility for the project. A proposed joint venture should provide profiles for all firms in the joint venture.

Provide four Qualification Packets, including all items as stated above for selection process.

Qualification packets must be received no later than 4:00 p.m. March 18, 2011, at the Tribal Headquarters: 627 East Highway 9, Wetumka, OK, ATTN: Ardeena Angelo Program Director. Further information may be obtained at: (405) 452-3262.

The Kialegee Tribal Town reserves the right to void this announcement and re-advertise at its discretion.

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Events ▼ ▼ ▼ ▼ ▼ ▼ ▼ ▼

**Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.*

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

THROUGH APRIL 30
Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more info.

MARCH 18
2011 Miss, Jr. Miss & Little Miss Indian Oklahoma City competition and performance, Destiny Christian Center, 3801 SE 29th St. - DelCity, Okla. Info: Shirley Wapskineh 405-632-5227 swapskineh@sbcglobal.net

UKB "A Gathering of our Culture" with stickball games beginning at 5 p.m. followed by a Chili Supper and a Stompdance beginning at 8:30 p.m. Bring their own chairs. For more information, call call the UKB Language, History and Culture Department at (918) 772-4326.

MARCH 19
Shawnee Native Arts & Crafts Show 9am-4pm at the Sac & Fox Community Center, 215 N Harrison, Shawnee, Okla. Call Jon Tiger for entry forms or info. 918-689-3654.

Book signing: The Myth Makers by J. Houston Emerson at at the Fort Smith History Center (320 Rogers Avenue) on March 19 at two p.m. 479-783-7841.

Stomp Dance Presentation in the Anoli'Theater at the Chickasaw Nation Cultural Center in Sulphur, Okla. from 1-3 p.m. This event is free of charge. For more information, call the Chickasaw Cultural Center at 580-622-7130 or visit www.chickasawculturalcenter.com

Otoe-Missouria Encampment Committee Benefit Dance at the Otoe-Missouria Cultural Building. Gourd dancing at 2 p.m., supper at 5:30 p.m., Gourd Dancing resumes 6:30, War Dance at 7:30 p.m. For more information call Hank Childs at 580-402-4914 or Earl Plumley at 405-598-0636.

Tulsa Unitied Indian Methodist Church Wild Onion Dinner 11: 30 am - 4:00 pm 1901 N. College, Tulsa

Haikey Chapel UMC Wild Onion Dinner from 11 am till 3 pm. at 8815 E 101st st, on the north side of 101st st. between Memorial and Mingo, Tulsa. Cost of Adult dinner is $ 7.00, childs plate is $ 4.00. For more information contact Pastor Royce Wittman at 918-284-7003.

MARCH 26
Comanche Nation Princesses Sorority Annual Celebration at Watchetaker Hall, Comanche Nation Complex, Lawton. Split Program - 2:00 p.m. - 11:30 p.m.; Grand Entry - 7:00 p.m. For more information: Ida Lura Asah Jones at (405) 249-9087.

MARCH 26
Osage Tribal Princess Sorority Honor Dance at the Wakon Iron Building, Pawhuska. Gourd Dance at 2pm. Grand Entry at 7:30. Contests! Arts & Crafts! Everyone invited. Info call Tracey Moore 918-698-0479 or trmoore@osagetribe.org

Indian Fellowship Baptist Church Indian Taco Sale 11a.m.-3p.m. & Arts & Crafts 9a.m. - 3p.m. Contact Mary Kelly 918-636-8394 for booth or any further information on church events.

Wild Onion Dinner, 11am. at Tulsa Creek Indian Community, 8611 S. Union Ave., Tulsa, Ok. We will have eggs, wild onions, beans, rice, ham, softke, salt pork, fry bread & desserts. $8.00 for adults, $8.00 for take out orders, & $3.00 for children. (918) 298-2464

Bartlesville Indian Women's Club Wild Onion Dinner at the Dewey Fairgrounds Building, Dewey, Okla. 11:30 lunch and 5:30 supper. Carry-out meals also available. Tickets $8 adult/$4 child. Music, arts & crafts, dancers and raffle. Info or tickets call 918-333-1860

Wild Onion Dinner at Broken Arrow Indian United Methodist Church, 20854 E. 141st Street - Broken Arrow, OK. 11:00 a. m. - 3:00 p. m. Onions, beans, corn, meat, frybread, beverages and desserts. $8.00 per plate

MARCH 27
The Ponca Gives Waters Service Club will be hosting a handgame challenging the Tonkawa natives. Handgame begins at 3:30 pm. Chili supper at 5:30 pm. Social dances, games & cake walks! Everyone invited

MARCH 31-APRIL 1
Bacone College Spring Symposium 2011 "American Indian Studies & Criminal Justice Studies Current Issues in Indian Country" in Wacoche Hall, Muskogee, OK. For more info: 918-360-4649 or bohanonj@bacone

APRIL 9
Oklahoma City University 5th Annual Spring Contest Pow-Wow at Oklahoma City University, 2501 North Blackwelder Avenue, Oklahoma City. For more information: Lindsey Factor at lfactor.stu@my.okcu.edu or the Multicultural Students Affairs Office at (405) 208-5750.

APRIL 16
Otoe-Missouria Encampment Committee Benefit Dance Saturday, April 16 at the Otoe-Missouria Cultural Building. Gourd dancing at 2 p.m., supper at 5:30 p.m., Gourd Dancing resumes 6:30. For more information call Hank Childs at 580-402-4914 or Earl Plumley at 405-598-0636.

APRIL 17
Seminole Nation Color Guard Powwow at Saint Gregory's College, Shawnee, Okla. Gourd Dancing 1pm-5pm and from 6-7pm. Grand Entry and contests start at 7pm. For more information call Alex Fish 405-501-1838.

APRIL 30
Restoring Harmony Mental Health Powwow at Tulsa Westside YMCA, 5400 S. Olympia Ave. For more info call 918-382-2204

MAY 20-22
The Tulsa Indian Art Festival has been rescheduled to May 20-21-22, 2011.
The venue remains at Central Park Hall, Expo Square, Tulsa, Oklahoma.
www.tulsaindianartfestival.com

MAY 21
The Osage Tribal Director is having an Osage Princess Election Dance on May 21st, 2011, at the Hominy Indian Village Arbor. For princess applications or more information, call 918/885-2976

JUNE 9-11
2011 Chilocco Reunion and inter-tribal powwow at Choctaw Resort Hotel, Durant. For registration form and more information call Emma 918-266-1626 or Jim Baker 405-377-6826 or visit www.chilocco.org.

JUNE 11
Arts on the Avenue will be taking place on Saturday, June 11th in Tahlequah, Oklahoma (from Norris Park to the Cherokee Square). Arts on the Ave. brings artists and live entertainment together with eateries, wineries and breweries to downtown Tahlequah. There will be interactive Native craft demonstrations, bow-making, pottery, basket-weaving, beadwork, and stickball stick-making, among other activities. Admission is free to the public.

JUNE 20-SEPT. 10
Through the Eyes of the Eagle: Illustrating Healthy Living for Children exhibit at the Comanche National Museum, 701 NW Ferris Ave., Lawton, Okla. For more info call 580-353-0404 or visit www.comanchemuseum.com

JULY 30
1st Annual SGT Tike Chapman Memorial Golf Challenge host by Native American Warriors Society of Tulsa at Cherokee Hills Golf Club, 777 W. Cherokee St., Catoosa. Goodie bags & prizes. For more info or to register, call Dwayne or Evonne 918-946-8024.

COURTESY

From left to right, Randy Guild, D.G. Smalling, Ranell Collins, Angie Duke and Josh Irick go through a rehearsal of Collins' play "Dirty Laundry" March 8 at the Oklahoma City Civic Center Music Hall's City Space Theatre. The play is set to premiere March 25 at the theater.

Native playwright featured in national play festival

OKLAHOMA CITY – Cherokee Nation citizen and playwright Ranell Collins will see her debut work premiered March 25 at the Civic Center Music Hall's City Space Theatre, when Oklahoma City Theatre Company presents her play "Dirty Laundry" as the focal event of their second annual Native American New Play Festival.

"Dirty Laundry" was one of three finalists in 2010's festival, an event that received submissions from Native American playwrights across the United States.

The play explores the emotional and familial complexities of the sandwich generation. The play focuses on 54-year-old Ruth, a divorcee struggling to cope with life as she finds herself having to care for her terminally ill mother, Jenny. Ruth's 30-something son, a drifter who takes advantage of his mother's vulnerability, completes the generational sandwich with his own lack of willingness to support or provide assistance to the family.

The play chronicles Ruth's inner turmoil as she strives to carve out some semblance of happiness for herself while dealing with the guilt and resentment she feels towards her situation.

"It's a subject that hits very close to home for a lot of people," said Collins, who culled from the experiences of friends and family to create the emotional dynamic. "I wanted to write something that touches upon the innate human struggle that occurs when someone is forced to juggle such a complicated set of emotions."

Compounding Ruth's situation is her tenuous relationship with her never-do-well son, whose own life's failings see him back at home and on the couch, where he spends the better part of his days. His closeness with his grandmother and the banter they share at Ruth's expense, further isolates Ruth emotionally. To add insult to injury, Jenny, who is Caucasian, spurns Ruth at every opportunity because of Ruth's blood ties to her Native American father, Jenny's late husband.

Collins said that in writing a play with Native American characters, she wanted to focus on issues that cross ethnic boundaries, not divide them.

"It was always my intention to focus more on the problems that affect us as humans, regardless of our race or ethnicity. Ruth's Native heritage is a bone of contention with her mother, but it is not the focal point of the play."

Collins grew up in Harrah, where she started writing at the age of 7. She has produced multiple poems for publication and has written two plays and screenplays. Her short play "A Dark Matter" was one of three selected for Carpenter Square Theatre's 2009 "Best In Ten" awards and was also a winner of the 2009 University of Central Oklahoma Ten Minute Playwriting Competition.

She is adapting "A Dark Matter" into a full-length play, "The Suitor."

NAWS hosting 'Red, White & G.I. Blues' festival May 21

TULSA, Okla. – The Native American Warrior Society is hosting their first ever music festival this May.

The "Red, White & G.I. Blues" festival is a benefit fundraiser for Native American troops serving in Operation Iraqi Freedom and in Afghanistan.

"To my knowledge there has never been an event on behalf of our Native soldiers in the State of Oklahoma," said Janene Alford, coordinator for the event. "This benefit fundraiser is to help continue to raise money for our troops for their monthly care packages."

NAWS started sending care packages Feb. 7, 2009 and their troops have not missed a package since. Alford says they will continue to receive those packages until they all return home safely.

According to Alford, NAWS has sent care packages to troops of several tribal affiliations: Sac and Fox; Hochunck; Navajo; Keetoowah; Absentee Shawnee; Muscogee Creek; Choctaw; Chippewa and many more.

"Osage Million Dollar Elm Casino is our main contributor for this year's memorable event. The Osage Nation has been very good to us over the last two years and we wish to thank them for the generosity. Without them this would not be possible," Alford said.

Garland Kent Jr. is the promoter for this event and he has done the work on acquiring most of the bands the lineup. Kent also hosts an annual event in Ponca City called the "Blues for Food Music Festival" and has done this every year.

"Mr. Kent is quite a talented person and I know that he will make our event become successful as well as what he has done with his own," she said.

All the bands scheduled to perform are donating their performance for the event.

Randy Webb, president of Juke Zoo, has also agreed to donate his time and staff to do a live webcast of the festival. Thanks to Webb, soldiers from all over the world can watch and listen to the festival in real time online at www.jukezoo.com.

"Randy has been a main person to help the society with our fundraisers. He is always ready to lend a hand when it pertains to our soldiers," Alford said.

The bands scheduled to perform as of press time are: Wanda Watson Band; Morrison 33; Mikel Daggett & the Blood Washed Band; Native Circle; and the Jaspa Kings.

The concert will start at 2:00 p.m. and run until 11:00 p.m. Saturday May 21st, at the Cains Ballroom in Tulsa, Okla. Tickets may be purchased at the door that day. Tickets are $15.00 for General Admission. No one permitted under the age of 21.

"It's Armed Forces Day. What better day would it be to honor all veterans?" Alford asked.

Osage supports Husky baseball program

PAWHUSKA, Okla. – Pawhuska High School baseball team received support before its 2011 spring season from Osage Million Dollar Elm Casino, an economic enterprise of the Osage Nation.

The $800 sponsorship will help the team pay for officials, equipment and field maintenance. Pawhuska Huskies High School Baseball Coach Brandon Poteet said he was grateful for the sponsorship from Million Dollar Elm Casino.

"I am excited about the future of our program and the young men we are helping develop into future leaders," Poteet said. "We really could not do the things we want without the support of the community and businesses like Osage Million Dollar Elm."

Employees at the Osage Million Dollar Elm Casino in Pawhuska presented the banner for the outfield at the ballpark.

"We are proud to support the Pawhuska Huskies and its baseball team, "said General Manager Eli Red Eagle. "The casino is committed to building relationships with the local community and supporting local programs."

All funding for high school sports programs comes from outside sources and the baseball program is responsible for operations. "We are required to raise every single dollar to fund the high school and junior high programs because the school district cannot fund sports programs due to budget constraints," Poteet said.

Last year, the Osage Nation donated funds for more AEDs (automated external defibrillators) for athletic sites.

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Basketmaker wins Best of Show at Heard Museum's annual Indian Fair & Market

Jeremy Frey's first fair appearance nets top award

DEB KROL
Heard Museum

PHOENIX, Ariz. — An exquisite brown ash basket, "Pointy Urchin," netted the coveted Best of Show Award at the 53rd Heard Museum Guild Indian Fair & Market on Friday, March 4. The piece was Passamaquoddy basketmaker Jeremy Frey's first-ever Fair entry and appearance.

"I'm amazed," said Frey, 32. "I didn't expect to place that high, especially in my first year out here." In fact, Frey, who lives in Indian Township, Maine, hadn't even planned to enter that particular basket in the competition.

Frey, who was awarded an unrestricted $50,000 grant from the Los Angeles-based United States Artists in December 2010, also took a moment to reflect on his newest honor: "It's overwhelming," he said. "There are a lot of really talented artists here."

Judges for the competition included Keri Ataumbi (Kiowa); Navajo artist Shonto Begay, the Fair's Signature Artist; Dr. Bob Bruenig; Janet Cantley; Debra Drye (Hopi/Paiute); Terry Dewald; Jody Folwell (Santa Clara Pueblo); Tiffany Fairall; Larry Golsh (Pala Mission/Cherokee); Teri Greeves (Kiowa); Andrea Hanley (Navajo); Dr. Ann Hedlund; Terrol Dew Johnson (Tohono O'odham); Gloria Lomahaftewa (Hopi/Choctaw); Linda Lomahaftewa (Hopi/Choctaw); Bruce McGee; Sharon Moore; Dylan Poblano (Zuni); Nelda Schrupp (Pheasant Rump Nakota); Deborah Slaney; and Marie Wittwer. In addition to other awards, each judge also gave a special Judge's Choice Award.

Winning an award at the Indian Fair & Market is a significant mark in an artist's career. The Heard's juried competition is among the most prestigious in the nation.

Recipients of the Best of Classification award in the eight categories are:

I – Jewelry/Lapidary Work – Maria Samora (Taos Pueblo), "The Lauren Clutch"

II – Pottery – Harlan Reano (Santo Domingo Pueblo) and Lisa Holt (Cochiti Pueblo), "Round Lines"

III – Paintings/Drawings/Graphics – Thomas Tapia (Tesuque Pueblo/Tewa), "Traditional Buffalo Dance"

IV – Wooden Carvings – Stetson Honyumptewa (Hopi), "First Outing"

V – Sculpture – Marcus Amerman (Oklahoma Choctaw), "Frog Vessel"

VI – Textiles/Weavings – Charlene Laughing (Navajo), Territorial Floor Rug

VII – Diverse Artforms – Kenneth Williams, Jr. (Arapaho/Seneca), "Re-tro-specting Traditional Values"

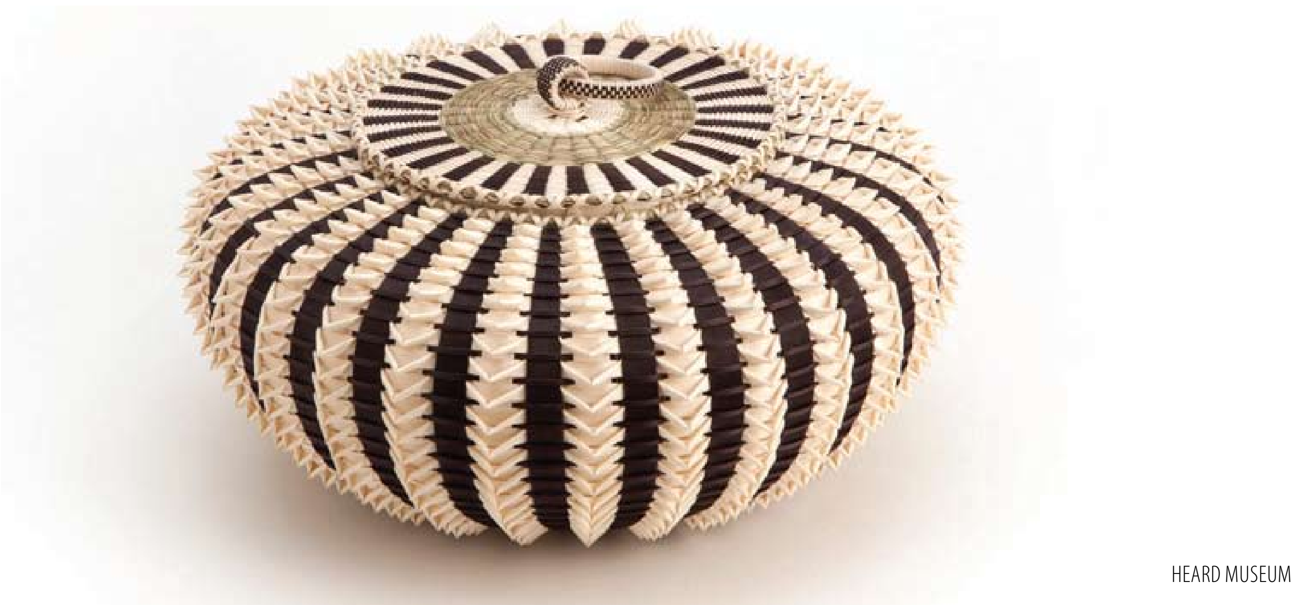
VIII – Baskets – Jeremy Frey (Passamaquoddy), "Pointy Urchin"

Conrad House Award – Orlando Dugi (Navajo), "Regal Beauty"

This year's Juried Competition winners were honored along with 1,000 guests at a special awards dinner and silent auction on Friday, March 4, 2011, the evening prior to the Indian Fair & Market. More than 18,000 people visited the festival over the weekend.

The 53rd Annual Heard Museum Guild Indian Fair & Market was presented by Canyon Records and generously supported by BlueCross BlueShield of Arizona and by media sponsors Native Peoples Magazine, American Indian Art Magazine and Western Art Collector.

The 54th Annual Guild Indian Fair & Market will take place on Saturday and Sunday, March 3 & 4, 2012.


HEARD MUSEUM

The "Pointy Urchin" basket created by Passamaquoddy basketmaker Jeremy Frey took three major awards, including the coveted Best of Show Award, at the 53rd Heard Museum Indian Fair & Market on Friday, March 4.

Sequoyah senior earns prestigious scholarship

TRAVIS NOLAND
Cherokee Nation

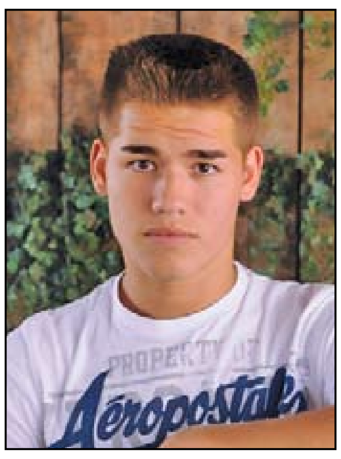
TAHLEQUAH, Okla. – Sequoyah Schools senior Logan Francis is reaping the rewards of hard work and dedication. He has been awarded the Silas Hunt Scholarship to study at the University of Arkansas.

Silas Hunt Scholarships are the among the University of Arkansas' most prestigious awards, providing up to $5,000 per year towards tuition, fess, and on-campus housing to top students across the nation. Francis has already earned the Army ROTC scholarship to help with college expenses. His family estimates the total value of his scholarship earnings at more than $72,000.

"I chose U of A because I really like the school," Francis said. "The people I've met there have been very nice to me."

The Silas Hunt Scholarship is awarded annually to minority students who display school leadership, community and campus involvement, academic achievement, and motivation to succeed. Other factors that are considered are interest in a field of study that does not traditionally attract members of the student's ethnic group or gender, area of residence or status as a first generation college student.

Francis is president of his senior class, a member of the cross-country team and is one of 12 students across the state that was selected to serve on the Oklahoma Fit Kids Advisory Council. He is in the top ten percent of his graduating class and is concurrently enrolled in the Oklahoma School of Science and Mathematics.


Logan Francis

"I am very proud of this cohort of students," said David Gearhart, chancellor for University of Arkansas. "They are definitely capable, and they tie ability to a desire to make a difference. I have no doubt they will."

Francis, 18 of Tahlequah is the son of Dion and Shannon Francis, and is a member of the Creek and Caddo tribes. He plans to enter the University of Arkansas in fall and study journalism or communications.

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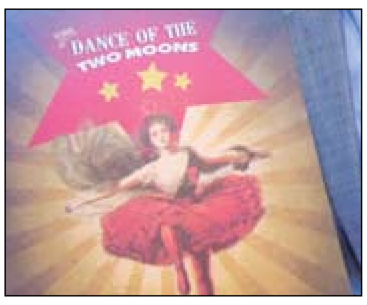
A FREE PUBLICATION

Inside this issue:

- **Salazar visits Oklahoma**
- **Southeastern pottery workshop scheduled**
- **Dance of the Two Moons benefit April 16**


DANCE OF THE TWO MOONS

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NATIVE AMERICAN TIMES

VOLUME 17 • ISSUE 12 • PUBLISHED WEEKLY • MARCH 25, 2011

Oklahomans question Cobell attorney fees

A series of meetings was held early last week to discuss the settlement.

DANA ATTOCKNIE
Native American Times

ANADARKO, Okla. – Some Individual Indian Money (IIM) account holders are wondering why their attorneys may receive more money than them from the $3.4 billion settlement in the Cobell v. Salazar class action lawsuit.

"I don't begrudge anybody wanting monetary payment," Karen Whitefox, Kiowa, said, although she questions why Cobell didn't ask for financial support from Indian people "before she threw her shawl down on the ground on behalf of Native Americans across the nation."

The Cobell suit began in June 1996 after decades of land, trust fund and trust asset mismanagement by the federal government. Preliminary approval was granted for the settlement on Dec. 21, 2010 by the U.S. District Court for the District of Columbia, and earlier this year two petitions were filed requesting monetary awards for Cobell and the other three Class Representatives, and for the Class Counsel.

The Class Representatives are asking for incentive awards and expense reimbursements for their efforts in the case. Cobell requests $2 million, James Louise Larose requests $200 thousand, and both Thomas Maulson and Penny Cleghorn request $150 thousand each. This is in addition to $10.5 million in expense reimbursement and settlement money they are entitled to as Class Members. All awards, costs and expenses total $13, 056,274.59 for the Class Representatives and would be given from the settlement amount allocated for all Class Members.

Keith Harper, of Kilpatrick Townsend & Stockton LLP, said Cobell, Blackfeet, spent 15 years of her time, effort and resources on the class action, including using her MacArthur Genius Award money to pay for experts on the case. In order to help fund the litigation, Cobell acquired reimbursable grants, made contracts with experts, and received assistance from organizations which must now be paid. As of press time, Cobell did not return phone messages.

The Class Counsel is requesting $223 million, which is 14.75 percent of the 1.5 million dollars to be dispersed to Class Members. The other $1.9 million from the $3.4 billion settlement is earmarked for land consolidation efforts, and $16 million for the Indian Education Scholarship Fund. The Land consolidation endeavor gives Class Members the choice to sell their fractionalized land, although they are not required to do so. The scholarship funds will be administered by the American Indian College Fund and the American Indian Graduate Center.

These fees requested by Class Counsel have some IIM account holders asking if the attorneys are asking for double their expenses.

"The short answer is no," Harper, said during a March 14 settlement information

See **FEES** *Continued on Page 4*

ASSOCIATED PRESS FILE

In this Sept. 10, 2009 file photo, Navajo Code Talker Lloyd Oliver displays a photo of himslef in what had been his home on the Yavapai Indian reservation in Camp Verde, Ariz. Willard Varnell Oliver, a member of the Navajo Code Talkers who confounded the Japanese during World War II by transmitting messages in their native language, died Wednesday, March 16, 2011. He was 88. The death of Oliver last week means that only one member of the original 29 Navajo Code Talkers survives.

Member of original 29 Code Talkers dies

Only one member of the original 29 Navajo Code Talkers survives.

CAMP VERDE, Arizona (AP) – Lloyd Oliver wasn't much of a talker, but it was clear that he was proud to have his native language serve as a key weapon during World War II. As part of an elite group of Marines, he helped develop and implement a code based on the Navajo language that helped win the war.

Years later, his hearing remained impaired because of gun blasts and other explosives during the war. He rarely brought up his time as a Code Talker, but his eyes gleamed when holding a picture of himself in his uniform. He kept a Marine cap and a U.S. flag displayed on his bedroom walls in the home he shared with his wife on the Yavapai Apache Reservation.

Oliver's death March 16 means that only one of the original 29 Navajo Code Talkers survives – Chester Nez of Albuquerque, New Mexico. Oliver died at a hospice center in a Phoenix suburb where he had been staying for about three weeks, his nephew, Lawrence, said March 18.

Military records put his age as 87 although Oliver's wife said he was 88 when he died.

"It's very heartbreaking to know that we are losing our Navajo Code Talkers, and especially one of the original 29 whose stories would be tremendously valuable," said Yvonne Murphy, secretary of the Navajo Code Talkers Foundation.

Hundreds of Navajos followed in the original code talkers' footsteps, sending thousands of messages without error on Japanese troop movements, battlefield tactics and other communications critical to the war's ultimate outcome.

The Code Talkers took part in every assault the Marines conducted in the Pacific.

Navajo President Ben Shelly called Oliver a "national treasure" and ordered flags lowered across the reservation in his honor.

Oliver, who preferred not to

See **ORIGINAL** *Continued on Page 4*

Northern Cheyenne horseman featured in Cowboys & Indians

ERNESTINE CHASING HAWK
Native Sun News

LAME DEER, Mont. — Northern Cheyenne Horseman Phillip Whiteman Jr. appears in the April issue of Cowboys & Indians Magazine.

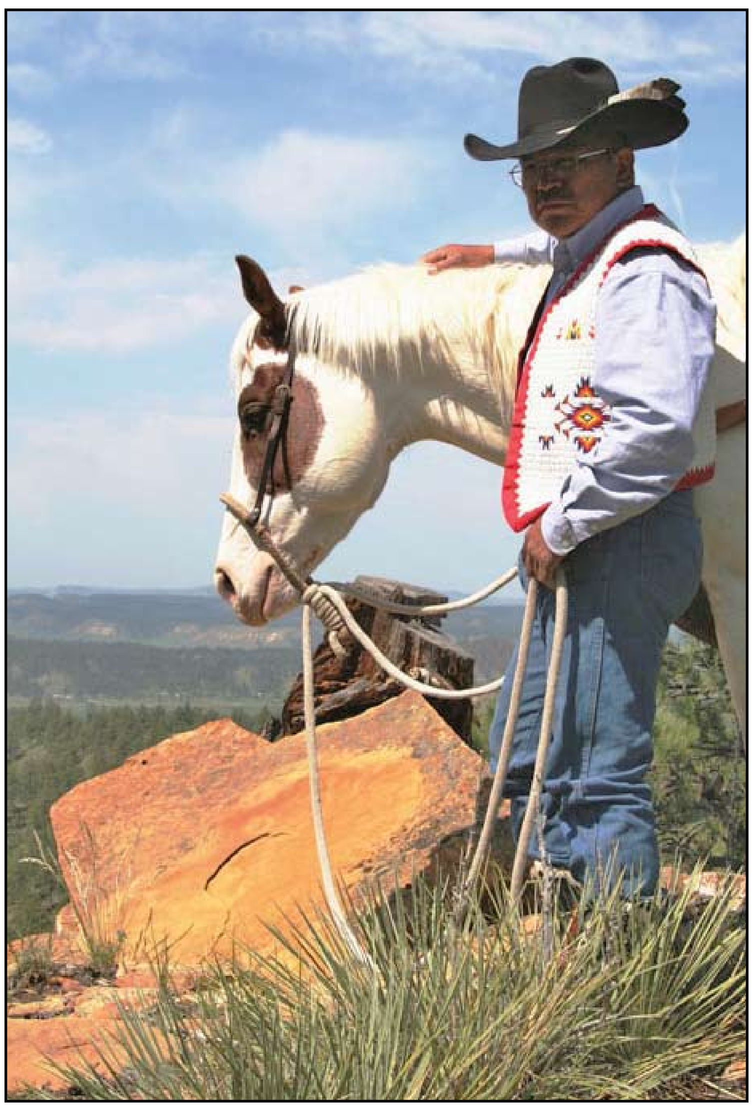
Whiteman has developed a unique approach to equine management which he calls the Medicine Wheel Model to Natural Horsemanship, a holistic wellness model that works with the spirit of horse and human to interpret the true language of the horse.

"The Medicine Wheel uses a mirror concept: What you put out comes back. What we do affects those around us; awareness of this leads to better communication and understanding. The Medicine Wheel is the original map of life and helps us reconnect with ourselves — mind, heart, and body," Whiteman teaches.

Whiteman in partnership with his wife, Lynette Two Bulls, Oglala Lakota, has now developed a Medicine Wheel Model Certification program. The couple conducted their first Medicine Wheel Model Level I Certification Training in October of 2010 in Rapid City with twenty participants.

"The MWM is not just about communicating with horses; it's a holistic wellness model that works with the mind, body and spirit of people and it connects the spirit of horse and human," Two Bulls said.

See **HORSEMAN** *Continued on Page 7*



COURTESY NATIVE SUN NEWS

Phillip Whiteman Jr. Northern Cheyenne Horseman has developed a holistic approach to equine management.

Choctaws reburying ancestors unearthed decades ago

The new graves will be dug by hand, using shovels but no heavy machinery, out of respect for the dead.

MURRAY EVANS
Associated Press

OKLAHOMA CITY (AP) – The Choctaw Nation of Oklahoma is leading an effort to rebury 124 bodies believed to be those of their ancestors in what it bills as one of the largest repatriations of its kind.

The natives died five centuries ago, unable to fend off illnesses and diseases they'd never experienced before, like flu, measles and chicken pox. Archeologists exhumed the bodies in excavations along the Natchez Trace Parkway in Mississippi in the 1950s and 1963 – along with various artifacts – but the remains ended up in what amounted to museum storage.

"I believe that our ancestors have handed down responsibilities to us as tribal people and one of those responsibilities is to take care of the dead," said Terry Cole, the director of the Durant-based tribe's historical preservation department.

"The belief is that when you started burying people in the ground, they go back to Mother Earth, they become part of Mother Earth. Once these remains were excavated and dug up, they felt like their journey to the other side was disrupted. I was taught by my elders for these ancestors to continue their journey, they need to be

See **CHOCTAWS** *Continued on Page 3*

Salazar: Drilling permit requests to jump in 2011

KRISTI EATON
Associated Press

OKLAHOMA CITY (AP) – Applications for federal permits to drill on public and American Indian lands are expected to increase by close to 50 percent, U.S. Interior Secretary Ken Salazar said March 15.

He also said he expects his agency to approve more offshore drilling permits in the coming days. Two offshore permits have been issued in the past two weeks after a nearly yearlong delay following energy company BP PLC's oil spill in the Gulf of Mexico.

Salazar said the federal Bureau of Land Management, which he oversees, will process more than 7,200 applications for Indian and public-land permits – up from 5,000 in 2010.

Salazar's comments at a news conference in Oklahoma City came as House Speaker John Boehner and other Republicans have blasted the Obama administration over rising gas prices, saying it has blocked efforts to increase domestic oil drilling and production and created a de facto moratorium on deepwater drilling in the Gulf of Mexico.

"This is one of those sounds bites that makes it easy for critics of the administration to latch on to the reality of rising gas prices," Salazar said. "We don't control the price of oil. That's set on the global markets, and I think when you look at the statistics relating to production and the efforts we've had to move forward with oil and gas, I think they speak for themselves."

Still, Salazar said that, at the request of President Barack Obama, the Interior Department is looking at incentives for companies to begin production on the 70 percent of offshore leases not in production, as well as the 29 million acres onshore that aren't being developed.

He said 33 oil and gas lease sales are planned for 2011 – the same as in 2012. The sales will supplement the 41 million acres of public lands already leased for exploration and development, of which about 12 million acres are in production.

"It's important for us to recognize that the inventory that has been leased out to oil and gas companies is 41 million acres and only 12 million of that has been developed at this point, so that means there's a huge amount of inventory of public lands where there has been interest on the part of oil and gas companies to lease those lands and they have in fact been leased," he said.

Offshore, Salazar said the two permits that have been granted included subsea containment programs.

Despite the halt in offshore drilling, Salazar said oil production increased by more than a third on the Outer Continental Shelf – from 446 million barrels in 2008 to an estimated 600 million barrels in 2010.

"So even though in the last year there was a significant national crisis we had to deal with based on the Gulf oil spill, we continued to produce significant amounts of oil from the Outer Continental Shelf," he said.

Bob Abbey, director of the Bureau of Land Management, said the agency generates $112 billion for the U.S. economy, with $103 billion of that coming from the management of minerals. Leasing reforms, such as a controversial new wilderness protection policy, have heavily reduced the number of land sales that have drawn protests, he said.

Assistant Secretary visits Riverside Indian School

Ken Salazar oversees the Bureau of Indian Education, which operates the federal school system for American Indian and Alaska Native children from the federally recognized tribes.

NEDRA DARLING
Bureau of Indian Affairs

ANADARKO, Okla. – Secretary of the Interior Ken Salazar today visited the Riverside Indian School in Anadarko, Oklahoma as part of Interior's commitment to expanding quality educational opportunities for American Indian and Alaska Native tribes. Riverside Indian School is run by the Bureau of Indian Education (BIE) and is an Off-Reservation Boarding School (ORBS) that serves over 500 students representing 72 federally recognized tribes.

"Quality education is critically important to the fabric of healthy communities and is a key part of our nation's effort to win the future," Secretary Salazar said. "I am impressed with the work Riverside students are doing on a daily basis, and I'm confident they can be our leaders of tomorrow. Improving Indian education is a top priority for Interior, and the Bureau of Indian Education will continue to work to provide our young people with the best resources and education available and to support and promote tribal self-determination and self-governance."

The largest Off-Reservation Boarding School in the BIE system, the Riverside Indian School serves 540 students in grades 4 – 12 between the ages of 8 – 21 years old. Established in the 1870's, the campus consists of 52 buildings. In 2009, the school opened a new cafeteria and received $1.1 million through the American Recovery and Reinvestment Act to replace a water tower and deteriorated water lines.

During his visit, Secretary Salazar and Deputy Assistant Secretary Jodi Gillette toured the school's facilities and met with Riverside faculty and students to learn about existing programs designed to provide quality education opportunities, support tribal cultures, and strengthen economic opportunities.

Riverside Indian School specializes in gearing programs to help students succeed. The A Credit Recovery (ACE) Program works with students to gain enough credits in order to be eligible for graduation. Another program, the Caddo-Kiowa Vo-tech (CKV), allows students to train and receive credits toward careers in child care, pre-nursing, welding, cosmetology, and computer programming. Another program works with incoming freshmen to build solid reading and math skills so students can enter into regular grade-appropriate classes.

"Having Secretary Salazar visit our school is a great honor for our students, faculty and staff," said Riverside Superintendent Tony Dearman. "We are excited by his interest in us, and welcome the opportunity to share with him what we are doing a Riverside Indian School to prepare our students both mentally and physically for the future."

Riverside, like all BIE schools, is participating in the Presidential Active Lifestyle Award (PALA) Challenge, a program inspired by the First Lady Michelle Obama's Let's Move! initiative to end childhood obesity within a generation. PALA is a six-week physical fitness challenge managed by the President's Council on Physical Fitness, Sports and Nutrition and is part of the Let's Move! Campaign.

Secretary Salazar visited Riverside Indian School as part of his commitment to help build safer, stronger, healthier, and more prosperous Indian communities. In coordination with Assistant Secretary – Indian Affairs Larry Echo Hawk, Secretary Salazar has responsibility to fulfill our nation's trust responsibilities to tribal and individual trust beneficiaries and to promote self-determination and self-governance for the nation's 565 federally recognized American Indian and Alaska Native tribes. For more information, visit the Indian Affairs website at www.indianaffairs.gov.

Ken Salazar

The Assistant Secretary-Indian Affairs oversees the Bureau of Indian Education which operates the federal school system for American Indian and Alaska Native children from the federally recognized tribes. The BIE implements federal education laws and provides funding to 183 elementary, secondary day, boarding schools and peripheral dormitories located on 63 reservations in 23 states and serving approximately 41,000 students. The BIE also serves post secondary students through higher education scholarships and support funding to 27 tribal colleges and universities and two tribal technical colleges. BIE directly operates two post secondary institutions: Haskell Indian Nations University in Lawrence, Kan., and the Southwestern Indian Polytechnic Institute in Albuquerque, N.M. For more information, please visit www.bie.edu or www.indianaffairs.gov.

Legal Notice

Important information about the $3.4 billion Indian Trust Settlement

For current or former IIM account holders, Owners of land held in trust or restricted status, or their heirs

There is a proposed Settlement in *Cobell v. Salazar,* a class action lawsuit about individual Indian land held in trust by the federal government. This notice is just a summary. For details, call the toll-free number or visit the website listed below.

The lawsuit claims that the federal government violated its duties by (a) mismanaging trust funds/assets, (b) improperly accounting for those funds, and (c) mismanaging trust land/assets. The trust funds include money collected from farming and grazing leases, timber sales, mining, and oil and gas production from land owned by American Indians/Alaska Natives.

If you are included in the Settlement, your rights will be affected. To object to the Settlement, to comment on it, or to exclude yourself, you should get a detailed notice at www.IndianTrust.com or by calling 1-800-961-6109.

Can I get money?

There are two groups or "Classes" in the Settlement eligible for payment. Each Class includes individual IIM account holders or owners of land held in trust or restricted status who were alive on September 30, 2009.

Historical Accounting Class Members

- Had an open individual Indian Money account ("IIM") anytime between October 25, 1994 and September 30, 2009, **and**
- The account had at least one cash transaction.
- Includes estates of account holders who died as of September 30, 2009, if the IIM account was still open on that date.

Trust Administration Class Members

- Had an IIM account recorded in currently available data in federal government systems any time from approximately 1985 to September 30, 2009, **or**
- Owned trust land or land in restricted status as of September 30, 2009.
- Includes estates of landowners who died as of September 30, 2009 where the trust interests were in probate as of that date. This means you have asked a court to transfer ownership of the deceased landowner's property.

An individual may be included in one or both Classes.

What does the Settlement provide?

- A $1.5 billion fund to pay those included in the Classes.
- A $1.9 billion fund to buy small interests in trust or restricted land owned by many people.
- Up to $60 million to fund scholarships to improve access to higher education for Indian youth.
- A government commitment to reform the Indian trust management and accounting system.

How much can I get?

- Historical Accounting Class Members will each get $1,000.
- Trust Administration Class Members will get at least $500.
- If you own a small parcel of land with many other people, the federal government may ask you to sell it. You will be offered fair market value. If you sell your land it will be returned to tribal control.

If you believe you are a member of either Class and are not receiving IIM account statements, you will need to call the toll-free number or visit the website to register.

What are my other rights?

- If you wish to keep your right to sue the federal government about the claims in this Settlement, you must exclude yourself by **April 20, 2011**.
- If you stay in the Settlement you can object to or comment on it by **April 20, 2011**. The detailed notice explains how to exclude yourself or object/comment.

The U.S. District Court for the District of Columbia will hold a hearing on June 20, 2011, to consider whether to approve the Settlement. It will also consider a request for attorneys' fees, costs, and expenses in the amount of $99.9 million. However, Class Counsel has fee agreements that would pay them 14.75% of the funds created for the Classes, which could result in an award of $223 million. The Court may award more or less than these amounts based on controlling law. If approved, these payments and related costs will come out of the Settlement funds available for payment to Class Members.

If you wish, you or your own lawyer may ask to appear and speak at the hearing at your own cost. For more information, call or go to the website shown below or write to Indian Trust Settlement, P.O. Box 9577, Dublin, OH 43017-4877.

For more Information: 1-800-961-6109 www.IndianTrust.com

Fighting Sioux Nickname: Ed board plans meeting on UND bill

BISMARCK, N.D. (AP) – North Dakota's Board of Higher Education should meet soon to discuss its response to legislation that requires the University of North Dakota to keep its Fighting Sioux nickname, the chancellor of the state university system said March 17.

William Goetz said he hoped to schedule a special meeting of the board, which has eight voting members, within a week. One factor is whether board members want to meet in person or by conference call, Goetz said.

The state Senate gave the bill final legislative approval last March 18. Gov. Jack Dalrymple signed it into law late March 15, less than an hour after it was delivered to his office. It does not take effect until Aug. 1, which is when most bills approved by the 2011 Legislature will become law.

The law sets no penalties if the university doesn't comply, but UND would be likely to have more difficulty with future legislative budget requests.

The Board of Higher Education last year ordered the University of North Dakota to drop the nickname and an American Indian head logo that the NCAA considers hostile to American Indians. UND has been planning to retire both in August.

NCAA policy says institutions that continue using offensive American Indian imagery will be sanctioned. UND would be barred from hosting NCAA post-season tournaments, and its athletes would not be allowed to wear the nickname or logo on their uniforms during post-season play.

Goetz said Robert Kelley, the president of UND, needed "some sense of direction" from the board in light of the Legislature's order that UND keep the nickname and logo.

He said he is also waiting for a possible response from the NCAA, which said after the legislation was approved that its policy on American Indian imagery remained unchanged.

"The sooner we can have a board meeting, the better," Goetz said.

Wake Forest University partners with Choctaws to boost success

DURANT, Okla. (BUSINESS WIRE – The Wake Forest University Schools of Business (WFUSB) and the Choctaw Nation of Oklahoma (CNO) Scholarship Advisement Program (SAP) – are joining forces to help Native Americans earn an advanced business degree through the Wake Forest University Master of Arts in Management (MA) program, offered by the Schools of Business.

Beginning in 2011, the partnership between the two entities focuses on long-term, sustainable progress in the CNO members' academic achievement, financial, academic and advisory support. WFUSB and CNO-SAP will work together to promote the retention and graduation of Choctaw students toward an advanced degree through Wake Forest University Master of Arts in Management program.

"We know the desire to attend college and earn a degree is strong among CNO's top student scholars," said CNO-SAP Director Jo McDaniel. "With this partnership with the Choctaw Scholarship Advisement Program we now have a broader approach to helping our students earn important post-graduate degree success."

A key aspect of the WFUSB/CNO partnership is early involvement with students and parents. In their effort to promote the retention and graduation of Choctaw students, WFUSB and CNO-SAP will reach out to students as early as the eighth or ninth grade through the CNO Scholarship Advisement Program's workshops, college preparation testing and school visits. WFUSB also will act as a resource for the CNO Scholarship Advisement Program on issues related to college admission and financial aid.

Additional benefits for the Choctaw Nation Scholarship Advisement Program's students include mentoring and internships available through corporate sponsors. The corporate sponsors benefit from exposure and relationships established with highly educated potential Choctaw employees.

"The Wake Forest University Schools of Business Master of Arts (MA) in Management is designed specifically for recent liberal arts and science graduates; the program broadens students' education beyond the focus of their undergraduate studies. The MA in Management program's learning environment is experiential and hands-on, emphasizing the value of teamwork and collaboration in solving problems," said Steve Reinemund, Dean of Wake Forest University Schools of Business.

The WFUSB/CNO partnership also will provide the following:

* Up to two Choctaw Scholarships for the Master of Arts in Management Program beginning in 2011
* Full scholarship award for the CNO scholars
* Tutoring for all Choctaw scholars
* Mentoring support from business professionals for Choctaw scholars as part of the WFUSB Executive Partners Mentorship Program.

Applications for the Master of Arts in Management are accepted until June 15th.

For more information, contact Lance Bennett at the Wake Forest University Schools of Business at 336-758-3849, or email bennetle@wfu.edu.

CHOCTAWS

Continued from Page 1

As of September 2009, 38,671 human remains had been determined to be eligible for repatriation by tribes.

put back in the ground."

Excavation of Indian burial sites was not uncommon during the 20th century. Christina Smith, the cultural resources manager for the Natchez Trace Parkway, says the 124 bodies to be repatriated were found during construction of the 444-mile road the National Park Service operates in Mississippi, Alabama and Tennessee. The route follows a trail once used by Indians and later by settlers.

"The mindset at the time was to excavate for scientific reasons," Smith said, noting attitudes have changed in subsequent decades.

Indian leaders found such excavations demeaning.

"Folks would want to excavate and dig up Indian people and study them, then take them to a university to study, then take them in cardboard boxes (to museums), then they'd go get some more," Cole said. "To dig up Indian remains and to display skeletal remains was nothing back in those days. It's very disturbing. It's a lack of respect. ... Any other ethnic group, they wouldn't do that."

Eventually, Indian leaders found sympathetic ears in Congress, said Francis Pierce-McManamon, a research professor at Arizona State University's School of Human Evolution and Social Change and a former chief archaeologist of the National Park Service. That led to the passage of the Native American Graves Protection and Repatriation Act, which then-President George H.W. Bush signed into law in 1990.

The law requires federal agencies and museums that receive federal funding to inventory holdings of human remains and funerary objects that are of American Indian descent. Those agencies and museums also must provide written summaries of other cultural items and consult with tribes on efforts to repatriate the bodies and objects.

Even without using DNA testing – which most tribes discourage – the remains can be dated using a variety of methods, including where they were found, what was buried with the bodies and written accounts left by European explorers from centuries past, Pierce-McManamon said.

"There are a number of ways to try and make those connections," Pierce-McManamon said.

The National Park Service says that, as of September 2009, 38,671 human remains had been determined to be eligible for repatriation by tribes. The agency does not keep records of the number of remains that actually have been repatriated. Cole said the Choctaw Nation's previous largest repatriation effort involved eight sets of remains.

In 2002, Natchez Trace Parkway officials determined the 124 bodies found during the 1950s and 1963 excavations could have a connection to the Choctaw Nation and a handful of other tribes. Ian Thompson, the Choctaw Nation's archaeologist, said the remains are thought to be from the Taensa tribe, who lived in that area during the early 1500s.

"All of these remains that we are going to rebury more than likely died of diseases," Cole said. "Five hundred years ago, Choctaws first encountered the white man and were exposed to those diseases."

Thompson said the Taensa lived near the Choctaws and for a time lived among the Choctaws, meaning some modern Choctaw people have Taensa lineage. The Taensa also intermixed with the Alabama and the Chitimacha tribes, he said, and other tribes claiming a connection with the remains include the Jena Band of Choctaw Indians in Louisiana, the Alabama-Coushatta Tribe of Texas, the Tunica-Biloxi Tribe of Louisiana, the Mississippi Band of Choctaw Indians and the Alabama Quassarte Tribal Town of Oklahoma.

The remains had been stored at the National Park Services' Southeast Archaeology Center in Tallahassee, Fla., Smith said.

"The most important thing is to get the people out of the museum," Smith said. "That's not a very respectful place to keep people."

It was determined the Oklahoma Choctaws would take the lead on repatriating the remains, and in 2009, the tribe filed a formal claim to do so. Last month, officials including Choctaw Chief Greg Pyle and Natchez Trace Parkway Superintendent Cameron Sholly met in Durant to sign the documents formally turning over custody of the remains to the tribe.

Even as they celebrate the chance to rebury some of their ancestors, Choctaw officials are careful not to reveal too much about the process.

"There's been a mindset that Native American graves were treasure. That kind of permeated elements of archaeology and the general public, Thompson said. "We have to be careful of giving out the location of burial sites because people will come dig them up again."

The new graves will be dug by hand, using shovels but no heavy machinery, out of respect for the dead, Cole said.

"In the spot that we are going to rebury, there's a big possibility that there are others buried in that same location, so we have to be very careful not to disturb them," he said. "We don't want a circus. We don't just bury the remains, we bury the objects with them when they were excavated."

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Millionaire fights Mohegan Sun over gambling debt

HARTFORD, Conn. (AP) – A Florida millionaire accused of walking out on a $1.2 million gambling debt is fighting Mohegan Sun in court, arguing that the state judicial system cannot decide the case because the casino is run by a sovereign American Indian tribe.

Jerome Powers, chief executive of the cable television network Plum TV, asked the state Appellate Court this week to throw out a lower court's ruling that would allow Mohegan Sun to seize his assets ahead of a potential final judgment against him. It's not clear when the Appellate Court will take up the case.

Powers, 64, of Miami Beach, Fla., gambled away $1.2 million in credit that Mohegan Sun loaned him in May 2009, according to a lawsuit the casino filed against Powers in November 2009. Court documents filed by Powers say the casino solicited him to open a line of credit and to travel to the facility in Uncasville in eastern Connecticut, where he played blackjack.

Powers wrote six checks to the casino to pay his debt, but they were not honored by his bank, court documents say. Payment was stopped on a $465,000 check, and the others were returned because the accounts were closed, according to copies of the returned checks.

In fighting the casino's lawsuit, Powers contends that the credit agreement was an illegal gambling contract under state law and that state courts have no jurisdiction because the casino is run by the sovereign Mohegan Tribe.

Judge Trial Referee Robert Leuba at New London Superior Court rejected those arguments in his January ruling that allowed the casino to attach Powers' assets up to a total of $1.2 million, which prompted the appeal Monday to the Appellate Court.

Leuba cited a 2009 state Supreme Court ruling that said gambling contracts are legal under state law when the gambling is legal, as it is in the case of the two Indian-run casinos in the state and the state lottery. The case involved an elderly woman who successfully sued her sister after her sister refused to share a $500,000 lottery jackpot, even though they had a contract to share gambling and lottery winnings.

The judge also rejected Powers' claim that state courts don't have jurisdiction because the alleged offenses happened on sovereign tribal property, citing previous state court rulings.

Powers and his attorney, Thor Holth, did not return messages. The casino's lawyer, Andrew Houlding, declined to comment.

The Mohegan Tribe has its own court system. It's not clear why the tribe went to state court with the Powers dispute.

The casino also is trying to get Powers to disclose his assets, but he's fighting that too.

According to a November story in The Miami Herald, Powers sold the Ocean Drive magazine he founded in 1991 for more than $33 million in late 2007. Powers told the New York Post earlier in 2007 that he and Ocean Drive Media had a five-year, $20 million magazine deal with billionaire Donald Trump, but declined to disclose the details.

Powers later became chief executive and co-chairman of Plum TV, a lifestyle network that caters to the wealthy with shows about travel, entertainment, finance, food and other topics.

The network is on cable systems in Aspen, Vail and Telluride in Colorado, the Hamptons in New York, Martha's Vineyard and Nantucket in Massachusetts, Miami Beach, and Sun Valley, Idaho.

Earlier this month, Powers unveiled the first issue of the glossy Plum Miami magazine and told the Herald that revenue for the issue hit nearly $500,000, surpassing the goal.

ORIGINAL

Continued from Page 1

Oliver's brother, Willard, also served as a Code Talker and died in October 2009.

have a hearing aid, spoke audibly but his words could be difficult to understand.

The Code Talkers were instructed not to discuss their roles and felt compelled to honor those orders even after the code was declassified in 1968. His military records make a single mention of "code talker." He otherwise was listed as "communication duty," or "communication personnel."

Oliver was attending school in New Mexico when he signed up for the Marine Corps in 1942 and was discharged as a corporal three years later. Much of his military record focuses on the financial support he provided for his siblings.

Oliver wrote in a 1943 document that his father died recently and his mother didn't make enough to take care of them. He would send $15 or $20 a month to his mother, Ollie, who worked at the U.S. Army's Navajo Ordnance Depot in Bellemont at the time.

"I am now the chief support," he declared in the document.

Oliver's brother, Willard, also served as a Code Talker and died in October 2009. Lawrence Oliver, who is Willard's son, said the two men never spent much time together because his father lived on the reservation and his uncle worked as a silversmith in the Phoenix area.

He recalled one day in the early 1970s when Willard Oliver looked toward a mountain on to a dirt road in the reservation town of Lukachukai and saw a man driving up.

"I'm looking for Willard Oliver," Lawrence Oliver recalled the man saying.

Turns out, the driver – Lloyd Oliver – was in the right place.

When he married his second wife, Lucille, in 2006 after they had been together for years, he was able to mutter "I do." But "those were the only two words," she said.

The couple moved to the Phoenix area last year as his health was failing. His family remembered him as a quiet, giving man.

"We will miss his wonderful smile most of all. He loved his family and was very proud to be a Navajo Code Talker," his stepdaughter, Louanna Hall said in a statement.

Oliver's attention to cleanliness was meticulous. He smoothed out wrinkles in a tablecloth, picked up crumbs from the floor, and brushed the dirt off the stucco wall and rose petals off the driveway during a visit with The Associated Press in September 2009.

Oliver communicated with most people through body language or notes, though he could understand what was being said and particularly liked being spoken to in Navajo.

During the visit with the AP, he muttered his recollection of his service as "overseas in the war," and laughed off assertions that he was famous for it.

Oliver's life was peppered with honors and awards after the Code Talkers became well known. He received the Congressional Gold Medal in 2001 and served as a guest of honor in the nation's largest Veterans Day parade.

Oliver traveled with his grandson and a dozen other Code Talkers to New York in November 2009. He smiled as he looked up at the tall buildings and visited HBO studios and Ellis Island, said Murphy, of the Navajo Code Talkers Association, who went along on the trip.

"He was such a sweet man," said Murphy, the daughter of a Code Talker. "His disposition and character spoke widely of him even though he wasn't verbal."

Oliver's funeral was scheduled for March 19 at a church on the Gila River Indian Community reservation south of Phoenix.

FEES

Continued from Page 1

Anadarko was the first stop in a handful of meetings held in Oklahoma where the attorneys fielded questions about the settlement and their legal fees.

meeting at the Wichita Tribe's Housing Authority Iscani Community building in Anadarko.

Harper, a lead attorney for Cobell, said the amount requested by the attorneys is not double the expenses. He quoted partnering attorney Dennis Gingold and said they are only asking for what their expenses were and at the end of the day it's up to the courts to decide what they will get paid.

"To get lawyers who are going to be dedicated without compensation for that many years; to do this kind of case and have it be successful as it is, it requires they be compensated fairly at the end," Harper, Cherokee, said. "This is an issue of fairness, but it's also an issue of, if you get the attorneys' fee award well below what is called for in the marketplace, then how are individual Indians going to get competent counsel next time around to take their case?"

Harper said the 14.75 percent request is fair and Congress knew the counsel's fees would be coming out of the settlement fund. He recalled Rep. Doc Hastings (R-Washington), who publically criticized the attorney fees, saying on the House floor that "it would be up to the judge and there's no cap."

"So now there's sort of this notion that 'oh, there was this cap and it's wrong.' It's not true, and so it's another time when they're playing fast and loose with facts," Harper said.

In the government's response to the fees requested by the attorneys, the brief states, "In seeking this Court's preliminary approval of the settlement, plaintiffs informed the Court that the Fee Agreement provides that they 'shall not assert that Class Counsel be paid more than $99,900,000.00,' and 'counsel now argue that their service to those clients merits a payment of more than twice that amount – further depleting the funds available for payments to Class Members by more than $120 million.'"

The government response also states the plaintiffs petitioned for and "obtained an award of over $7 million in fees and expenses for their work, which the government promptly paid. They also received over $750,000 in additional fees and expenses relating to discovery disputes."

Harper, along with two other Cobell attorneys, Rob Harmala and Alex Pearl, are meeting with class members in 50 different reservations and communities throughout Indian Country. Anadarko was the first stop in a handful of meetings held in Oklahoma where the attorneys fielded questions about the settlement and their legal fees.

Marcianna R. Jacobs, Cheyenne, questions the total amount of the settlement, incentive payments and attorney fees. During the Anadarko meeting she handed out copies of a news article to the estimated 50 attendees concerning the amount of money requested by the attorneys. She said account holders need to be paid what is actually owed to them.

"The majority of money you're asking for in this lawsuit is what is owed to account holders," Jacobs said. "To me, I'm ashamed at this Cobell case … I hope you can live with yourself ... We don't need another handout. I look at you just … to be another Indian giver."

Jacob's husband, Eddie, questioned how many account holders testified during the court proceedings, and said he personally submitted his account records to Harper but never received a response.

"My problem is that we have almost a hundred years they're not looking at … how do we let government say they didn't commit wrong doing?" Eddie Jacobs, Creek, asked.

Harper said they litigated on the issue of deceased beneficiaries and recovering all the missing funds but lost.

"I wish we had won that issue … I wish the decision went different … but we did not prevail … this is the reality, there are so many documents lost by the Bureau of Indian Affairs … they cannot do an accounting," he said, also mentioning that the $3.4 billion settlement does not compensate for the wrong done by the federal government, but the amount is what was attainable.

The beneficiaries of the settlement fall into two groups. One group is the Historical Accounting Class and the other is the Trust Administration Class. There are approximately 360,000 members in the Historical Accounting Class. An accurate number of people in the Trust Administration Class will be known once members decide if they are going to participate or opt out of the class, and if all class members can be located.

Pearl, Chickasaw, said the government cannot achieve a historical accounting so members of the Historical Accounting class will receive a set amount of $1000 in November 2011 and they cannot opt out of this class. Members of the Trust Administration Class will receive payment based on the sum of the ten highest years of revenue in their account. It's estimated this payment may be sent in summer 2012. Any money received under this settlement is tax free and cannot be used to determine qualifications for social services.

Harper said if members do not agree with the amount they will be given in the Trust Administration Class they can opt out of that class and pursue their own litigation.

Harmala said nobody can force Class Members to participate, but advised members to think through the cost, benefits and about having to find a lawyer to represent them. He said they think they have a fair settlement, and mentioned the federal government realizes every dollar in the settlement took funds away from non-Indian programs.

Jane Nightwalker, Arapaho, said she does not agree with the payment amounts to be given in the settlement, and felt the attorneys were trying to persuade people to accept the settlement agreement. She said she doesn't think anybody listened to her questions or that all the beneficiaries were listened to.

"The way you talk, you don't give me any hope … I still don't feel this is justified … just compensation will never be reached … but right now if I wanted to go to court, I have no money," Nightwalker said, adding that members want justice, fairness and honesty.

Yet, not all attendees questioned the amount to be received. Kathy Ware-Perosi, Kiowa, expressed her appreciation for the settlement and thanked the attorneys for their work.

"We finally have taken a case all the way to the finish line and we have won, and people are happy about that," Harper said. "We got the largest settlement in the history of the United States."

Class members who wish to speak to the court about the settlement during the June 20 fairness hearing in Washington, D.C. must let the court know by April 20. For more information visit www.indiantrust.com.

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Commentary

Around the Campfire: The Fake Carlos Castaneda

DR. DEAN CHAVERS

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Imagine my surprise when I learned that the most successful author of "Indian" books of all time was a fake. His name was Carlos Castaneda. He made a national and international name for himself, and made himself very rich, by making up whole stories about a medicine man that never existed.

College used his books by the ton. And they are still using them, misguided though they are. He sold more than eight million copies of his books, starting with "The Teachings of Don Juan." The Don was supposed to be a Yaqui medicine man that divulged his secrets to Castaneda in Mexico and in a bus station in Tucson. Unfortunately, there was no Don Juan, and Castaneda never met him. He made the whole thing up. It earned him a doctorate from the anthropology department at UCLA. But once they learned about the fraud, they took the doctorate back—the only case I know of where this has happened.

He eventually wrote a total of eight books, each one building on the last, until he was exposed. The popularity of the books in the 1960s proved that people wanted something mystical and mythical to believe in, apparently. He came out with his first book in 1968, in the height of the anti-Vietnam War, hippie, free love, yuppie period.

The next thing you know, sociology professors, literature professors, Third World Studies professors, anthropologists, and others were requiring students to read this stuff. They thought it was real. They should have known better. The mystical teachings involved shape shifting, where people become wolves, crow, and coyotes. Please.

One of Castaneda's colleagues read about a meeting he supposedly had with Don Juan in Tucson, checked his calendar, and found that he had seen Castaneda in the UCLA library on that date. When he reported this to the anthro people, they started investigating and found all kinds of discrepancies. It led to Castaneda's downfall. Richard DeMille, another anthro at UCLA, checked the library records for Castaneda, and found that when Castaneda claimed to have been in a peyote ceremony in the Sonora Desert of Mexico, he was actually sitting in the UCLA library reading a published account of such a ceremony. De Mille also documented that there were no Yaqui words in the books, despite Castaneda's claim that he spent months with Don Juan.

Jay Fikes, an anthropologist who also studied with the Huichol people of Mexico, published an extensive expose' of Castaneda in 1993. The title was "Carlos Castaneda, Academic Opportunism and the Psychedelic Sixties." He says Castaneda's first four books made him as famous at Margaret Mead, which is a shame.

Carlos went into seclusion in 1973, which he could afford to do with all that money he had made. He stayed in seclusion for the rest of his life. He built a mansion in LA, which he shared with three of his female followers until he died.

He claimed that Don Juan taught him to leap off cliffs and not die. He also taught him how to shift shapes and become an animal, a belief common in many North American tribes. He said he could become a crow or a wolf at will. Yeah, right. And people believed this stuff!

Unfortunately, his books are still selling. And professors are requiring poor students to read them. Apparently they think that if there really was no Don Juan, there should have been, and that is good enough for me. The whole thing makes me sick—and mad.

Castaneda even lied about his birth place and birth date. He was born in Cajamarca, Peru in 1925. But once he got to the U. S. he claimed that he was born in Sao Paulo, Brazil in 1931. No one apparently caught the differences in the accent. People in Peru speak Spanish, while people in Brazil speak Portuguese. Brazil is the only nation in the Americas where Portuguese is the official language.

He allegedly used peyote, jimson weed, peyote, and other drugs in his sorcery episodes with Don Juan. Fikes claims in his book that peyote is not a traditional drug of the Yaqui people.

Michael Korda, his editor at Simon & Schuster, should have known better. Michael is a very astute man, a person who has written very extensively on leadership. His writing is full of insight and great thinking. (Of course, he also published potboilers by Jacqueline Suzanne and Harold Robbins.) What a letdown that he got taken in by a charlatan.

Castaneda died in 1998. But he left his fortune to his son, Adrian Vashon. After admitting for decades that he was Adrian's father, in his final will he denied paternity. Adrian challenged the will in court and won. Castaneda was worth close to $20 million when he died.

He was one of the founders of the New Age. He was an excellent writer. It is too bad his stuff was fiction, which he passed off as field work. I hope professors will stop requiring their poor students to read this fake stuff.

Dean Chavers, Ph.D., is the Director of Catching the Dream, a national scholarship and school improvement program for American Indians, located in Albuquerque. His address is CTD-4DeanChavers@aol.com. His latest book is "Racism in Indian Country," published by Peter Lang.

End the Rise of HIV/AIDS in Native Communities

CHARLIE GALBRAITH

HIV remains a highly stigmatized condition. It is a serious medical condition and people still die of AIDS. Nonetheless, we have highly effective treatments for people living with HIV and better tools than ever before to prevent infection. As uncomfortable as it may be for some people to talk about HIV and AIDS, discussing the basic facts about transmission, testing, and treatment are essential to stopping this epidemic in its tracks. That is why on Sunday, March 20th, we will commemorate the fifth annual National Native HIV/AIDS Awareness Day to educate and encourage American Indians and Alaska Natives (AI/AN) to take action to stop the spread of this disease.

The Centers for Disease Control and Prevention (CDC) estimates that American Indians and Alaska Natives represent less than 1 percent of those living with HIV. However, these communities continue to be impacted by HIV. CDC surveillance data show that from 2006 through 2009, the estimated annual rate of HIV diagnosis increased among AI/AN people. In 2009, the estimated rate of HIV diagnosis was 9.8 per 100,000, higher than the rate for white and Asian Americans. Additionally, the CDC estimates that approximately 26% of AI/AN people living with HIV are unaware of their infection. Once diagnosed with AIDS, AI/AN people are less likely to survive compared to HIV-positive individuals in other communities.

Much can be gained through the continued promotion of preventive measures such as routine HIV screenings. Culturally sensitive prevention programs exist across the country, including many services in urban areas with a high Native population such as the Gallup Indian Medical Center, the Alaska Native Medical Center, and the Phoenix Indian Medical Center. These programs are part of a collaborative network sharing resources, ideas, and planning together to implement the National HIV/AIDS Strategy (NHAS). The NHAS is the President's strategy to reduce HIV incidence, increase access to care, and reduce HIV-related health disparities.

This work involves cross-agency cooperation within the Federal government, including the recent CDC investment in a partnership with the Indian Health Service (IHS) to work directly with Tribes to adapt prevention and health promotion programs within AI/AN communities. The partnership compliments existing HIV resources at IHS while expanding our understanding of what works to reduce infections.

Raising awareness of HIV/AIDS throughout Indian Country is essential to reducing the stigma surrounding routine testing and treatment. HIV remains a serious disease, but is preventable. It is important to get the facts about HIV, get tested (the first step in protecting yourself and others from infections) and start an open and honest dialogue about HIV and AIDS in our communities.

Charlie Galbraith is an Associate Director in the Office of Intergovernmental Affairs and Public Engagement

http://www.whitehouse.gov/blog/2011/03/18/defying-odds-end-rise-hivaids-native-american-communities

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.

4 ways to find free tax help in Okla.

DAVID STELL
IRS spokesman
Arkansas & Oklahoma

With a month to go before the April 18 tax filing deadline, plenty of free tax help remains available for the approximately 50% of Oklahomans who've yet to file their 2010 federal income tax returns.

Free face-to-face assistance is available at more than 140 community volunteer locations across Oklahoma, as well as at any of the IRS's four Taxpayer Assistance Centers in Oklahoma.

Free help is also available from the comfort of your home through the IRS website or by calling the IRS on your telephone.

1 - Community volunteers in your area

Free tax preparation is available through VITA Volunteer Income Tax Assistance and TCE Tax Counseling for the Elderly programs for those whose incomes for 2010 were $49,000 or less. There are more than 140 locations in communities across Oklahoma. Volunteer tax return preparers provided through IRS and its community partners offer free help in preparing and filing simple tax returns. A list of VITA sites can be found on the IRS website, irs.gov (specifically at http://go.usa.gov/4uJ), or by calling 800-906-9887. People can also call AARP — the largest TCE participant — at 888-227-7669 (888-AARPNOW) or access www.aarp.org to find the nearest AARP Tax-Aide site.

2 - IRS Taxpayer Assistance Centers

Face-to-face free help can also be found at any of the four Oklahoma IRS Taxpayer Assistance Centers. Each is open weekdays from 8:30 a.m. until 4:30 p.m., Monday through Friday. Their addresses are:

Enid - 601 S. Harding (corner of Harding and Owen Garriott) (Closed for lunch 12:30 - 1:30 p.m.)
Lawton - 2202 SW A Avenue (Closed for lunch 1 - 2 p.m.)
Oklahoma City - 55 North Robinson Avenue (SW corner of Main and Robinson, downtown)
Tulsa - 1645 South 101st East Avenue (South of 11th Street at the end of 101st)

The Oklahoma City and Tulsa Taxpayer Assistance Centers will also be open Saturday, March 26, from 9 a.m. until 2 p.m.

3 - IRS Website

From that comfortable chair in front of your home computer, the IRS website at www.irs.gov is a one-stop shop for a wide array of tax information. Taxpayers can even prepare and file their federal income tax return – for free – through Free File, a service offered by IRS and its partners who make available free tax preparation software and free electronic filing. It's important to note that the one and only way to access Free File is through the IRS website, irs.gov.

Have some tax questions? Check out "1040 Central" on the Individuals page for the latest information. You can even track your refund by clicking on the home page icon titled "Where's My Refund?"

4 - Telephone

Call the IRS Tax Help Line for Individuals, 800-TAX-1040 (800-829-1040), to get answers to your federal tax questions. This number is available 7 a.m. until 10 p.m., Monday through Friday.

To hear pre-recorded messages covering various tax topics, or to check on the status of your refund, call 800-829-4477.

To order free forms, instructions and publications call 800-TAX-FORM (800-829-3676).

TTY/TDD users may call 800-829-4059 to ask tax questions or to order forms and publications.

For more information about free services provided by the IRS, review Publication 910, IRS Guide to Free Tax Services, available at no cost at www.irs.gov or by calling 800-TAX-FORM (800-829-3676).

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The Pawnee Nation of Oklahoma is accepting applications for the full-time, regular status positions of Finance Division Director and Tribal Historic Preservation Officer. For complete job descriptions, application deadlines, and the employment application form, please visit our website at http://www.pawneenation.org

EXECUTIVE DIRECTOR

Catching the Dream (formerly Native American Scholarship Fund) seeks an executive director. Superior writing ability, knowledge of proposals and fund raising, knowledge of private scholarships, knowledge of college admissions process, three years of budget and finance experience, and knowledge of school improvement processes. Send resume, sample of writing, and salary requirements to CTD4DeanChavers@aol.com.

AMERICAN INDIAN STUDIES FULL TIME FACULTY MEMBER

The Pawnee Nation College, a tribal college located on the Pawnee Nation Reserve near Pawnee, Oklahoma, is seeking a visiting full-time faculty member to teach a variety of courses in American Indian Studies, especially in the areas of leadership and management. The appointment will be for one-to-two years, contingent upon funding. The position is funded through a Department of Education grant.

A master's degree in American Indian Studies/Native American Studies, history, anthropology, or related fields as well as knowledge of Pawnee history and culture are preferred. Teaching experience of Indian students at the college level is required. In addition, full-time faculty must have a demonstrated record with concern to: carrying out instructional responsibilities (including developing syllabi and lesson plans) at the higher education level, assessing student work, working with both internal and external organizations, developing a professional dossier that clearly demonstrates advancement and activity, teaching life-skills to students, and serving the College by assisting with extracurricular activities, when necessary. American Indian candidates, especially Pawnees, are strongly encouraged to apply.

All interested applicants should send a letter of interest, which addresses qualifications, teaching experience, level of education, and so on, as well as a current resume or c.v., three writing samples, teaching evaluations, three letters of recommendation, a completed PNC Application for Employment (available online), and copies of all transcripts to: Dr. Todd Fuller, President, Pawnee Nation College, 861 Little Dee Drive, Pawnee, OK 74058; applications can also be sent by email to: tfuller@pawneenationcollege.org. Application materials are due May 9. For more information on the College, please visit our website at www.pawneenationcollege.org.

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EVENTS

**Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.*

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

THROUGH APRIL 30
Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more info.

MARCH 26
Comanche Nation Princesses Sorority Annual Celebration at Watchetaker Hall, Comanche Nation Complex, Lawton. Split Program - 2:00 p.m. - 11:30 p.m.; Grand Entry - 7:00 p.m. For more information: Ida Lura Asah Jones at (405) 249-9087.

MARCH 26
Osage Tribal Princess Sorority Honor Dance at the Wakon Iron Building, Pawhuska. Gourd Dance at 2pm. Grand Entry at 7:30. Contests! Arts & Crafts! Everyone invited. Info call Tracey Moore 918-698-0479 or trmoore@osagetribe.org

MARCH 26
Indian Fellowship Baptist Church Indian Taco Sale 11a.m.-3p.m. & Arts & Crafts 9a.m. - 3p.m. Contact Mary Kelly 918-636-8394 for booth or any further information on church events.

MARCH 26
Wild Onion Dinner, 11am. at Tulsa Creek Indian Community, 8611 S. Union Ave., Tulsa, Ok. We will have eggs, wild onions, beans, rice, ham, softke, salt pork, fry bread & desserts. $8.00 for adults, $8.00 for take out orders, & $3.00 for children. (918) 298-2464

MARCH 26
Bartlesville Indian Women's Club Wild Onion Dinner at the Dewey Fairgrounds Building, Dewey, Okla. 11:30 lunch and 5:30 supper. Carry-out meals also available. Tickets $8 adult/$4 child. Music, arts & crafts, dancers and raffle. Info or tickets call 918-333-1860

MARCH 26
Wild Onion Dinner at Broken Arrow Indian United Methodist Church, 20854 E. 141st Street - Broken Arrow, OK. 11:00 a. m. - 3:00 p. m. Onions, beans, corn, meat, frybread, beverages and desserts. $8.00 per plate

MARCH 27
The Ponca Gives Waters Service Club will be hosting a handgame challenging the Tonkawa natives. Handgame begins at 3:30 pm. Chili supper at 5:30 pm. Social dances, games & cake walks! Everyone invited

MARCH 31-APRIL 1
Bacone College Spring Symposium 2011 "American Indian Studies & Criminal Justice Studies Current Issues in Indian Country" in Wacoche Hall, Muskogee, OK. For more info: 918-360-4649 or bohanonj@bacone

APRIL 2
Birthday Honor Dance for Otoe-Missouria tribal chairman John Robert Shotten at the Otoe-Missouria Cultural Building. Gourd Dancing starts at 2pm. Parade in 7:30. More info call 580-716-0495.

APRIL 2
Ponca Cutural Bldg White Eagle, OK. Gourd Dance-2pm supper-5:30pm
Info @ (580) 268-3313 or (580) 762-0499

APRIL 9
Oklahoma City University 5th Annual Spring Contest Pow-Wow at Oklahoma City University, 2501 North Blackwelder Avenue, Oklahoma City. For more information: Lindsey Factor at lfactor.stu@my.okcu.edu or the Multicultural Students Affairs Office at (405) 208-5750.

APRIL 16
Otoe-Missouria Encampment Committee Benefit Dance Saturday, April 16 at the Otoe-Missouria Cultural Building. Gourd dancing at 2 p.m., supper at 5:30 p.m., Gourd Dancing resumes 6:30. For more information call Hank Childs at 580-402-4914 or Earl Plumley at 405-598-0636.

APRIL 17
Seminole Nation Color Guard Powwow at Saint Gregory's College, Shawnee, Okla. Gourd Dancing 1pm-5pm and from 6-7pm. Grand Entry and contests start at 7pm. For more information call Alex Fish 405-501-1838.

APRIL 30
Restoring Harmony Mental Health Powwow at Tulsa Westside YMCA, 5400 S. Olympia Ave. For more info call 918-382-2204

MAY 20-22
The Tulsa Indian Art Festival has been rescheduled to May 20-21-22, 2011.
The venue remains at Central Park Hall, Expo Square, Tulsa, Oklahoma. www.tulsaindianartfestival.com

MAY 21
Red, White & GI Blues Festival 2pm-11pm at Cain's Ballroom, Tulsa. Benefit for Native American Warriors Society. Tickets $15 at the door.

MAY 21
The Osage Tribal Director is having an Osage Princess Election Dance on May 21st, 2011, at the Hominy Indian Village Arbor. For princess applications or more information, call 918/885-2976

JUNE 3-10
Red Earth Festival, powwow and dance contest. Oklahoma City Convention Center. Info: www.redearth.org or call 405-427-5228

JUNE 9-11
2011 Chilocco Reunion and inter-tribal powwow at Choctaw Resort Hotel, Durant. For registration form and more information call Emma 918-266-1626 or Jim Baker 405-377-6826 or visit www.chilocco.org.

JUNE 11
Arts on the Avenue will be taking place on Saturday, June 11th in Tahlequah, Oklahoma (from Norris Park to the Cherokee Square). Arts on the Ave. brings artists and live entertainment together with eateries, wineries and breweries to downtown Tahlequah. There will be interactive Native craft demonstrations, bow-making, pottery, basket-weaving, beadwork, and stickball stick-making, among other activities. Admission is free to the public.

JUNE 20-SEPT. 10
Through the Eyes of the Eagle: Illustrating Healthy Living for Children exhibit at the Comanche National Museum, 701 NW Ferris Ave., Lawton, Okla. For more info call 580-353-0404 or visit www.comanchemuseum.com

JULY 30
1st Annual SGT Tike Chapman Memorial Golf Challenge host by Native American Warriors Society of Tulsa at Cherokee Hills Golf Club, 777 W. Cherokee St., Catoosa. Goodie bags & prizes. For more info or to register, call Dwayne or Evonne 918-946-8024.

Advertise your powwow in the Oklahoma Native Times Powwow issue. Deadline is April 15. Call Lisa: 918-508-7838 or email your ad to lisa@nativetimes.com

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Events

Southeastern pottery workshop April 16, 23

TULSA, Okla. – Cherokee potter Crystal Hanna will conduct a Southeastern-style pottery workshop from 10 a.m. to 2 p.m. April 16 and 23 at the Gilcrease House in Tulsa.

The cost for both days is $90 for Gilcrease Museum members and $105 for non-members. Costs include all supplies for the workshops. Also as part of the workshops, from 10 a.m. to 3 p.m. on April 30, Hanna will host a traditional wood-pit firing of pottery and a potluck lunch at her residence in Sapulpa at 8019 W. 69th St., west of Tulsa.

For more information, call Lanette Coppage, director of Education and Public Programs at Gilcrease Museum, at (918) 596-2737. Information can also be found on the Gilcrease Museum website http://gilcrease.utulsa.edu. The Gilcrease House is located adjacent to the museum.

"I will be teaching how to process native clays and slips, how to make simple coiled vessels and focus on traditional Southeastern pottery decoration techniques," Hanna said. "I will also be bringing some of my personal reference materials and books to further emphasize the connection to Cherokee Culture."

Students can also learn how to stone burnish pots and the process involved to successfully make handmade-coiled pottery.

"The final session will be the firing of the pieces made during the two previous work sessions and remove the mystery of simple chemical change from clay to ceramic. If students so choose, their pieces can be blacked or smoked in a second shorter firing," Hanna said.

She said teaching at workshops gives her an opportunity to pass on knowledge and gives individuals the opportunity to learn about "this beautiful and elegant art form."

"Whether the student is Native or non-Native, this subject matter is part of our Oklahoma heritage, and I encourage anyone interested to sign up as seating is limited so each student can get a hands on experience," she said.

Hanna has conducted many workshops in the past 10 years and shown her pottery as some of the most prestigious juried Indian art markets in the country, including the Santa Fe Indian Art Market in New Mexico, The Heard Museum and Art Fair in Phoenix, the Eiteljorg Museum Art Market in Indianapolis, as well as many local art shows in Oklahoma.

She has volunteered to participate in a two-week "Cherokee Artists in Residency" program this spring coordinated by the Cherokee Nation Education Corporation.

"I will be going to northeastern Georgia where I will be teaching in the local public schools. The goal is to inspire and motivate students to create their own pottery by teaching them how to make pottery using traditional Cherokee pottery techniques and giving them insight into Cherokee history," she said. "Hopefully their gain is to have a deeper appreciation for the traditional art of Cherokee pottery making and to never let it become a lost art."

COURTESY CHEROKEE PHOENIX ARCHIVE

Cherokee potter Crystal Hanna helps a student during a pottery class in Tahlequah, Okla.

HORSEMAN

Continued from Page 1

The couple was able to trademark and copyright their Medicine Wheel concept of Natural Horsemanship through a Cultural Capital and Artist in Business Leadership First Peoples Fund grant. The fund also enabled them to produce a DVD of their teaching model titled "The Medicine Wheel Model" which promotes the understanding of "how we are all connected and part of the circle of life."

"First Peoples helped me be able to maintain this indigenous teaching and now reinterpret it and reintroduce it in a way that is nonthreatening to not only horse people but to people of all colors and ages," Whiteman tells Cowboys & Indians writer Dawn Faught."They helped me look at this as a business person and not just as an artist and exposed me to more opportunities."

The First Peoples Fund, a 501c3 charitable organization, is operated through contributions from national foundations such as the Ford Foundation, Archibald Bush Foundation, McKnight Foundation, and Open Society Foundations, along with community foundations and donors.

Whiteman whose Indian name is "Yellow Bird" is a member of the Northern Cheyenne of Lame Deer, Montana and is a Nationally Renowned Horseman, Cultural Consultant, Performing Artist and International Presenter. He is a member of the Northern Cheyenne Chief Council of forty four. He is also a champion grass dancer, known for dancing the"old style" of grass dancing has traveled throughout the United States, Canada, and Europe performing and sharing his knowledge and talents with people of all ages and from all walks of life.

He self produced an award winning CD "Spirit Seeker" which includes traditional stories and songs which he performed at the inauguration of President Bill Clinton and on Broadway in New York City.

He was inducted into the All Indian Hall of Fame. In addition to being profiled in the April 2011 issue of Cowboys & Indians Magazine as a First Peoples Fund Fellow he has also been featured in the Western Horseman Magazine numerous times.

Most notably, Whiteman opened the 2010 World Equestrian Games in Lexington Kentucky that was aired on NBC network with a viewing audience of 46 million; he was a keynote speaker for the EGEA International Horse Conference, and was a guest for a second time on the 2010 PRCA NFR talk show "Outside the Barrel" with Flint Rassmussen in Las Vegas Nevada which aired on ESPN network.

Whiteman is not only an accomplished horseman and artist he also continues to give back to his community by being involved in many youth activities. He is the President of Yellow Bird, Inc. a nonprofit dedicated to empowering native youth. Whiteman is also the founder of the Fort Robinson Outbreak Spiritual 400 Run, which helps Northern Cheyenne youth address the issues of historical trauma.

Whiteman credits his parents; the late Phillip Whiteman Sr., and his mother, the late Florence Bites-Whiteman, a "Warrior Woman" of the Elk Scraper Society for his many accomplishments.

"Since the horse is a right brain circular thinker, it sees and understands things in its silent language. Native people are right brain circular thinkers as well. As a society we have lost that connection, the Medicine Wheel Model certification program will help reconnect and remind us. This workshop will address ways in which the horse can be a tool to heal our youth, families and communities and help create balance where there is unbalance," Whiteman said.

The next certification trainings will be held in Lame Deer, Montana on June 15, 16, July 12-14, August 17-19, September 14-16, and will all culminate with the 3rd Annual Healing the Sacred Child Workshop in Rapid City, in October of 2011.

Those who may be interested in implementing an Equine based therapy program that is Native American traditionally based, and people that work with children, families and horses can become certified might include Program Directors, Justice System, Tribal Council, Colleges, Social Workers, Providers, School Administrators and Counselors, Teachers, Parents, Youth, Equine Therapists, etc.

For more information on Phillip Whiteman Jr. Medicine Wheel Model you can go the their website www.medicinewheelmodel.com, email at spiritseeker@rangeweb.net or call (406) 477.8781, www.medicinewheelmodel.com, or www.yellowbirdinc.org.

Art Under the Oaks at Five Tribes Museum

MUSKOGEE, Okla. – Enjoy a month of art and culture at the Five Civilized Tribes Museum in Muskogee. Beginning with the Cultural Art Show, opening on April 3, the museum celebrates the unique style of the Five Tribes - Cherokee, Chickasaw, Choctaw, Muscogee (Creek) and Seminole. This festive art show features textiles, pottery, basketry, gourds, knapping and jewelry, all reflecting the culture and history of the Five Tribes. "Every year I am amazed at the creative talents of this group of artists. It is a beautiful show with lots of texture and color," said Mary Robinson, Director.

The Five Civilized Tribes Museum annual Art Under the Oaks Market and Festival will be held the weekend of April 16th and 17th on museum grounds. Each year, in conjunction with the Muskogee Azalea Festival, the museum hosts a cultural festival reflecting the culture, heritage and traditions of the Five Tribes removed from their homelands in the 1830s to Indian Territory.

Entertainment will be provided throughout the weekend. Tommy Wildcat, Cherokee, will open the festival with his original flute music.

There will be storytelling, historic reenactors, Choctaw dancers and the Cherokee Adult Choir.

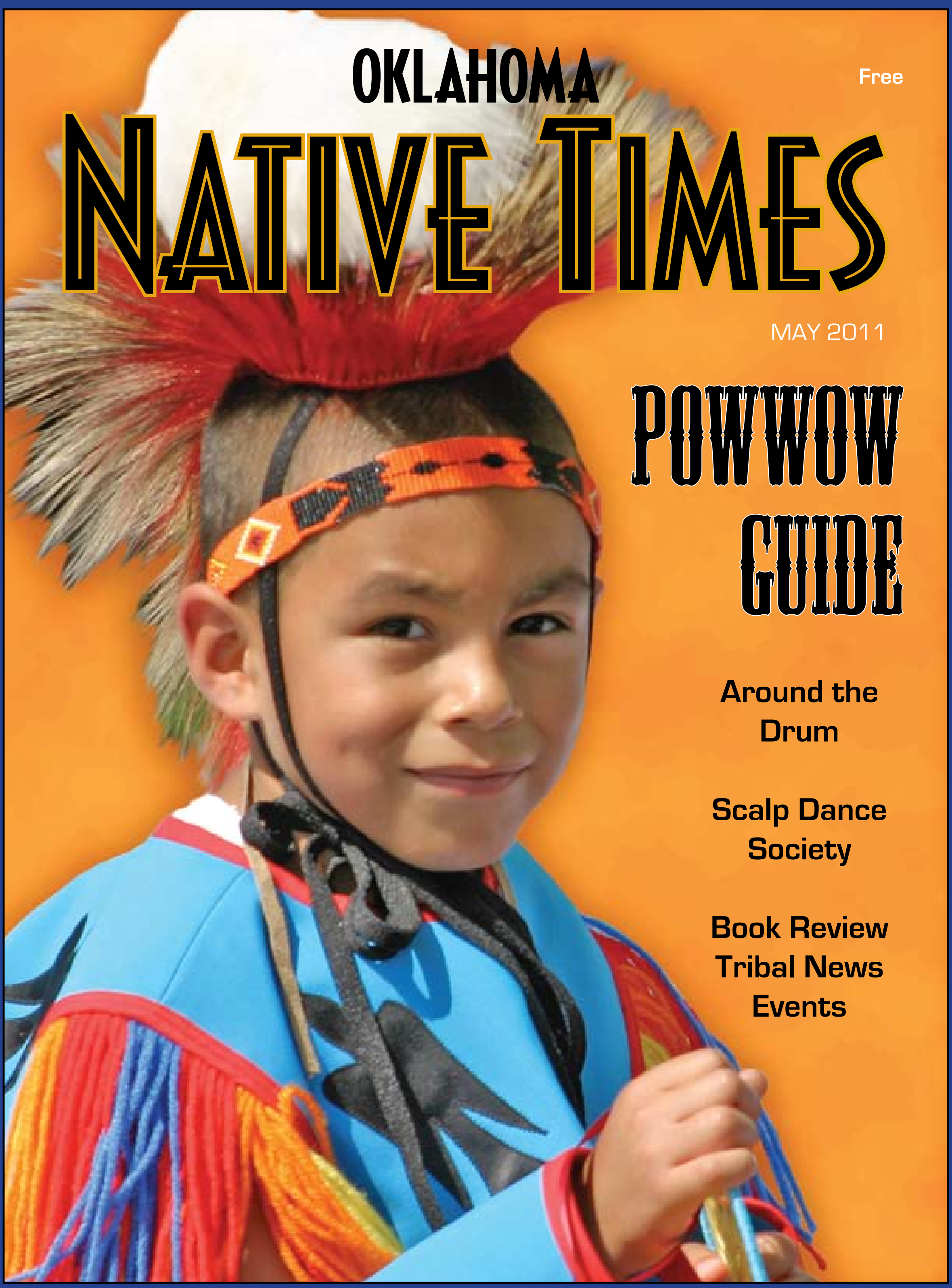
Basket weaver, Sandra Wilson, Muscogee (Creek), and Joann Rackliff Richmond, Cherokee Potter, will share the skills of their trade. Materials will be available for those want to try their hand at weaving or making a clay pot.

Artists will sell originals to prints in their booths. Visitors can enjoy a traditional Creek meal or a fabulous Indian taco.

All of the family entertainment is free and open to the public.

For more information on this event and others at the Five Civilized Tribes Museum, please call 918-683-1701, website at fivetribes.org or e-mail 5civilizedtribes@sbcglobal.net. Museum hours for the festival weekend are 10 to 5 daily.

OKLAHOMA POWWOW GUIDE AVAILABLE MAY 1ST



Look for the Oklahoma Native Times 2011 Powwow Guide wherever you pick up the Native Times, at Oklahoma Travel & Welcome Centers & at the Red Earth Festival OR you may download for FREE from www.nativetimes.com

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IHCRC's Dance of the Two Moons April 16

Proceeds will help fund Indian Health Care's pediatric services.

EMILY BOLUSKY
Reader Submission

TULSA, Okla. – This year's Dance of the Two Moons will be held Saturday, April 16, at the spectacular Hard Rock Hotel and Casino Tulsa, located at 777 W. Cherokee St., Catoosa, OK.

The 2011 Dance of the Two Moons will feature an extraordinary dinner, live and silent auctions. Attendees will be entertained by the talents of the Native Nations Youth Council drum group – the youth group is sponsored by IHCRC. The Fabulous Mid-Life Crisis Band is back again to keep the party lively and our guests dancing.

The Honorary Chairs of the 2011 Dance of the Two Moons are Bert and Martha Marshall. Mr. Marshall is the President of Blue Cross and Blue Shield of Oklahoma and a member of the Cherokee Nation. Martha Marshall is a private practice attorney and a member of the Choctaw Nation. Over the years, Blue Cross and Blue Shield of Oklahoma has been an advocate for improving the health and well-being of all Oklahomans. The company is strongly committed to providing underserved and minority populations with access to health care services. Mr. and Mrs. Marshall are personally dedicated to helping Indian Health Care Resource Center improve the lives of our patients. Dr. Charles Knife Chief, Medical Director for Blue Cross and Blue Shield will serve as the Board Chair.

As with every year, the proceeds from the Dance of the Two Moons will help fund Indian Health Care's pediatric services. The monies raised at the Dance of the Two Moons will provide vital funding for IHCRC to continue to provide numerous pediatric services including: medical, dental, optometry, behavioral health, health education and wellness, x-ray and pharmacy. This past fiscal year, over 3,000 children made more than 10,100 health care visits to IHCRC's pediatric health providers. Without the culturally appropriate health care provided by IHCRC, many of these children would not have a medical home.

The live auction will feature the use of a private 2,800 sq ft. condo in Cabo San Lucus, original paintings, a private suite in the BOK center for a Oiler's game, jewelry and much much more!

Tickets to the Dance of the Two Moons are $100 each or $175 per couple. Five sponsorship levels are available ranging from $1,500 to $10,000. For more information about the Dance of the Two Moons or to purchase a sponsorship or tickets, please contact Emily Bolusky at 918-382-1206 or email at twomoons@ihcrc.org.

COURTESY INDIAN HEALTHCARE RESOURCE CENTER

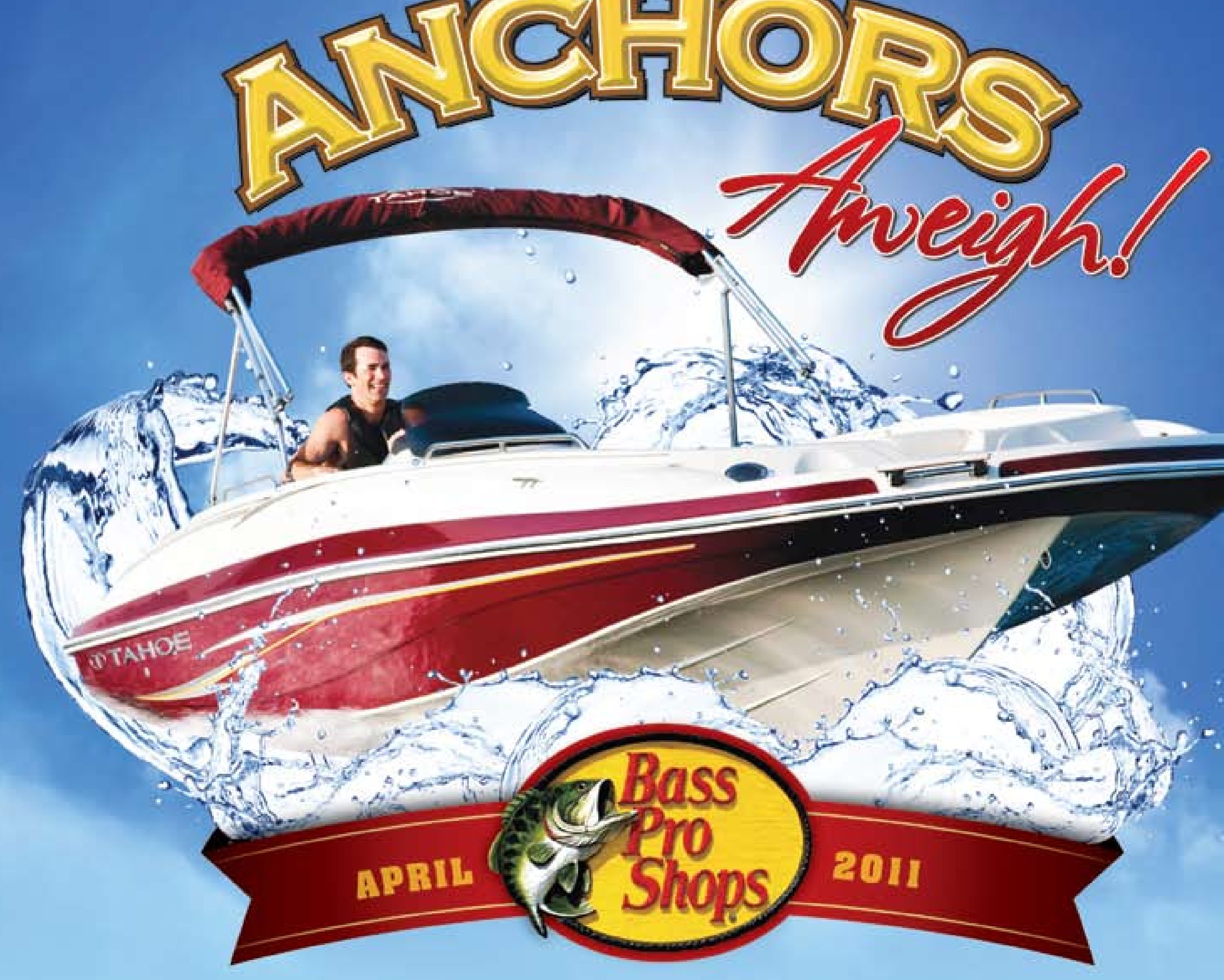
Left to right: Dr. Charles Knife Chief, 2011 Board member and Chair Blue Cross Blue Shield, Medical Director; Edward Rogers, Indian Health Care Resource Center of Tulsa, Inc.; Martha Marshall 2011 Honorary Chair and Bert Marshall 2011 Honorary Chair Blue Cross Blue Shield, President

Frontier students win National Lexus Eco Challenge

TONKAWA ENVIRONMENTAL PROGRAM
Reader Submission

TONKAWA, Okla. – From those of us actively involved in promoting a clean environment as their vocation, the Tonkawa tribal environmental program sends their congratulations to the mighty Recyclinators". These ten students - Alvin Moore, Devin Horinek, Jayke Ratliff, Joe Denny, Jenna Adcock, Hailey Engle, Shelby Hinton, Jessi Buntt, Caleb McLain and Kristen Hatchett make up the team from Frontier school near Red Rock , Okla. that won a nationwide competition, the Lexus Eco Challenge. A comparatively small, semi-rural school with only about 400 students overall, and approximately 60% of Native American descent, Frontier was one of sixteen schools to bring home $10,000.00 in scholarships. This was a truly prodigious feat considering this was their first entry against numerous much larger schools with veteran teams. They will now compete in The Final Challenge for one of two $30,000.00 grand prizes but importantly, a statement is being made by these 10 young people. The time and energy the young Recyclinators have devoted to protecting Mother Earth says loud and clear, "we care and it is cool to be part of a project so worthwhile." This spirit embodies our native philosophy that encourages all to leave the natural world a better place for our coming generations. Tonkawa tribal President, Don Patterson, when learning of the victorious Frontier team said, "These young people are today's eco-warriors and their good works make them shining examples for all of us, young and old. Mother Earth needs all our help."

So thank you to the Recyclinators for their hard work and Frontier school for their support. We will watch and wait for the latest news on the mighty Recyclinators and the Final Challenge. Oh yes, we will remind all to stop polluting and recycle, recycle, recycle.



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A FREE PUBLICATION

Inside this issue:
- Suicide crisis continues to baffle officials
- Ring faces third trial in Abramoff scandal
- Commentary: Red Indigenous Pride

TODAY'S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

VOLUME 17 • ISSUE 13 • PUBLISHED WEEKLY • APRIL 1, 2011

Gaming firm sues Tonkawa Tribe over casino control

TIM TALLEY
Associated Press

OKLAHOMA CITY (AP) – A Las Vegas gaming management company sued the Tonkawa Tribe of Oklahoma on Tuesday, alleging tribal officials violated management agreements with the company when they took over control of two tribal casinos in north-central Oklahoma and barred the firm's employees from them.

Gaughan Gaming, which has managed the Tonkawa Indian Casino in Tonkawa and the tribe's City Lights Casino in Newkirk near the Kansas border since 2007, filed the lawsuit in Kay County District Court claiming the tribe broke the management contracts when it forcibly evicted Gaughan and its employees from the casinos and took over their control.

The lawsuit requests an injunction to stop the tribe's gaming commission from summarily suspending Gaughan's gaming license and to return control of the tribe's casinos to Gaughan. A hearing on a request for a temporary restraining order is set for Friday before Kay County Associate District Judge Philip Ross.

An attorney for the tribe, Gary Pitchlynn of Norman, said a dispute involving alleged breach of contract by Gaughan resulted in suspension of its tribe-issued gaming license for the Tonkawa casinos. The license was suspended on Sept. 28 – the same day the tribe ordered company employees out of the casinos.

"There is a continuing arbitration going on," Pitchlynn said.

The company's attorney, Jimmy Goodman of Oklahoma City, said its gaming license with the tribe was suspended without the legally required hearing. Goodman declined to comment on whether tribal politics played a role in suspension of the license and removal of Gaughan's employees from the casinos.

"We want the tribe to be forced to live by its agreement and leave us in there until this is resolved," Goodman said. Gaughan's contracts with the tribe expire in July at the Tonkawa Indian Casino and in September 2012 at Native Lights.

The lawsuit says Gaughan has helped finance the tribe's gaming activities and that since the Native Lights Casino opened in 2006, the casinos have generated more than $52 million in net revenue for the tribe. Gaughan's management agreement states that it will receive 30 percent of the casinos' net profits as compensation for its services.

"Prior to the tribe's forced eviction of Gaughan Gaming, Gaughan Gam-

See **TONKAWA** *Continued on Page 2*

Day of Justice

COURTNEY BLETHEN RIFFKIN / THE SEATTLE TIMES / AP PHOTO

Clarita Vargas, of the Colville Tribe, speaks, during a news conference, about her experience and how her two sisters and sister-in-law were abused, Friday, March 25, 2011 in Seattle. In one of the largest settlements in the Catholic church's sweeping sex abuse scandal, an order of priests agreed Friday to pay $166.1 million to hundreds of Native Americans and Alaska Natives who were abused at the order's schools around the Pacific Northwest.

Priestly order agrees to pay $166.1 million to hundreds of Natives abused at their schools

• The Jesuit order, called the Oregon Province of the Society of Jesus, has been accused of using its schools in remote villages and on reservations as dumping grounds for problem priests.

DONNA GORDON BLANKINSHIP
Associated Press

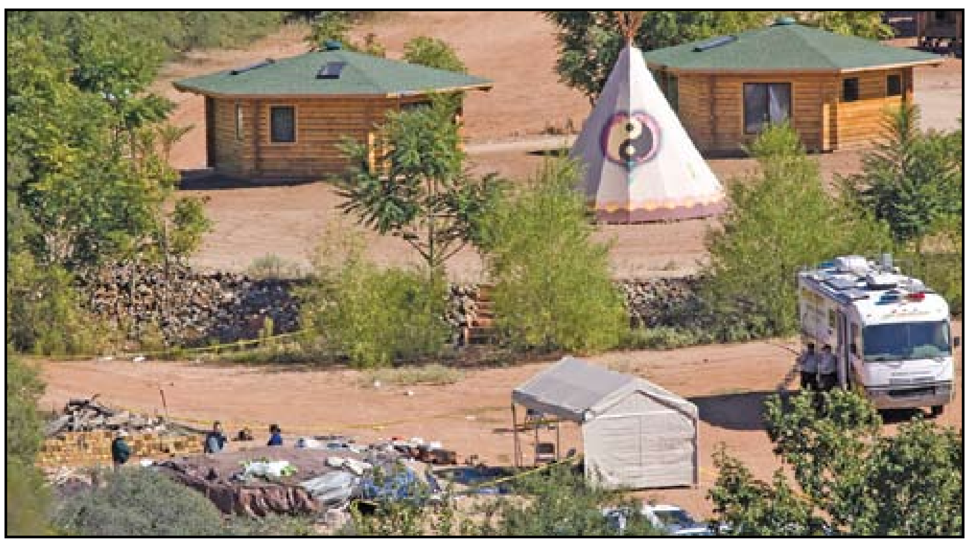
SEATTLE (AP) – Clarita Vargas was sent to an Indian boarding school some four decades ago to study her ABCs and learn to blend in with majority culture. She says she instead learned a nightmarish lesson – that children sometimes have no one to protect them from pedophiles.

On March 25, the 51-year-old had her "day of reckoning and justice," when an order of Jesuit priests agreed to pay $166.1 million to hundreds of Native Americans and Alaskan Natives who were abused at its schools around the Pacific Northwest.

The settlement with victims like Vargas is one of the largest in the Catholic church's sweeping sex abuse scandal.

Vargas alleges she and her two sisters were abused at St. Mary's Mission and School, a former Jesuit-run boarding school on the

See **ORDER** *Continued on Page 3*



ASSOCIATED PRESS / FILE

Investigators look over the "sweat lodge" on the grounds of Angel Valley Retreat Center, near Sedona, Ariz. Friday Oct. 9, 2009. Two people died and an estimated 19 others were taken to hospitals after being overcome while sitting in the sauna-like sweat lodge during a Sedona spiritual retreat.

Nurse gives emotional trial testimony

FELICIA FONSECA
Associated Press

CAMP VERDE, Ariz. (AP) – A Tucson nurse who was pulled out of an Arizona sweat lodge ceremony testified March 25 that she surrendered to the possibility of death moments before she lost consciousness believing that it would be an "honorable" way to die.

Death was a theme of James Arthur Ray's weeklong "Spiritual Warrior" retreat near Sedona, but his attorneys and participants have said it wasn't meant literally. Linda Andresano said she didn't care either way while inside the heated structure and "sort of surrendered."

"I didn't feel like fighting to not die," she said.

Andresano was one of dozens of people who participated in the October 2009 ceremony led by self-help author James Arthur Ray. Andresano said Ray appeared shocked afterward and that he briefly hugged her with tears in his eyes.

In court, Andresano breathed deeply,

See **TRIAL** *Continued on Page 4*

Health care reform moves Indian Country forward

• National Indian organizations release first year review of health care legislation.

THOM WALLACE
NCAI

WASHINGTON – Marking the one year anniversary of the enactment of health care reform, leading national American Indian and Alaska Native organizations released a report today, highlighting improved health coordination between tribes and federal partners.

The report, Moving Indian Country Forward: Health Care Reform One Year Later, highlights improved coordination of health care services such as cancer screenings and dialysis treatment, increased resources for tribal, urban, and Indian Health Service (IHS) facilities, authorized development of long term care programs, and expanded workforce initiatives in tribal communities.

"Healthy tribal communities are vital to healthy tribal economies, and health care reform advances our efforts in that area," said Jefferson Keel, President of the National Congress of American Indians (NCAI). "The permanent reauthorization of the Indian Health Care Improvement Act (IHCIA) in concert with the passage of the Patient Protection and Affordable Care Act (ACA) has been critical to the federal government upholding its trust responsibility to provide health care to the citizens of tribal nations."

The report, co-authored by NCAI, the National Indian Health Board (NIHB), and the National Council of Urban Indian Health (NCUIH), reviews implementation of both pieces of legislation, ongoing tribal consultation, outreach and education efforts, and FY 2012 budget requests related to health care.

"The journey to bring improved health care to tribal nations has only just begun, and now tribes are able to reach our people that need it most: young adults previously without health insurance, children with pre-existing conditions, and elders seeking more efficient prescription solutions," said Cathy Abramson, Chairwoman of the National Indian Health Board.

Cathy Abramson

"Vital provisions in these bills reach tribal communities where it counts, no matter where tribal

See **HEALTH** *Continued on Page 2*

Indian youth suicide crisis continues to baffle health officials

• According to IHS, Native Americans ages 10 to 24 killed themselves at more than twice the rate of similarly aged whites.

By MATT VOLZ
Associated Press

POPLAR, Montana (AP) – Chelle Rose Follette fashioned a noose with her pajamas, tying one end to a closet rod and the other around her neck. When her mother entered the bedroom to put away laundry, she found the 13-year-old hanging.

Ida Follette screamed for her husband, Darrell.

He lifted his child's body, rushed her to the bed and tried to bring her back.

"She was so light, she was so light. And I put her down. I said, 'No, Chelle!'"

But the time had passed for resuscitation, he said, his voice fading with still raw grief. His wife sat next to him on the couch, sobbing at the retelling.

Here on the Fort Peck Indian Reservation, a spasm of youth suicides had caused alarm and confusion even before Chelle's death.The Follettes had talked with her about other local children who had killed themselves. She had assured her parents that they need not worry about her.

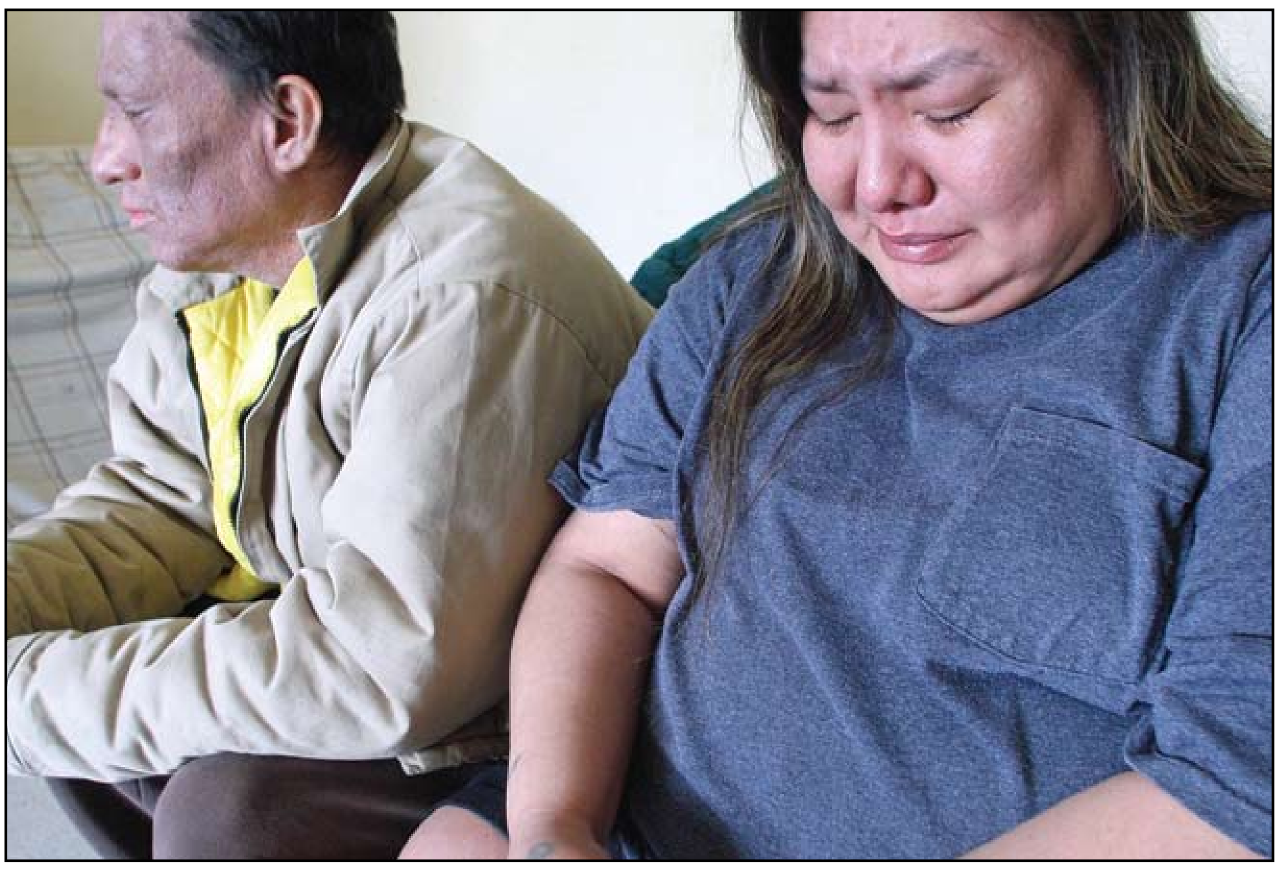
"She always promised that," said Ida as the half-light of the winter afternoon created shadows in the sparsely furnished home. "She said, 'What's going on with these kids, are they stupid or what?'"

Earlier that day last April, Chelle and a friend got drunk after school. Police later told her parents that her blood-alcohol content was .217, nearly three times the legal limit.

Chelle argued with her parents when she came home. They ordered her to lie down, to cool off, to sober up.

The Follettes say Chelle was a happy teen who had been looking forward to her 14th birthday the following week. They believe she was just trying to scare them after their argument, but that in her intoxicated state it became a horrible accident.

"I know in my heart she's in heaven," Ida Follette said, burying her face in her hands. "She didn't mean to do it. I know she didn't kill herself."



MICHAEL ALBANS / ASSOCIATED PRESS

In this Friday, Feb. 11, 2011 picture, Darrell Follette, left, and Ida Follette recount the day of their daughter Chelle Rose Follette's suicide during an interview in their home on the Fort Peck Indian Reservation in Poplar, Mont. Suicide is the second-leading cause of death behind unintentional injuries among Indian children and young adults, and is on the rise, according to the Indian Health Service.

But that's how the coroner listed Chelle's death. What he and other authorities examining the suicide outbreak among Native American children cannot easily answer is: Why?

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Suicide is the second-leading cause of death behind unintentional injuries among American Indian children and young adults, and is on the rise, according to the Indian Health Service. Native Americans ages 10 to 24 killed themselves at more than twice the rate of similarly aged whites, according to the most recent data available from the federal Centers for Disease Control and Prevention.

On the Fort Peck reservation, five children killed themselves during the 2009-2010 school year at Poplar Middle School – enrollment about 160 – and 20 more of the 7th and 8th graders tried. In the current school year, two young adults have committed suicide, though none at Poplar Middle School.

Emergency teams from the U.S. Public Health Service descended upon Fort Peck last June after Sioux and Assiniboine leaders declared a crisis. The teams provided counseling and mental health services to assist the overworked counselors and strained resources of the reservation.

No suicides were recorded during the 90-day deployment of the federal health team. When they packed their bags in October and left a detailed report with a dozen recommendations, the Indian Health Service declared the crisis had passed – a view repeated to The Associated Press last month by IHS behavioral health director Dr. Rose Weahkee.

But it proved to be only a lull. Two more teenagers killed themselves since October and dozens of other children across the reservation have tried.

"We're at a loss," said Larry Wetsit, a traditional spiritual leader and former tribal chairman.

–––

The Fort Peck reservation sprawls across four counties in northeastern Montana. Poplar, with 880 residents, is the seat of government for the reservation's Sioux and Assiniboine residents. Wolf Point, a community of about 2,500, is some 20 miles west.

Like many reservations, Fort Peck is struggling with high unemployment, estimated to be 28 percent in 2008, and rampant substance abuse. Some 45 percent of the residents live below the poverty level, including half of all children, according to tribal statistics.

The problems of the reservation are already pronounced in the schools. Poplar school officials told the federal health team that more than a third of middle-school students tested positive for sexually transmitted diseases, at least one-fifth of 5th graders drink alcohol weekly and 12 percent of high school girls are pregnant. The dropout rate is 40 percent.

But despite those devastating numbers, there doesn't appear to be a predictable pattern to the suicides. The victims were from broken homes and loving families, they were substance abusers and popular athletes.

Children at Fort Peck Middle School cite bullying and peer pressure as big factors in the deaths of their friends, and they say those issues continue as a daily struggle.

"Let's say that all your emotions are in a glass of water. When somebody bullies you, dump out a little bit. When somebody offers you drugs and you take those drugs, and then somebody tears you down because you used drugs, pour out a little bit. Eventually that glass of water is going to be empty and that's kind of like your self-esteem. You're going to be empty, so you're going to try to commit suicide," said A.J. Hollom, a 14-year-old student.

Officials warned that bullying comes in many forms – in school hallways and online, from other kids and from adults.

"Some of the suicides, they found out after the fact about the bullying.

See **SUICIDES** *Continued on Page 4*

HEALTH

Continued from Page 1

The National Indian Health Board advocates on behalf of all tribal governments and American Indians/Alaska Natives.

citizens live, whether in villages, tribal lands, or in off-reservation communities," said Dr. Patrick Rock, President of the National Council of Urban Indian Health.

About the National Congress of American Indians: Founded in 1944, the National Congress of American Indians is the oldest, largest and most representative American Indian and Alaska Native organization in the country. NCAI advocates on behalf of tribal governments and communities, promoting strong tribal-federal government-to-government policies, and promoting a better understanding among the general public regarding American Indian and Alaska Native governments, people and rights. For more information visit www.ncai.org.

About the National Indian Health Board

The National Indian Health Board advocates on behalf of all tribal governments and American Indians/Alaska Natives in their efforts to provide quality health care. Visit www.nihb.org for more information.

About the National Council of Urban Indian Health

The National Council of Urban Indian Health is a 501(c)(3), membership-based organization devoted to support and development of quality, accessible, and culturally sensitive health care programs for American Indians and Alaska Natives living in urban communities. NCUIH fulfills its mission by serving as a resource center providing advocacy, education, training, and leadership for urban Indian health care providers. Visit http://www.ncuih.org/ for more information.

TONKAWA

Continued from Page 1

ing handled every aspect of the casinos' operations, including without limitation advertising, marketing, employee-customer relations and game-play," the petition states. "Each of these elements of the casinos' operations ties directly to the casinos' profitability and ultimately the net profits."

The lawsuit says disagreements arose between Gaughan and the tribe early last year involving "stale and outdated disputes relating to events that occurred long in the past and have long since been cured." Any unresolved disputes are subject to arbitration under the management contract, it says.

Gaughan notified tribal officials in August that it would seek arbitration to resolve disputes over its management of the casinos, but the tribe's gaming commission cited them when it voted to suspend the company's gaming license, according to the petition.

In February 2006, before Gaughan became involved with the tribe's casinos, its gaming operations were shut down by the National Indian Gaming Commission in part because it did not have an approved management contract to operate the Tonkawa Indian Casino. The lawsuit says Gaughan helped the tribe reopen its gaming operations.

The tribe was fined $1 million by the Financial Crimes Enforcement Network, which found that large cash transactions at the Tonkawa Bingo and Casino were not reported, as well as evidence that organized crime figures had used the casino and off-track betting operation to launder money, according to the tribe's website. The lawsuit says the tribe was also placed on probation.

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Defiant Ring faces third trial in Abramoff scandal

- Ring went on trial for eight bribery-related counts in fall 2009. He argued that his wining and dining of Washington insiders was standard practice for a lobbyist and not illegal.

NEDRA PICKLER
Associated Press

WASHINGTON (AP) – The Justice Department is putting a former junior associate at Jack Abramoff's firm on trial for a third time, making the recalcitrant and little-known lobbyist the most prosecuted figure in the influence-peddling scandal.

Kevin Ring is one of only three of the 21 defendants in the case that exposed back-room dealmaking in Washington who did not reach a plea deal. His case shows the risks that come with such defiance in the face of determined prosecutors. The Justice Department has responded by using the full force of its vast resources to see him convicted of multiple felonies that leave him facing years in prison while others accused of similar conduct got probation and fines.

Justice Department spokeswoman Laura Sweeney declined to discuss the ongoing legal battle Ring is facing, but she rejected Ring attorney Richard Hibey's claim that the case "has elements of undeniable vindictiveness."

"We've moved forward with this case based on the facts and the law, nothing else," Sweeney said.

In the entire scheme of the lobbying scandal, the 40-year-old Ring was a relatively minor player. The leader, Abramoff, and his business partner Michael Scanlon were convicted of conspiring to bilk their Indian casino clients out of $85 million in fees. Abramoff also admitted bribing public officials and tax evasion, but he cooperated with investigators and was sentenced to four years in prison. Scanlon also cooperated and was sentenced to 20 months.

Two high-ranking public officials caught up in the scandal – former Rep. Bob Ney, R-Ohio, and former Deputy Interior Secretary Steven Griles – also cooperated with prosecutors, were sentenced to prison and have served their time. Several other Abramoff subordinates and more junior staffers from the Bush administration and Congress have pleaded guilty for trading meals and event tickets for official favors, but none have gotten prison time. A few still are awaiting sentencing.

Ring's charges fit the pattern of those who have gotten the lighter sentences even though he's facing significant time. He was accused of taking government officials out to dinner and giving them tickets to sporting events and concerts so they would be open to doing him favors.

Rewarding those who cooperate is a longtime practice in criminal law. Rebecca Lonergan, a former prosecutor who teaches as the University of Southern California, said cooperation can be especially valuable in complicated white-collar investigations for collecting evidence against higher targets.

Kevni Ring

"The bigger and more complex the crime is, the more interested the government is in cooperation," Lonergan said.

In a letter to Attorney General Eric Holder five months ago requesting dismissal of the case, Hibey said Ring cooperated with investigators in a dozen interviews lasting roughly 65 hours. Hibey accused prosecutors of becoming intent on charging Ring when he wouldn't implicate his former boss and friend, then-Rep. John Doolittle, R-Calif., a target of their investigation who was named as a co-conspirator in Ring's case but never charged.

Hibey wrote that when it became clear that Ring would be indicted, he repeatedly asked prosecutors if his client could turn himself in. But instead, he said, in September 2008 a team of armed FBI agents raided Ring's home in Kensington, Md., at 7 a.m. and took him away in handcuffs and shackles in front of his daughters, then 3 and 5. Hibey called that particularly vindictive since later that afternoon prosecutors said they had no objection to Ring being released pending trial.

Ring was indicted with 10 felony counts, including conspiracy, payment of an illegal gratuity to a government official, honest services wire fraud and obstruction of justice.

Ring went on trial for eight bribery-related counts in fall 2009. He argued that his wining and dining of Washington insiders was standard practice for a lobbyist and not illegal. Much of the evidence against him came from his own emails, where he would ask for things like special-interest spending provisions for his clients while offering tickets. "You are going to eat free off of our clients," he wrote to a congressman's chief of staff who was particularly helpful.

After a month of testimony and deliberations, the jurors were unable to agree whether he was guilty or not, and U.S. District Judge Ellen Segal Huvelle declared a mistrial.

Prosecutors decided to try again and won. In November 2010, a second jury convicted Ring on five counts and found him not guilty on three others. His charges carry a possible sentence of up to life in prison, although it's unlikely the judge would give a first-time offender that much time. And he has paid other steep costs already – his marriage has ended and he continues to amass millions in legal fees, Hibey explained in his letter to Holder.

The Justice Department now plans to try Ring on the two remaining charges – that he obstructed justice by lying to a lawyer hired by his lobbying firm to investigate the scandal and who later turned evidence over to the FBI. Huvelle on March 22 set a trial for May 24, but this time she is planning to issue the verdict without a jury. Then she plans to sentence Ring on any counts for which he stands convicted.

Ring's charges fit the pattern of those who have gotten the lighter sentences even though he's facing significant time. He was accused of taking government officials out to dinner and giving them tickets to sporting events and concerts so they would be open to doing him favors.

ORDER

Continued from Page 1

The province previously settled another 200 claims.

reservation near Omak, Wash., in the late 1960s and 1970s.

She says the abuse began when they were as young as 6 or 7, and that she was told to obey the priest who was abusing her or forfeit the chance to go to heaven. "My spirit was wounded, and this makes it feel better."

St. Mary's now operates as Paschal Sherman Indian School and is run by the Colville Tribe.

The Jesuit order, called the Oregon Province of the Society of Jesus, has been accused of using its schools in remote villages and on reservations as dumping grounds for problem priests.

Attorneys representing the mostly Native American and Alaskan Native victims said the abuse added to the mistreatment already endured by these children, some of whom were forcibly removed from their homes to attend these schools.

The settlement between the more than 450 victims and the province also calls for a written apology to the victims and disclosure of documents to them, including their medical records.

The Jesuit order ran village and reservation schools in Oregon, Washington, Idaho, Montana and Alaska. The claims are from victims who were students at schools in all five states.

The Very Rev. Patrick Lee, speaking for the Oregon Province, said the organization would not comment on the settlement announcement because of its ongoing bankruptcy proceedings, "as well as out of respect for the judicial process and all involved."

He said the province hopes to conclude the bankruptcy process as quickly as possible.

The province previously settled another 200 claims. Then it filed for bankruptcy in 2009, claiming the payments depleted its treasury.

An issue that surfaced when the bankruptcy proceedings got under way was the relationship between the province and other Jesuit properties, such as Gonzaga University. Attorneys for the victims initially argued the province was wealthy because it controls and owns Gonzaga, along with Gonzaga Preparatory School, Seattle University and other schools and properties.

Both Gonzaga and the Jesuit order maintain they are separate entities, and victims' attorneys did not pursue the issue during bankruptcy negotiations. Neither Gonzaga nor the other schools are contributing to the settlement announced March 25.

California attorney John Manly, who represented some of the abuse victims, contends the Jesuits knowingly put molesters in a position to abuse children.

"It wasn't an accident. The evidence showed they did it on purpose and it was rape," Manly said.

He added he was certain not all the victims have come forward, and he believes the pattern of abuse among Catholic priests continues.

Both the order and its insurers are paying into the settlement. About $6 million of the settlement is being set aside for future claims.

Attorney Blaine Tamaki said the priest who molested Vargas and about 100 other children has not been charged with a crime because the statute of limitations in Washington state is so restrictive. A bill before the state's 2011 Legislature would remove that statute of limitations.

The settlement is believed to be the Catholic Church's third-largest in the sex abuse cases, behind the Los Angeles Diocese, which agreed to pay $660 million to 508 victims, and the San Diego Diocese, which agreed to pay $198 million to 144 victims, according to the website BishopAccountability.org.

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Tribal horsemen round up hundreds of Mont. horses

BILLINGS, Mont. (AP) – About 50 horsemen from the Crow Tribe in Montana gathered about 700 horses that belonged to a man charged with animal cruelty after the animals were found wandering tribal lands and nearby ranches without adequate food and water.

Crow Tribal Vice Chairman Calvin Jefferson said the roundup Monday went smoothly, and people will be camping out to guard the horses that were herded into pens.

The Bureau of Indian Affairs condemned the horses on March 1 because they were trespassing on tribal land. The BIA is paying the tribe $45,000 to round up the animals and feed them until they can be sold.

The proceeds will be used to pay for damage the horses did to the land and for the cost of the roundup.

BIA regional director Ed Parisian said the owner, James Leachman of Billings, has five days to redeem his horses, if he can pay the costs of care and roundup and the rangeland damage.

Leachman filed for bankruptcy and a judge ordered his two ranches sold to help satisfy his debts. In April 2010, U.S. Bankruptcy Judge Ralph Kirscher gave Leachman 14 days to deal with the hundreds of horses grazing on his property.

Leachman has said he had the horses sorted out last fall to sell them but decided against the sale, in part because of a price collapse in the horse market.

In late December, a veterinarian warned that hundreds of the horses were trapped in a pasture with no grass and were on the verge of starvation. Seven horses were found near death and four were shot on the recommendation of veterinarian Jeff Peila of Shepherd.

Leachman has pleaded not guilty to animal cruelty. His trial is scheduled for June 3.

The Northern International Livestock Exposition in Billings collected about 500 tons of donated hay and more than $55,000 and has been feeding the horses for two months with the help of the Yellowstone County sheriff's office.

On Monday, Peila said there was only one mare that needed his help and was limping, apparently with a hoof abscess.

"But there would have been a third of them dead and the rest wouldn't have been strong enough to sell if they hadn't been fed," Peila said.

Jay Stovall, who now owns the former Leachman Cattle Co. ranch east of Billings, said the sight of the animals being rounded up was thrilling.

"I've never seen (this) many horses running out here," said Stovall, 71. "This is something to see. What is important is that the Crow Tribe is handling those horses and doing a wonderful job."

Memories of the roundup will stay with Jason Shigley, who was shooting video for the Crow Tribe to document the day.

"This is a historic event," he said. "The Crow people are horse people. Everything that has to do with the horse is in our makeup."

HUD awards Okla. communities $12.8 million to improve housing

OKLAHOMA CITY – The U.S. Department of Housing and Urban Development awarded $12,894,899 in grants today to 18 tribal communities in Oklahoma to improve or create housing or economic development opportunities for low- to moderate-income families. The grants awarded today are provided through HUD's Indian Community Development Block Grant (ICDBG) Program to support a wide variety of community development and affordable housing activities, and are a portion of the grants that will be awarded nationally this year. Additional grant announcements will be made in the coming weeks.

"This funding helps our country's Native American and Alaska Native communities improve the living conditions for hard-working families who need the most help," said HUD Secretary Shaun Donovan. "This is an investment to promote neighborhood development, produce affordable housing, and help create much-needed jobs."

The ICDBG program was established in 1977 to help Indian tribes and Alaska Native villages to meet their community development needs. Federally recognized Indian tribes, bands, groups or nations compete for this funding. The grants are competitive.

The recipients will use the funding to develop viable communities, including rehabilitating housing or building new housing or to buy land to support new housing construction. The funding can also used to build infrastructure such as roads, water and sewer facilities, to create suitable living environments. To spur economic development, recipients use the grants to establish a wide variety of commercial, industrial and agricultural projects. Recipients have used the funding to build community and health centers, or to start businesses to support the community, such as shopping centers, manufacturing plants, restaurants or convenient stores/gas stations.

The Oklahoma grantees and amounts follow:

Cherokee - $726,765; Cheyenne-Arapaho - $799,380; Chickasaw - $800,000; Choctaw Nation - $800,000; Citizen Potawatomi- $800,000; Delaware Tribe - $800,000; Kickapoo Tribe OK - $799,780; Muscogee (Creek) - $800,000; Ottawa Tribe - $800,000; Pawnee - $800,000; Ponca - $800,000; Quapaw Tribe - $799,999; Seneca-Cayuga - $799,965; Tonkawa - $800,000; United Keetoowah - $800,000; Wyandotte- $369,000.

SUICIDES

Continued from Page 2

The bullying from other students, the bullying from staff," said Stacie Crawford, the chief tribal prosecutor.

During a school assembly last September, Poplar Middle School principal Patricia Black separated by name dozens of children in grades 5-7 who were failing at least one class from the rest of the students gathered.

Their parents were enraged, criticizing Black for shaming the children.

The federal response team noted in its report that several children expressed hopelessness and thoughts of self-harm afterward.

Black said she only wanted to give the students a private pep talk on how to improve their grades. "I didn't say that these kids have Fs. I did not say that I was ashamed of them of anything like that," Black told The Associated Press.

The school board voted to keep Black as principal after she apologized to the students.

Some teachers, including Erin Solem, are encouraging students to speak out instead of bottling their emotions. Solem has had them write essays on suicide, bullying and substance abuse, some of which have been published in the local newspaper.

Solem said conditions at the school have improved, but little could compare to last year.

"You got to the point where you look at the kids and you'd be like, who's next? Because there's no rhyme or reason."

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The eagerly anticipated report from the federal intervention team landed as a disappointment, detailing problems at the reservation that most everybody already knew: Mental health services are lacking, violent crime rages, people live in dire economic conditions and in broken homes.

"You know there's not even a personal message to us as parents, or to families about how we raise (our children), but to have the audacity to come in here with this large report and say it's community and parents?" said Roxanne Gourneau, a tribal family court judge whose 17-year-old son Dalton shot himself in November. "They don't know our lifestyle and they don't know who's who and what's what."

The report did include some practical recommendations, such as creating a safe house for suicidal kids instead of locking them up in a jail cell. But those ideas weren't accompanied with funding, giving the impoverished community no way to implement them.

The federal deployment cost $241,000, with an additional $50,000 grant from the Department of Education. There is no additional federal money planned to deal with the crisis.

More is needed, said Patty McGeshick, director of the Family Violence Resource Center in Wolf Point. Counselors are still overwhelmed and unable to properly deal with the crisis, she said.

"It's like trying to put a Band-Aid on an infection through your whole body," McGeshick said.

Some families and community leaders have given up on waiting for outside experts. Some are angry.

"I'm going to tell you something: I'm going to get justice for my son," Gourneau said. "The truth is going to be his justice. We were an ironclad family. We took care of our children and we did everything right. And something really bad happened. Yes, he did pull the trigger. But who created the situation where he lost all hope and despaired? Because his family didn't."

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The resurgence in suicides and attempts on the reservation led the tribe to create a new criminal charge in December called aggravated disorderly conduct. The charge allows prosecutors to detain someone threatening suicide until a mental health specialist can see that person.

The charge has been enforced eight times since Dec. 23, and six of those detained have been teenagers, said tribal prosecutor Crawford.

That's in addition to a monthly average of a dozen suicidal people who are given emergency commitment papers for hospitals in Billings or Minot, North Dakota, Crawford said. Out of those commitments, she estimated that 40 percent are juveniles.

The children who get charged with aggravated disorderly conduct are those who don't qualify for emergency commitment for whatever reason. Jailing people with suicidal thoughts is obviously not a long-term solution, but it's the best the tribe can do without better services or facilities, Crawford said.

"We're not trying to criminalize them. But nobody else is offering any other alternative," she said, while calling for help in building a mental health facility on the reservation.

On the positive side, a new suicide prevention specialist has been hired, there's a weekly interagency suicide prevention coordination meeting and better services are available for walk-in patients at the tribal clinic, Indian Health Service officials said.

James Melbourne, the Fort Peck tribal health director, declined numerous interview requests from the AP to answer community criticism about his agency's response to the suicides.

"We have chosen not to respond in detail with the media to respect our families and community who are continuing to mourn and grieve," Melbourne wrote in an e-mail.

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Spiritual leaders say the suicides are rooted in an identity crisis that goes to a cultural and spiritual bankruptcy among Indian youth.

Young people have lost touch with tradition, they say. It's a problem that's grown worse with each generation and is a result of the marginalization of Indian people through the reservation system forced upon them by the federal government many decades ago, said Raymond White Tail Feather, a Baptist minister and former tribal chairman.

"The tribes were contained on reservations, and systematically their culture, the way of life, the federal government attempted to destroy this," said White Tail Feather. "When you do that to a people, what comes about is hopelessness."

Spiritual leader Wetsit presides over the Assiniboine Medicine Lodge, where young men and women participate in a right-of-passage ceremony based on prayer, sacrifice and reflection. He said a strong sense of identity, coupled with good morals and an understanding of one's own culture gives strength of character.

But many Indian children are disconnected from that culture and spirituality, compromising that strength of character, he said. He said there is no simple answer.

"It's going to take us a couple of generations to work through all of that because we've got a whole bunch of families that are stuck, and they're not going to just come out of it overnight. There's a lot of healing, there are a lot of issues we've got to take care of," Wetsit said.

His message has reached some young tribal members. Josh Failing, a 14-year-old middle school student who attempted to commit suicide last year, said he has taken under his wing a younger cousin who was being bullied and was contemplating suicide.

Failing started spending more time with his cousin and taking him to traditional ceremonies, including sweat lodge. His cousin is still angry all the time, he said, but he's still here.

"We need positive role models for the kids – leaders – and we don't get much of that," Failing said. "Give those kids examples, and they can give other people examples, and maybe someday this will all stop and we can all be good people once again."

TRIAL

Continued from Page 1

James Ray is on trial for the deaths of three people. His attorneys say it was a tragic accident.

sighed and wiped away tears as she recounted the event near Sedona that led to the deaths of three people.

Ray is on trial for the deaths that his attorneys say were a tragic accident. He has pleaded not guilty to manslaughter charges.

Prosecutors contend that Ray recklessly caused the deaths and conditioned participants to trust him and disregard signs of danger.

Defense attorney Luis Li suggested that even if Andresano didn't feel she was in the right state of mind during the ceremony, that doesn't carry over to the victims.

"You have no idea what any of those people were thinking, frankly, ever in their lives?" he asked Andresano during cross examination.

One of the participants, Scott Barratt, testified earlier March 25 that he helped remove Andresano from the sweat lodge, but she had no recollection of how she got out.

As she lay on the dirt outside the structure, she said she looked at her hands that appeared to be vibrating and listened to seemingly distant voices. Then she snapped back into reality, telling herself "wake up, get it together," she said.

Andresano said she would have left the 2009 ceremony if she had been conscious and in her "nurse mode." She told jurors that she took part in at least a dozen other sweat lodge ceremonies that American Indians traditionally use to rid the body of toxins. None was as hot as the one Ray led or had as many people inside, she said.

Before she took part in "Spiritual Warrior" she said she called Ray's company, James Ray International, to ask whether a recent shoulder surgery and medication she was taking might prevent her from participating. She also wanted more explanation of a waiver she ultimately signed that cited a risk of harm.

"Because they said, 'James will never do anything to hurt you,' I believed what he said," she testified.

Defense attorney Li said her medical condition should not have been a question posed to one of Ray's employees. "Aren't your medical conditions pretty much your responsibility?" he asked, to which she agreed.

Barratt, like Andresano, said he was fortunate to be among the survivors. Eighteen people were hospitalized yet others emerged with no major problems.

Barratt, a general contractor from Spokane, Wash., said he was concerned about the intense heat and probably should not have returned once he left. But the former military pilot said he wasn't completely coherent.

Ray briefed participants for about 45 minutes before he led them into the sweat lodge, telling them that the sweat lodge would be "hellacious" hot and that they would feel like their skin was falling off, but he also offered safety tips.

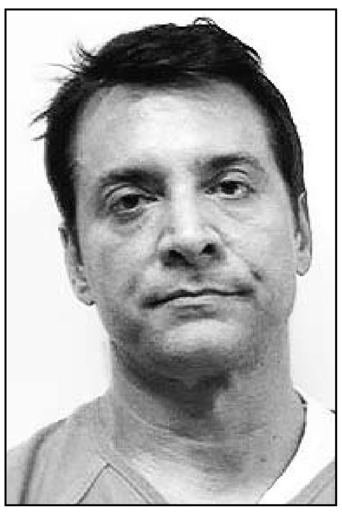
Under questioning by the prosecution, Barratt said Ray made no mention that loss of consciousness, convulsions or shock could occur.

"I didn't think it was a very positive experience," Barratt said, while also acknowledging that he exercised free choice during the event.

Yavapai County Attorney Sheila Polk said the defense opened the door to questions about prior sweat lodge ceremonies that Ray led when it asked Barratt whether the briefing was a fair warning.

She asked the judge out of the jury's presence whether she could pursue a line of questioning that would show Ray had a pattern of recklessness over several years and that he "buries the problems."

Yavapai County Superior Court Judge Warren Darrow held firm to an earlier ruling that even if Ray was aware of pre-2009 participants in mental or physical distress, that didn't mean he subjected dozens of people to a substantial and unjustifiable risk of death.



James Ray

The defense clearly was agitated by Polk's request and suggested the state's case was "unraveling." Polk said leaving out the evidence would present a false picture to the jury that nothing ever went wrong in Ray's sweat lodge ceremonies.

COMMENTARY

Red Indigenous Pride: Re-establish our Red Identity

Dr. WAMBLI SINA WIN

Now the old Lakota holy man sits by himself. The ashes from the ceremonial fire are cold and everyone has gone home. Once a powerful Thunder Dreamer (Heyoka), the old holy man was much sought after by his people as a Defender and Prophet. Now it seems in this modern day world, he is almost forgotten by all but a few. Another day's sun is setting upon his life. I feel it is a gift to sit quietly in his presence.

I watch as the old Holy man struggles to stand. Now steady on his feet, he turns to the West, the direction of his vision and looks up to the sky. With open hands raised, he offers a mystical prayer, "Wakan Tanka, Great Mystery, have pity on your humble servant. You gave me a great vision but now I am fading. My life has been nothing but hardship for my people. Now I ask you to help me find those young warriors who will keep our sacred ancestral fires burning during this long dark night so my people shall live to see another sunrise."

As this old Holy man is praying, I think about my Red People and I query, "What will it take to rekindle these sacred ancestral fires and to bring back our Red Indigenous Pride?"

Today tribal sovereignty and the Red Man's body are much like our great eagle who is being plucked bald. With each passing generation, more feathers are lost until the eagle is nearly stricken and unable to rise again. For the Red Man, bloodless cultural genocide is a foe, whose children are assimilation and acculturation, which drain and weaken him. As a Lakota, I am keenly aware that tribal sovereignty is so closely intertwined with our identity as Red People that we cannot survive without it. Tribal sovereignty, our lifeblood, is a gift from Wakan Tanka that is taken for granted.

Our history reminds us that just as the great eagle has been hunted, shot and poisoned, almost to the point of extinction, so too have our Red People suffered. Only today, our People face cultural extinction, which is as deadly as any holocaust, but is unnoted, for no blood has been shed. It is in essence, centuries of forced acculturation. Let us not forget that this country was founded upon mass graves of the bones and hopes of our ancestors who still cry out for justice. The legal system and laws which exist today, subtract and take away from tribal sovereignty instead of protecting it.

We, the original Land Lords of this country, have become a dispossessed people within our own continent. In its early infancy, the United States, fearful of the tribes, entered into over 400 treaties with our people. Yet after treaties were signed and our people thought they were safe, they learned that greed never sleeps. Remember that our Red People were the last to be granted U.S. citizenship and could not vote until 1924.

Ask, where were our Red Ancestors when the Bill of Rights was drafted? Were even the ghosts of our ancestors present in 1823 when Supreme Court Chief Justice, John Marshall, boldly called our Red People "fierce savages" in Johnson v. McIntosh and ruthlessly used the discovery doctrine to justify the government's taking of our lands by giving it exclusive rights to extinguish Indian title by either purchase or conquest? According to Vine Deloria, Jr., a Lakota lawyer, the U.S. neither purchased the land nor conquered our people. Instead, the U.S. acquired our lands (2 billion acres) through a "sophisticated technique, the trusteeship process." Today it seems our Red People's inheritance is defined by the likes of Cobell and her greedy lawyers. We do not have to accept this as our legacy, for Wakan Tanka, the Great Mystery, gave us willpower and a Red Warrior's heart to change things.

Let us look beyond our past failures and resolve to change the course and structure of the legal system which has denied us input since the founding of this country. Federal Indian law and other laws are not designed to promote or protect tribal sovereignty. We cannot ignore that the defeat of one small unknown tribe in court may set legal precedent which negatively affects the legal rights of all tribes. We must set aside our petty rivalries and old grudges for the essence of tribal sovereignty lies within each one of us.

I call upon our dreamers, our youth, the "Ikciya Wicasas" (the common man), the poets, intellectuals, the scholars, the elders, the spiritual men and women, and our friends who are eager to join with me in rekindling the sacred fire of tribal sovereignty so our language, culture, values and sacred ceremonies will be carried on through the long dark night. Let us re-establish our Red Identity and voice before they are lost to the winds of time.

We are united by our Brotherhood of Red Skin, independently sovereign, yet bound by our resolve to change the course of history. In the past, we failed to recognize the power we hold with our individual votes, which collectively and united, can be a significant power which is the key to change and a better future for our people. Who amongst our people will carry our banner of tribal sovereignty through the long dark night? Not so long ago our Red People etched their identity into history as proud Red Warriors.

I call upon you to join with me to build a Great Council Fire to rekindle these sacred ancestral fires and bring back our Red Indigenous Pride for the seasons have come upon us and autumn is before us. Let us not be as leaves scattered upon the earth but in the wisdom of our brother the bear, prepare a stronghold in which to winter.

Wambli Sina Win

Wambli Sina Win is currently an Associate Professor and Director of the Criminal Justice Studies Dept. of Bacone College in Muskogee, Okla.

Her grandfather was John Fire,Chief Lame Deer, Tahca Uste, a well known Lakota Holy Man from the Rosebud Sioux Indian Reservation in S.D.

One of her sons is also a medicine man.

She has served as a Tribal Judge for the Oglala Sioux Tribe, an Assistant U.S. Attorney, a Tribal Attorney and as a legal instructor for the U.S. Indian Police Academy.

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Spiritual shoplifting: Misusing the sweatlodge

S.E. RUCKMAN

My sister leaned up close to me and whispered in my ear, "When it gets real hot, just put your hand under the tarp and touch the dirt. It's cool down there and touching the ground will help. "

That was my first sweat lodge experience. Although it was a cool, gray day outside, the heat became stark inside. I did what she said and reached below the plastic cover to sink my fingers into the earth below. She was right. It seemed to ground me.

My big sister has always watched over me. She's the one who made me brave when I needed to be and when the occasion called for it, I could be weak and she would take care of me. It's a doctrine that birth order decided and we are both comfortable with it.

If it wasn't for my sister, I don't know how I would have taken it. So it is in amazement that I am reading the accounts of a man who is being put on trial for conducting a sweat lodge ceremony in Arizona that became a crime scene.

On the one hand, in a time that is punctuated with catastrophic exclamation points (Japan temblor, Libyan mayhem and economic dormancy) it is gratifying to see a major news outlet cover the trial daily. Crammed amid the dire world headlines, Indians who are following this story are seeing a spiritual lesson disclose.

Details have been emerging about what happened that October 2009 day. The defendant (non-Native) is facing counts of manslaughter because he supposedly overheated the lodge and prompted folks to stay inside even as the environment intensified. Prosecutors maintain it was reckless and punishable while the defendants cite accidental death.

Okay. It seems important to keep the facts straight. The defendant charged $10,000 per person to take part in this "sweat ceremony" to help participants achieve all they could. Around (50) people fasted for days prior to entering the lodge (do the math). And the sweat lodge construction allegedly had Native input by a member of the Eastern Band of Cherokee.

I feel prompted to add these points. Not only were attendees coaxed to cut their hair, but they were promised symbolic death and rebirth through this sweat ritual. Then witnesses said they had to undergo a code of silence and eat vegetarian prior to entering the lodge. And the heated stones used in the sweat were referred to as "grandfathers.

Testimony from survivors said that this spiritual guru (a word I am lack to use) urged participants to remain even if they felt like they were going to die, because they weren't. Which I am sure surprised the three people who expired as a result of overheating, heat stroke and dehydration. I feel extreme dismay for the victims slash parents and professionals.

Now one question is whether charging for a sweat is ethical. I also wonder if cultural ceremony for profit is acceptable when practiced outside of religious context. I mean, the intention is the same, but the concept of "Ray's Spiritual Warrior retreat" does not bring to mind the same solemnity with which the Plains tribes view the sweat lodge. In this case, imitation was not sincere flattery, just deadly.

In 2010, I learned a group of tribal affiliates attempted to file suit against the same guru. They wanted the abuse of such ceremonies to fall under the protection of the Indian Arts and Crafts Act. They were suitably angry, tired of the hawking of pseudo-Indian beliefs as genuine. But the suit was dismissed that October after the court determined that a sweat lodge operation is "plainly not art, craftwork or a handcraft. "

I'm not going to waste time talking about the process of and sanctity of the sweat ceremony. In Indian Country, the respect for what it represents is as pervasive as the concept of sovereignty. It may not be openly visible, but try testing it. And no blog is needed to confirm its authenticity.

Nevertheless, at the end of my first sweat lodge experience, I left the ceremony after two rounds of songs to help with the meal afterwards. Someone had made chokecherry gravy and it was delicious. No one told me I had to stay or chided me for emerging. I left the lodge feeling purified and everyone came out of that sweat lodge on this earthly plain.

Any cue here is evident: Indians have a pretty good bead on the World. If you're sincere, feel free to pick our way up. It's a free country, after all. But things are worked out with their own price tag. Spiritual shoplifting is prosecuted to the highest extent of the law.

S.E. Ruckman

S.E. Ruckman is a citizen of the Wichita and Affiliated Tribes in Anadarko, Okla. She graduated from the University of Oklahoma's School of Journalism and has written for the Tulsa World and the Native American Times. She is a freelance writer who is based in Oklahoma.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.

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How to Apply:
Complete Northern Arapaho Tribal Application form and submit to the N.A.T. Human Resources: P.O. Box 396, Ft. Washakie, WY 82514 or submit in person to Human Resources located at the Tribal Complex Building, 533 Ethete Rd, Ethete, WY.

Applications can also be obtained on our website at www.northernarapaho.com click on the HR link. For more information call 307-332-6120 or 307-856-3461 ext 159/ toll free 1-800-244-9106. Fax to: 307-332-0206

IOWAS OF OKLAHOMA

The Iowa Tribe of Oklahoma, located South of Stillwater, is accepting applications for the following positions located in the Perkins, OK area:

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The National Indian Education Association is seeking resumes from highly motivated individuals to work on a full time basis as the Director of Communications who will lead the NIEA's communication and public relations activities. The position reports directly to the Executive Direction and is located in Washington, DC.

Contact
For more details and to apply, visit: www.niea.org

EXECUTIVE DIRECTOR

Catching the Dream (formerly Native American Scholarship Fund) seeks an executive director. Superior writing ability, knowledge of proposals and fund raising, knowledge of private scholarships, knowledge of college admissions process, three years of budget and finance experience, and knowledge of school improvement processes. Send resume, sample of writing, and salary requirements to CTD4DeanChavers@aol.com.

AMERICAN INDIAN STUDIES FULL TIME FACULTY MEMBER

The Pawnee Nation College, a tribal college located on the Pawnee Nation Reserve near Pawnee, Oklahoma, is seeking a visiting full-time faculty member to teach a variety of courses in American Indian Studies, especially in the areas of leadership and management. The appointment will be for one-to-two years, contingent upon funding. The position is funded through a Department of Education grant.

A master's degree in American Indian Studies/Native American Studies, history, anthropology, or related fields as well as knowledge of Pawnee history and culture are preferred. Teaching experience of Indian students at the college level is required. In addition, full-time faculty must have a demonstrated record with concern to: carrying out instructional responsibilities (including developing syllabi and lesson plans) at the higher education level, assessing student work, working with both internal and external organizations, developing a professional dossier that clearly demonstrates advancement and activity, teaching life-skills to students, and serving the College by assisting with extracurricular activities, when necessary. American Indian candidates, especially Pawnees, are strongly encouraged to apply.

All interested applicants should send a letter of interest, which addresses qualifications, teaching experience, level of education, and so on, as well as a current resume or c.v., three writing samples, teaching evaluations, three letters of recommendation, a completed PNC Application for Employment (available online), and copies of all transcripts to: Dr. Todd Fuller, President, Pawnee Nation College, 861 Little Dee Drive, Pawnee, OK 74058; applications can also be sent by email to: tfuller@pawneenationcollege.org. Application materials are due May 9. For more information on the College, please visit our website at www.pawneenationcollege.org.

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– Mayes & Cherokee Counties –

EVENTS

**Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.*

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

THROUGH APRIL 30
Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more info.

MARCH 31-APRIL 1
Bacone College Spring Symposium 2011 "American Indian Studies & Criminal Justice Studies Current Issues in Indian Country" in Wacoche Hall, Muskogee, OK. For more info: 918-360-4649 or bohanonj@bacone

APRIL 2
Birthday Honor Dance for Otoe-Missouria tribal chairman John Robert Shotten at the Otoe-Missouria Cultural Building. Gourd Dancing starts at 2pm. Parade in 7:30. More info call 580-716-0495.

APRIL 2
Ponca Cutural Bldg White Eagle, OK. Gourd Dance-2pm supper-5:30pm
Info @ (580) 268-3313 or (580) 762-0499

APRIL 2
Indian Taco Sale 11-2 at Tulsa Creek Indian Community Center, 8611 S. Union Ave., Tulsa. We will have Indian tacos, dessert, and drink. $7.50 for all. (918) 403-9605. Original Trail of Hope Conference.

APRIL 2
Kiowa Indian Council meeting will be at 10 a.m. at the Elder Center at the Kiowa Complex in Carnegie, OK.

APRIL 9
Oklahoma City University 5th Annual Spring Contest Pow-Wow at Oklahoma City University, 2501 North Blackwelder Avenue, Oklahoma City. For more information: Lindsey Factor at lfactor.stu@my.okcu.edu or the Multicultural Students Affairs Office at (405) 208-5750.

APRIL 16
Otoe-Missouria Encampment Committee Benefit Dance Saturday, April 16 at the Otoe-Missouria Cultural Building. Gourd dancing at 2 p.m., supper at 5:30 p.m., Gourd Dancing resumes 6:30. For more information call Hank Childs at 580-402-4914 or Earl Plumley at 405-598-0636.

APRIL 17
Seminole Nation Color Guard Powwow at Saint Gregory's College, Shawnee, Okla. Gourd Dancing 1pm-5pm and from 6-7pm. Grand Entry and contests start at 7pm. For more information call Alex Fish 405-501-1838.

APRIL 29
Oklahoma Federation of Indian Women Contest Pow-Wow at Lakewood Christian School Gym, 840 S.George Nigh Expressway, McAlester, Oklahoma Grand Entry at 6pm

APRIL 30
Restoring Harmony Mental Health Powwow at Tulsa Westside YMCA, 5400 S. Olympia Ave. For more info call 918-382-2204

MAY 7
Comanche Little Ponies 43rd Annual Pow-Wow at Comanche County Fairgrounds Expo Building, 920 SW Sheridan RD., Lawton, OK Info: Lowell Nibbs (580) 583-5279 or lowellnibbs@yahoo.com

MAY 20-22
Tulsa Indian Art Festival at Central Park Hall, Expo Square, Tulsa, OK. Come join us for our 25th Anniversary!!

MAY 21
Red, White & GI Blues Festival 2pm-11pm at Cain's Ballroom, Tulsa. Benefit for Native American Warriors Society. Tickets $15 at the door.

MAY 21
The Osage Tribal Director is having an Osage Princess Election Dance on May 21st, 2011, at the Hominy Indian Village Arbor. For princess applications or more information, call 918/885-2976

MAY 27-29
Gives Waters Service Club - Annual Memorial Week-end Dances. Princess selection - Friday May 27th; Family songs and war dances - Saturday May 28th; Veteran's day and Parade in - Sunday May 29th.

MAY 30
Otoe-Missouria Encampment Committee May Benefit Dance at Otoe-Missouria Cultural Building, HWY 177, Red Rock, OK. Invitation to all Veterans, Veterans Groups & Organizations Info: Hank Childs (580) 402-4914 or Earl Plumley (405) 598-0636

JUNE 3-10
Red Earth Festival, powwow and dance contest. Oklahoma City Convention Center. Info: www.redearth.org or call 405-427-5228

JUNE 9-11
2011 Chilocco Reunion and inter-tribal powwow at Choctaw Resort Hotel, Durant. For registration form and more information call Emma 918-266-1626 or Jim Baker 405-377-6826 or visit www.chilocco.org.

JUNE 11
Arts on the Avenue will be taking place on Saturday, June 11th in Tahlequah, Oklahoma (from Norris Park to the Cherokee Square). Arts on the Ave. brings artists and live entertainment together with eateries, wineries and breweries to downtown Tahlequah. There will be interactive Native craft demonstrations, bow-making, pottery, basket-weaving, beadwork, and stickball stick-making, among other activities. Admission is free to the public.

JUNE 20-SEPT. 10
Through the Eyes of the Eagle: Illustrating Healthy Living for Children exhibit at the Comanche National Museum, 701 NW Ferris Ave., Lawton, Okla. For more info call 580-353-0404 or visit www.comanchemuseum.com

JULY 29-31
59th Annual Tulsa Powwow Spirit Bank Event Center 105th and S. Memoria-l Tulsa, OK. For More Info: Rob Anquoe (918) 671-8366 or visit www.tulsapowwow.org

JULY 30
1st Annual SGT Tike Chapman Memorial Golf Challenge host by Native American Warriors Society of Tulsa at Cherokee Hills Golf Club, 777 W. Cherokee St., Catoosa. Goodie bags & prizes. For more info or to register, call Dwayne or Evonne 918-946-8024.

JULY 30
Oklahoma City Indian Clinic Annual Contest Pow-Wow at Cox Pavilion, OK State Fairgrounds, 3001 General Pershing Drive, Oklahoma City. For more information call Steve Barse at (405) 556-1665 or email steve.b@okcic.com

Advertise your powwow in the Oklahoma Native Times Powwow issue. Deadline is April 15. Call Lisa: 918-508-7838 or email your ad to lisa@nativetimes.com

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You can now 'google it' in Cherokee

TRAVIS NOLAND
Cherokee Nation

TAHLEQUAH, Okla. - The international technology leader Google has added the Cherokee written language, called Cherokee Syllabary, to its repertoire of searchable languages. Just like the many other languages Google supports, now anyone who can read and write Cherokee can look up virtually anything in the world,or at least the world of the World Wide Web.

"I believe that efforts like those of Google are essential to keeping our language alive," said Cherokee Nation Principal Chief Chad Smith. "We have been working hard to get our young people interested in learning our Native tongue but we cannot be successful unless they can read and write in the medium of their era – all the digital devices that are currently so popular."

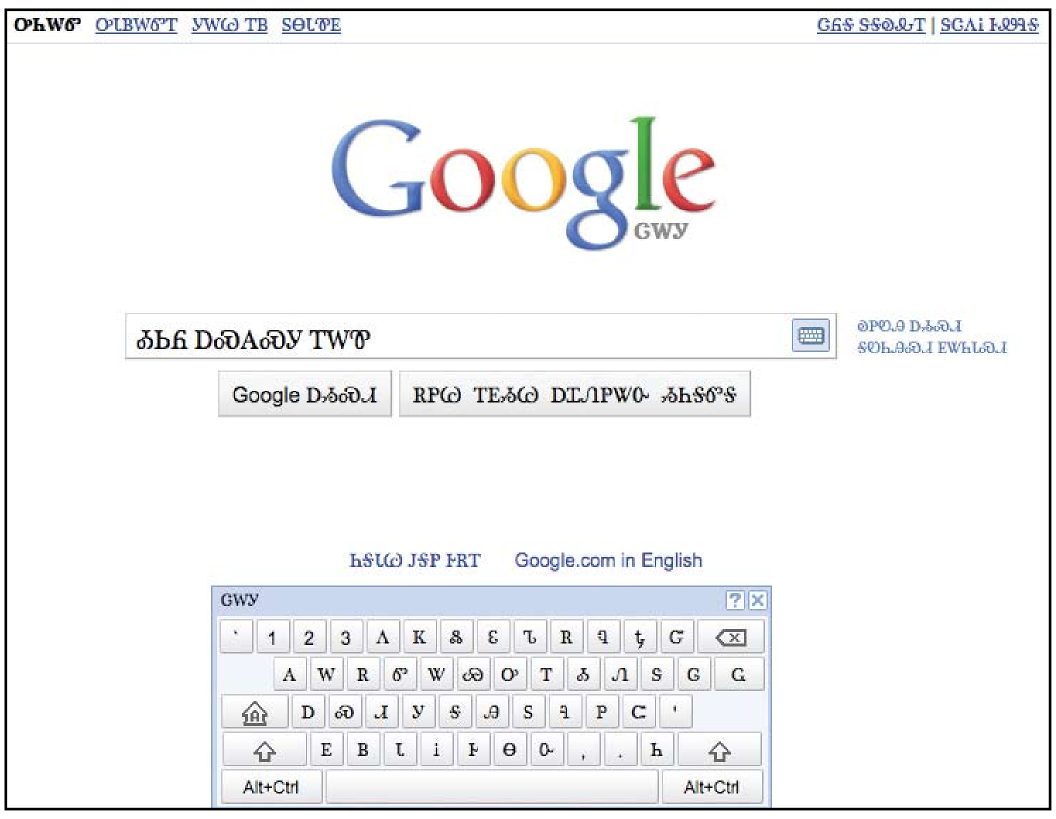
Cherokee Nation translators worked side by side with Google employees to work through all the challenges of adding a new, and very different, language to their services. The syllabary, created by Sequoyah in the early 1800s has characters, some of which resemble Latin and Greek letters. The 85 character syllabary quickly made the majority of Cherokees literate and was adapted into the first Native American newspaper, the Cherokee Phoenix which was written in Cherokee and English.

Over the past decade Cherokee Nation has been dedicated to keeping its language vital. It started with free language classes, a youth choir that sings in Cherokee, student language bowl competitions, a Cherokee degree program at Northeastern State University and a language immersion school that has grown every year, which is now up to fifth grade.

"Translators from Cherokee Nation were eager to volunteer to help make this project a reality, including Cherokee speaking staff, community members and youth," said Cherokee Nation Language Technologist Joseph Erb. "We now have the power and knowledge of the Internet accessible in our own language."

Google's corporate mission is to "organize the world's information and make it universally accessible and useful." Their work with the Cherokee Nation gives access to the most comprehensive search engine in our Native language. "With these tools we are building for Cherokee tomorrow," added Erb.

You may visit Google's blog post <http://googleblog.blogspot.com/2011/03/google-search-now-supports-cherokee.html> to see how to use the Google Cherokee search engine.



SCREEN SHOT

Google users can select Cherokee as their language and search with or without having a Cherokee enabled font installed on their computer. As seen here, clicking the keyboard icon in the search bar opens up a clickable keyboard for use.

'Columbus Day Legacy' to debut on public television

OXFORD, Ohio – Leighton Peterson, assistant professor of anthropology at Miami University, is producer of the documentary film "Columbus Day Legacy," which is an official selection for the 2011 Smithsonian Native American Film + Video Festival, March 31-April 3. It had its world premier at the Big Sky Documentary Film Festival in Missoula, Mont. in February.

Directed by Navajo filmmaker Bennie Klein, "Columbus Day Legacy" explores tensions and contradictions between Native- and Italian-American participants in the ongoing Columbus Day parade controversy in Denver, Colo. The conflict is visualized through hard questions about the freedom of speech, the interpretation of history and what it means to be an "American."

Peterson is a producer for TricksterFilms and Native American Public Telecommunications, Inc. (NAPT). His academic work focuses on the practice and study of indigenous media and language.

Peterson and Klein also produced and directed the feature documentary film "Weaving Worlds" which was the winner of the Best Documentary Feature at the Black Hills Film Festival (2010), the winner of the 2nd Rigoberta Menchu Prize for social justice films at the First Peoples Film and Video Festival in Montreal (2007) and was nominated for Best Documentary Feature at the Native American Film Festival in San Francisco in 2008.

"Columbus Day Legacy" is being released this weekend and will be screened on public television. Check local listings for times and dates.

Last call for All-Cherokee Band auditions now being sounded

CHEROKEE NATION ENTERTAINMENT
Press Release

TULSA, Okla. – Cherokee Nation Entertainment today announced they are accepting applications for the final round of auditions for aspiring musicians to play in an all-Cherokee band, effective now through April 1, 2011. This is the second phase in the search for the first all-Cherokee Rock Band.

The competition is top-notch, spirited and, while all positions are still under consideration, there's an emphasis on selecting a drummer, bass player and keyboardist. All musicians are encouraged to apply by completing the application form online at http://www.CherokeeRockBand.com.

Cherokee musicians will not be required to submit music samples with the application, but must participate in a screening process prior to the audition.

The final round of auditions will be held inside The Joint at the Hard Rock Hotel and Casino Tulsa on April 2 from 11 a.m. to 6 p.m.

"We've had a tremendous response to the first round of auditions and look forward to filling the remaining few spots left in the band," said Molly Jarvis, Vice President of Cultural Tourism at Cherokee Nation Entertainment. "We have seen some extremely gifted Cherokee musicians during these auditions and feel fortunate to have such talent in our community."

Selected participants will form the all-Cherokee band that will entertain guests at Cherokee Nation Entertainment venues including the Hard Rock Hotel and Casino Tulsa.

A key point of the application and selection process require that contestants must be an enrolled citizen of the Cherokee Nation with a current tribal citizenship card.

Potential Cherokee rockers can obtain additional information or ask questions by emailing cherokee.rock@cnent.com or by visiting http://www.CherokeeRockBand.com.

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Womack to deliver keynote address at NSU Symposium on the American Indian

TAHLEQUAH, Okla. – Dr. Craig Womack, an associate professor of English at Emory University in Atlanta, will deliver the Wednesday afternoon keynote speech at the 39th annual Symposium on the American Indian at Northeastern State University.

Preliminary symposium activities begin April 11 with the full schedule running April 13-16. This year's theme is "Hands Across Nations: Smart Legacies – Strong Spirits."

The title of Womack's presentation is "Literature and Other Make Believe Stuff: What They Have to do With Traditions of Community Leadership."

"I want to relate the relevance of Native American creative writings to NSU's history of the annual symposium and work with the Cherokee Nation by discussing the importance of imagination in relation to community relations," he said.

Womack is an author and leading figure in Native American literary studies and argues that mainstream contemporary approaches to such studies need change. His books include American Indian Literary Nationalism, Red on Red: Native American Literary Separatism, Drowning in Fire and Art as Performance, Story as Criticism. He is a co-author of Reasoning Together: The Native Critics Collective.

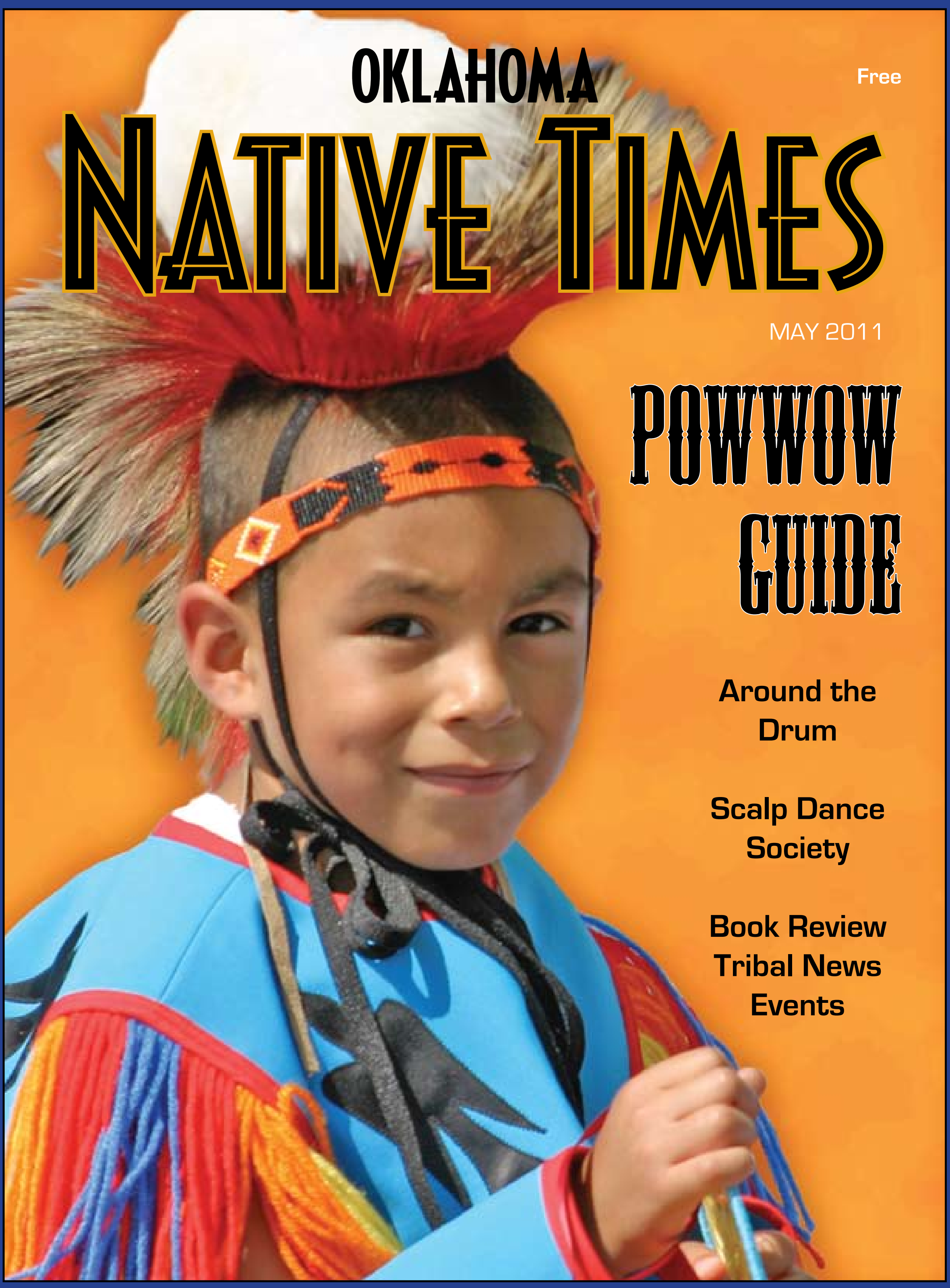
He earned his Ph.D. from the University of Oklahoma in 1995. During his career he has taught at OU, the University of Lethbridge and the University of Nebraska.

Other confirmed speakers for the symposium include Dr. Theda Perdue and Dr. Marcellino Berardo. Womack, Perdue and Berardo are the 39th Symposium's Oklahoma Humanities Council Scholars. The three are also appearing with the assistance of the National Endowment for the Humanities.

The symposium, organized by the NSU's Center for Tribal Studies and the American Indian Heritage Committee, includes traditional arts booths, book displays, film screenings, workshops and the annual NSU Powwow on Friday and Saturday. Admission is free and open to the public.

Visit www.nsuok.edu/symposium for more information.

OKLAHOMA POWWOW GUIDE AVAILABLE MAY 1ST



Look for the Oklahoma Native Times 2011 Powwow Guide wherever you pick up the Native Times, at Oklahoma Travel & Welcome Centers & at the Red Earth Festival OR you may download for FREE from www.nativetimes.com
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Martha Redbone charts her own distinctive course, marches to her own beat

With influences ranging from jazz to powwow drum, the independent singer-songwriter prepares a new album for 2011.

KARA BRIGGS
American Indian News Service

New York—Recording artist Martha Redbone's Native American-infused soul is all her own.

Redbone is an independent artist who is as likely to include a powwow drum as she is jazz riffs in her highly danceable music. Her second album, "Skintalk," is a sophisticated blend that is powered not by electronics but by a funk-rock band of veteran musicians. Released in 2005, she has toured behind it for five years—pausing only to have a son in 2008—bringing her songs to the indie-music scene in New York City and to festivals on reservations and across the U.S.

"Because we released it independently, it gave people more chance to discover it," she said. "It is like a new album in each new community that we visited."

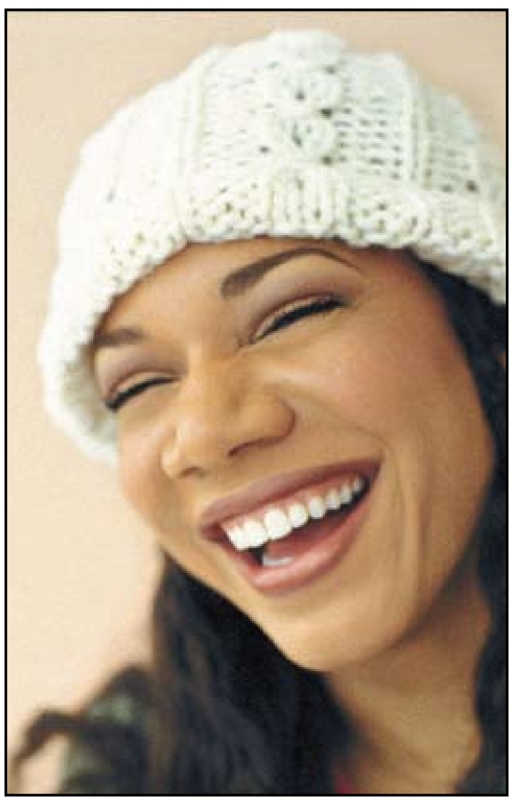
This year, a new album, continuing in the danceable soul style of "Skintalk" and recorded with all live instruments, is planned for release.

"Martha has two sides to her, on her father's side a lot of R&B and soul," said her husband Aaron Whitby. "We are trying to put that together with some relevant messages and ethical messages, and with her mother's heritage."

Redbone, who grew up in Brooklyn and calls herself a mixed blood, Cherokee, Shawnee and Choctaw on her mother's side, and African American on her father's. She was in art school, drawing cartoons for George Clinton & the P-Funk All Stars' Mothership Reconnection project, when she was coaxed in front of a microphone and, as she says, "fell into singing." She went on to sing background vocals on Clinton's 1996 album, "T.A.P.O.A.F.O.M. (The Awesome Power of a Fully Operational Mothership)."

Her British-born husband has been her friend and her producing and song-writing partner since they were in their early 20s. That was when the music industry first took notice of their talent.

As a young artist rooted in Otis Redding, Earth, Wind & Fire, and the stomp dance songs of her mother's tribes, Redbone already had this vision for blending musical traditions. Whitby, a jazz pianist who toured Europe in jazz bands, brought the third ingredient into their musical gumbo. The sheer talent she and Whitby displayed on a demo drew the attention of the recording industry.



Martha Redbone

"I'll tell you what happened, we had a really powerful manager at the time," she said. "He didn't like the fact that I wanted to include my culture into my music. He didn't understand. 'You sing soul music, you sing R&B,' he said. 'No one cares about that kind of thing.'"

Whitby says he was probably the biggest manager in America then, but things ground to a halt.

"When he said, 'Drop the Indian (influences)' we decided to go on our own. We said, 'We've already written our record and we write for other people too,'" Whitby said. "We have the right talent, but I don't think we were the right personalities for that world."

As songwriters and studio musicians they joined Warner/Chappell Music, writing songs including chart topper "Don't Push" in both Canada and France sung by Jazmin and "Love is the Deepest Hurt" recorded by British Grammy winner Shola Ama. They turned down a year-and-a-half long tour with the band Simply Red, choosing to continue on as artists and writer/producers.

In 2000, Redbone released the solo album, "Home of the Brave" on Blackfeet Productions, a record label which she and Whitby co-founded. The album won her the Best Debut Artist award at the Native American Music Awards and Indian Summer Music Award for Best Pop Album. Backed by a tight funk and pop band of veteran New York musicians, Redbone's powerful Native-infused soul delivery and social commentary won her accolades in the indie music world. The Village Voice called her an "heiress to such luminaries as Sly, Philippe Wynne and Roberta Flack." Billboard's Larry Flick wrote that, "She sounds the kind of artist who sets trends, a true original."

"It's really important that there are people like me representing and telling our stories to the world," Redbone said, "regardless of MTV. Not that I would turn my nose up to a No. 1 or Top 10 song, but not at any cost. I am not prepared to put a headdress on and dance."

Redbone's heritage guides her life.

When after a performance at the New Orleans Jazz and Heritage Festival she met Brenda Dardar-Robichaux, then the principle chief of the United Houma Nation, and heard about the tribe's efforts to share culture with their youth. Redbone offered to help, and for the last four summers she has traveled to this bayou nation where she shares songs that are culturally relevant to Houma's six to 12-year-olds. Some songs are Choctaw, some in Houma French, and others are just beautiful when sung with a hand drum, Robichaux said.

"She is so gifted and talented, and she uses her gift not for self promotion, but to give to others," Robichaux said. "It is evident in her coming to Louisiana and teaching our kids, she is not about promoting Martha Redbone. When she comes to camp she is out there, whether it's serving food or cleaning up. It is not uncommon for me to receive phone calls from her. She is constantly brainstorming how she can help not only the Houma but youth across Indian Country."

Redbone remembers where her name came from; it was a derogatory word from her youth for someone of mixed black and Native ancestry. As an adult, she embraced being mixed race, interpreting her father's love of soul music and her mother's Native heritage into who she is.

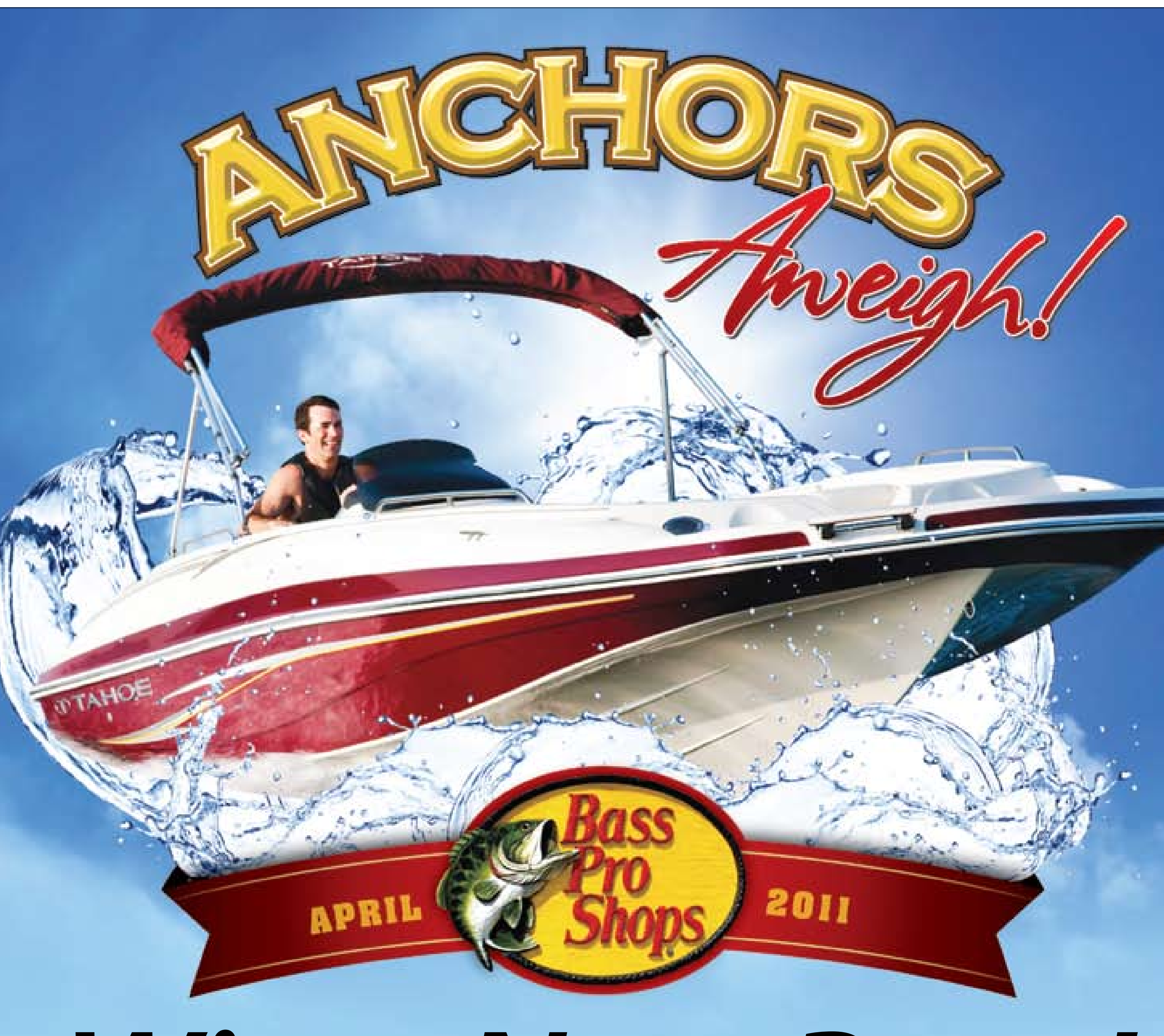
The "Skintalk" album's "Children of Love" starts with a powwow drum led by Dennis Banks, Ojibwe, and a rap by Gyasi Ross, Blackfeet, that dissolves into a mid-tempo groove, but runs underneath and rises to the surface between verses. The purpose, she said, was to draw people into Native culture and music. The effect was provocative, even political. The song became a soul hit in Europe and England, where, she said, "they don't even know that Indian people are still here." Most people liked the powwow drum, but some didn't. Still Whitby and Redbone stand by their vision of blending musical traditions.

Redbone's hybridization of soul, R&B and Native music is in the tradition of contemporary artists like Keith Secola and Bill Miller, and it is a vision shared by Whitby. He likes to quote legendary producer Quincy Jones, who said there are only 12 notes in a scale, or only so far that each style of music can go before it runs out of fresh material. "The only way forward," Whitby said, "is to make new hybridizations."

"I think the Native American perspective is different," Whitby said, "more interesting. As another way of putting it, it is real folk music, made for the people by the people without the help of corporations. It is really from the community, and that gives it some real legs."

Still in Redbone's hands it is also pop music in the best sense of that expression. Redbone credits the work ethic that has kept her and Whitby creating for 17 years, and making choices that were anti-intuitive. It's work that she plans to expand with more albums, with more styles of music, more types of writing.

"You can turn on the television and see people who want to be famous for nothing," she said. "People do something ridiculous and then they are on Oprah and writing a book about it. I look at it that this way, how is this going to look 20 years from now. I live my life that way."



Win a New Boat!

Catch some waves with a new boat during Anchors Aweigh! Dive into the fun on Saturday, April 16, with Free Play drawings from 6pm–9pm at all locations. At 10pm, we'll award seven guests across all locations the boat of their choice from Bass Pro Shops® valued up to $33,000. Hit the lake on your new boat for skiing, fishing and family fun! Enter with every 20 points earned playing your favorite game from April 1–14. Splash into spring with Anchors Aweigh only at Osage Million Dollar Elm Casino!

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A FREE PUBLICATION

Inside this issue:

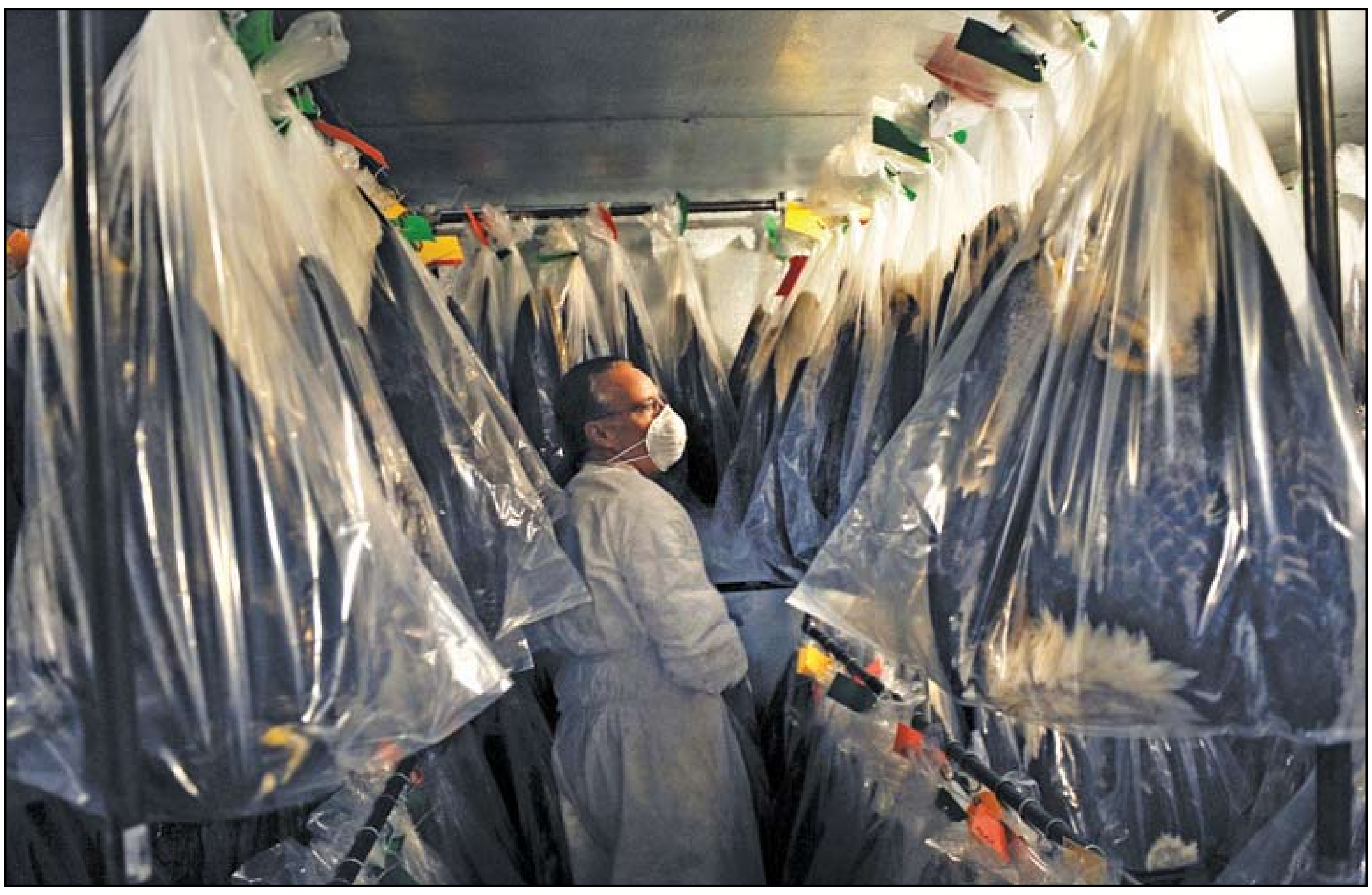
- **Kildee introduces Carcieri fix**
- **Tribe prepares for return of the buffalo**
- **Casino employees 'Go Red' for heart disease**

TODAY'S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

VOLUME 17 • ISSUE 14 • PUBLISHED WEEKLY • APRIL 8, 2011

COURT: FEATHER PROHIBITION DOESN'T VIOLATE FREEDOM OF RELIGION



AP PHOTO / JOE AMON / THE DENVER POST

Wildlife repository specialist Dennis Wiist looks for a place to hang eagles ready to be sent out in one of the two freezers on Aug. 21, 2009 in Commerce City, Colo. All useable parts of the eagle bodies from wherever they fall are kept so Native American religious practitioners have the requisite eagle feathers, talons, for their ceremonies. An appeals court has ruled that eagle parts and feathers may only be used in religious ceremonies by federally recognized Indian tribes. The Denver-based 10th Circuit Court of Appeals in a ruling Tuesday, March 29, 2011, found that while a lower court "performed yeoman's service" in trying to sort out the matter, federal law still prohibits non-Indians from possessing eagle feathers, and that does not violate religious freedoms. The ruling comes on the heels of several cases where non-Indians sought the right to use feathers in their religious practices.

Eagle feathers only for American Indians

BRIAN SKOLOFF
Associated Press

SALT LAKE CITY (AP) – Restricting use of eagle parts and feathers to members of federally recognized American Indian tribes for religious purposes does not violate the religious freedoms of non-Indians seeking the same right, a federal appeals court ruled Tuesday.

The Denver-based U.S. 10th Circuit Court of Appeals found that such a prohibition, under the Bald and Golden Eagle Protection Act, does not violate the federal Religious Freedom Restoration Act.

Tuesday's ruling comes after several cases in which non-Indians, and one man from a tribe that is no longer recognized by the federal government, sought the right to use feathers in their religious practices.

Eagle feathers are believed to be sacred among many Native Americans.

Federal law requires that eagle carcasses be sent to the National Eagle Repository in Denver, Colo., and that any tribe member wishing to use eagle feathers or parts in ceremonies apply for a permit to do so. The court noted that the repository "receives significantly more requests than it has available eagle carcasses" so there is already a long waiting period to fulfill permits.

All the cases noted in Tuesday's ruling weighed freedom of religion against the government's ability to protect the eagles and help maintain the centuries-old religious practices of Native Americans.

Federally recognized tribe members agree the law should restrict access to eagle parts to those whose ancestors have been practicing such ceremonies for centuries.

"As native people, we appreci-

See **FEATHERS** *Continued on Page 4*

ACLU sues school system over long-hair suspension

JANET McCONNAUGHEY
Associated Press

NEW ORLEANS (AP) – A 13-year-old Native American student who was suspended because of his long hair should be exempt from a Baton Rouge-area school system's dress code for religious reasons, the American Civil Liberties Union claims in a lawsuit filed Thursday.

Seth Chaisson, a sixth-grader at Juban Park Elementary School in Denham Springs and a member of the United Houma Nation, began growing his hair in August after attending a pow-wow and learning more about his religious and cultural heritage, attorney Katherine Schwartzmann said.

Under the system's dress code, "Male hair length must be of even distribution. The hair may not extend below the plane of the shoulder nor down upon the eyebrow in front, nor down below the earlobes."

Schwartzmann said in an interview that Seth's hair doesn't hang over his collar, and he combs it to the side to keep it out of his face. "Of course, because he's not going to cut his hair, at some point it will be in violation of the policy," she said.

Chaisson received six reprimands, two suspensions and a 3-hour hearing last week, but still hasn't received a guarantee from school system that he won't face more punishment, his attorney said.

The suit names as defendants Livingston Parish Schools Superintendent Bill Spear, principal Jeff Frizell and the nine school board members.

A statement emailed by Spear said the system respects all students' religious beliefs but has made a detailed investigation and feels "the District's policy and proffered exemptions will not substantially burden the student's free exercise of that belief."

Schwartzmann said she doesn't know of any exemptions that have been offered. "We don't know what they're talking about," she said.

The boy – referred to as "Minor Doe" in the lawsuit because of a federal court rule against identifying minor plaintiffs but identified by the ACLU – "has a sincerely held belief that the strength of a man is in his hair" and that "hair is an extension of the spirit and to cut it is akin to bodily dismemberment. A lock of hair is only to be severed during a period of mourning to signify the loss of a part of oneself after the death of a close loved one," according to the

See **ACLU** *Continued on Page 4*

OSU doesn't make the grade, student says

He claims the school failed to meet his needs when it came to shower accessibility in his dorm room, ramps on campus, the bus system, and tuition rates.

DANA ATTOCKNIE
Native American Times

Mitchell Miller

STILLWATER, Okla. – Getting ready for class each morning proves to be a test for one Northern Oklahoma College (NOC) student living on the Oklahoma State University (OSU) campus.

"I had to crawl out of my wheelchair and take a shower on the floor, then crawl back into my wheelchair. I had to do that for four and a half months. Nobody seems concerned," Mitchell Miller, Muscogee Creek and Seminole, said. "The shower area wasn't fully accessible. They gave me a shower stool but … I couldn't even transfer on to it or couldn't even reach the showerhead from where I was sitting at. There was no way I could use it."

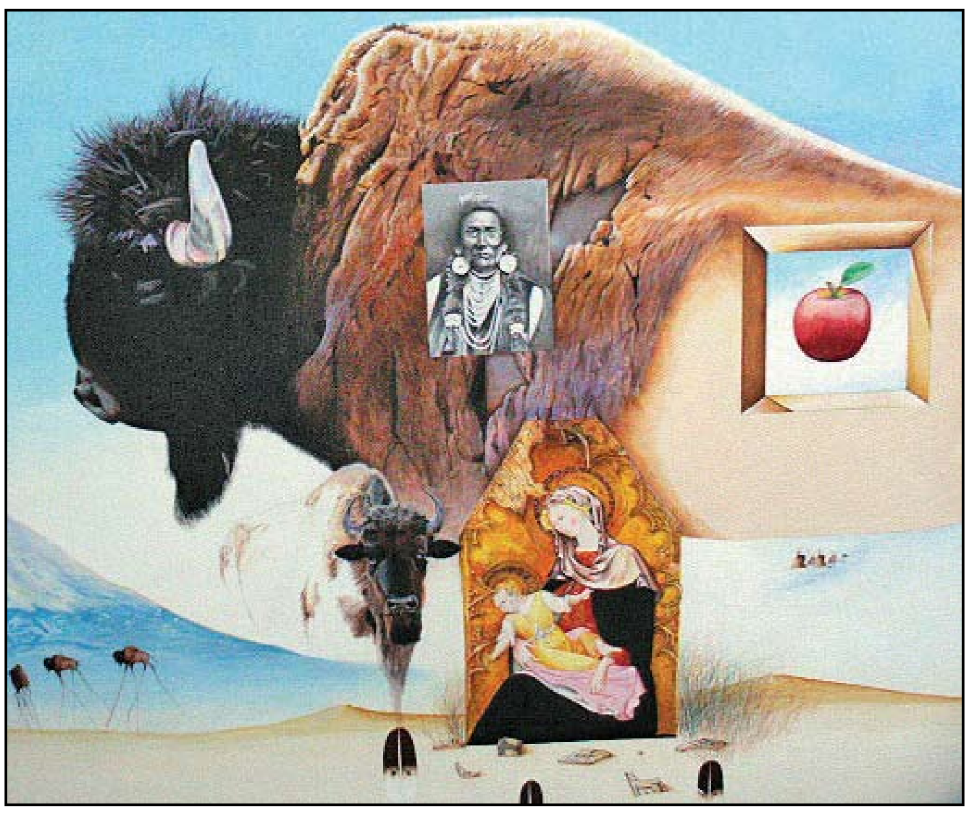
Miller, international business freshman, questioned the university's Americans with Disabilities Act (ADA) compliance from when he began attending class in 2007 to his last semester in 2010. He claims the school failed to meet his needs when it came to shower accessibility in his dorm room, ramps on campus, the bus system, and tuition rates.

"I was dealing with a whole list of problems," Miller, 22, said. "I suffered academically as well as physically with all of these problems and nobody wanted to help me."

Miller, who was diagnosed with cerebral palsy when he was 2, said he spoke to the university's housing department about getting a shower chair since he could not reach the water handles from the bench installed in the shower. He said he was initially told he would receive help in getting a shower chair, but was later told help would not be available, because he previously declined services with the shower bench.

Matt Brown, OSU director of Housing and Residential Life, said he knows Miller and worked with him while he was on campus. When Miller approached him about not receiving a shower chair, Brown said

See **GRADE** *Continued on Page 2*



"Dali Buffalo" a 36"x 48" acrylic by Tillier Wesley (Muscogee)

Master Artist Show continues through June 30

ERIC OESCH

OKLAHOMA CITY – Award winning artists from the past 25 years of the Red Earth Festival art competition are showcased in the Silver Anniversary Red Earth Master Artist Show currently on view at the Red Earth Museum in downtown Oklahoma City.

The Master Artist show features items from the Red Earth Museum permanent collection including contemporary paintings "When Clayton Became an Indian," a 34 x 52 gauche and 1989 Red Earth Grand Award winner by Benjamin Harjo, Jr. (Seminole/Shawnee); and "Dali Buffalo" a 36"x 48" acrylic by Tillier Wesley (Muscogee).

Other artworks in the show include the

See **SHOW** *Continued on Page 7*

Kildee introduces legislation to fix Carcieri decision

“This legislation will uphold the original intent of the IRA…”

– Dale E. Kildee

Rep. Dale E. Kildee

WASHINGTON – Rep. Dale E. Kildee, D-Mich., has introduced House Resolution 1234 to amend the Indian Reorganization Act of 1934 to clarify that the Interior secretary has authority to take land into trust for all federally recognized Indian tribes, regardless of when that tribe was recognized.

Kildee, the Democratic Chairman of the House Native American Caucus, said the legislation would remove uncertainty caused by the U.S. Supreme Court decision in Carcieri v. Salazar, which stated that the secretary of the Interior could only take land into trust for tribes that were federally recognized at the time of the IRA’s enactment in 1934.

“The Supreme Court’s literal interpretation of the Indian Reorganization Act ignores the congressional intent of the original legislation and would reverse years of progress. By clarifying the language of the Indian Reorganization Act, we will put to rest any question as to the secretary of the Interior’s authority to take land into trust for tribes. This legislation will uphold the original intent of the IRA and ensure that all federally recognized tribes are able to utilize the land trust process, regardless of when they were recognized,” he said.

Under the IRA, the secretary of the Interior has the authority to acquire land and hold it in trust for Indian tribes. However, in February 2009, the Supreme Court ruled in the Carcieri v. Salazar case that the secretary could only take land into trust for tribes that were federally recognized at the time of the IRA’s enactment in 1934.

This ruling was based on language in the IRA that refers to Indian tribes “now under federal jurisdiction.” Kildee said his legislation would amend the IRA to clarify that the secretary of the Interior has the authority to place land into trust for all Indian tribes regardless of when that tribe was recognized.

Shooting prompts DOJ investigation of Seattle police

GENE JOHNSON
Associated Press

SEATTLE (AP) – The U.S. Justice Department on March 31 launched a formal civil rights investigation into the Seattle Police Department following the fatal shooting of a homeless Native American woodcarver and other incidents of force used against minority suspects.

The investigation aims to determine whether Seattle police have a “pattern or practice” of violating civil rights or discriminatory policing, and if so, what they should do to improve, Seattle U.S. Attorney Jenny Durkan and the assistant attorney general for the DOJ’s civil rights division, Thomas E. Perez, said during a conference call March 31 morning. Durkan’s office previously conducted a preliminary investigation.

Perez said the investigation would involve reviewing the police department’s policies, watching officers on the beat, gathering records, and interviewing officers, police brass and community groups.

“Our broader goal is to ensure that the community has an effective, accountable police department that controls crime, ensures respect for the Constitution, and enjoys the trust of the public it is charged with protecting,” he said.

The American Civil Liberties Union of Washington and 34 other community groups called for the inquiry after a Seattle officer shot and killed woodcarver John T. Williams last summer.

Video from Officer Ian Birk’s patrol car showed Williams crossing the street holding a piece of wood and a small knife, and Birk exiting the vehicle to pursue him. Off camera, Birk quickly shouted three times for Williams to drop the knife, then fired five shots. The knife was found folded at the scene, but Birk later maintained Williams had threatened him.

Birk resigned from the force but was not charged by state prosecutors who cited the high bar of having to prove he acted with malice and without good faith. A review board found the shooting unjustified.

Separate from the “pattern or practice” investigation of the department, the DOJ also confirmed March 31 that it is taking a look at whether Birk should be charged criminally with deliberately violating Williams’ civil rights while acting under “color of law” as a police officer.

Birk’s attorney, Ted Buck, told The Seattle Times that was a waste of time because Birk feared for his life and was following his training when he shot.

Other incidents captured on surveillance or police-cruiser video include Seattle officers using an anti-Mexican epithet and stomping on a prone Latino man who was mistakenly thought to be a robbery suspect; an officer kicking a non-resisting black youth in a convenience store; and officers tackling and kicking a black man who showed up in a police evidence room to pick up belongings after he was mistakenly released from jail.

Police Chief John Diaz said in a message to employees March 31 that he looks forward to the DOJ’s feedback and knows any recommendations made will be based on “research, best practices and sound principles.”

“I view this as an opportunity to take advantage of an independent audit by a highly respected law enforcement entity,” Diaz said. “This is a great police department, but even the best police department can benefit from external review if the only result is an increase in public trust.”

ACLU of Washington spokesman Doug Honig welcomed the announcement.

“We think the DOJ has a lot of experience and expertise in dealing with situations like this around the country,” he said. “Our hope is that they can make recommendations that will help the city of Seattle curtail the use of excessive force in the future.”

The Justice Department has 15 open “pattern or practice” investigations nationwide.

Durkan, who has served on Seattle’s shootings review board, said the formal review was not prompted by any specific incident and stressed that no conclusions were reached in advance. Any police department can have a string of unfortunate incidents that may or may not be indicative of systemic problems, she stressed.

“It’s very important in these pattern-and-practice investigations to make sure people understand that we’re really looking at the police department as a whole, its systems, its procedures and the way it does policing in the community,” she said.

The investigation comes two weeks after the DOJ issued a scathing report that followed a similar investigation of the New Orleans Police Department. In that case, the DOJ found that New Orleans police have often used deadly force without justification, repeatedly made unconstitutional arrests and engaged in racial profiling.

Perez said the investigation of the Seattle Police Department would be far more narrow. He expects Seattle officials to cooperate as thoroughly as those in New Orleans did, he said.

GRADE

Continued from Page 1

“We made every accommodation, both academically and financially that we could for Mitchell to be successful.”

– Debra Quirey
NOC Director

he was not aware of the need or request for one.

“In regards to an additional shower chair, all I can say is that … if somebody contacted Disability Services and they needed an additional chair, we’d do that. In other words, I don’t think there was ever a request made,” Brown said. “Basically my response is, we will provide any accommodation that a student needs as long as we know about it … We’ve been housing students with disabilities for a number of years, and we have the facilities to accommodate … we just need to know what those needs are … to my knowledge we have been able to accommodate every students’ need that has been requested.”

Michael Shuttic, OSU coordinator/ADA compliance officer, said a shower chair is a personal item that can’t be reused by someone else, so students would be expected to bring that item for themselves if needed.

Miller said it took his mother, Marilyn, four and a half months to save up money for a shower chair, and ultimately a chair was donated to him.

“According to ADA standards, in a public building like a dormitory in a school facility everything as to be ADA handicap accessible for everybody,” Miller said.

Another concern was navigating up and down a couple of steep ramps on campus that do not have handrails. He said he had problems going up and down the ramps in the snow and almost fell backwards and forwards. When he made the Disability Services department aware of his concern, he claims he was told the ramps were ADA accessible and handrails were not needed.

Shuttic said the area Miller is referencing “is an ongoing point of interest from an accessibility standpoint.”

“The grade of the adjacent road, the parking lot entrance/exit, and the trash access road all are impacting pieces. Plans already exist to re-work the stretch of sidewalk that includes this section. These plans will incorporate greater path of travel access as it is a sidewalk that is on a steep road,” Shuttic said. “The transportation system (both fixed route and paratransit) are available as well. The fixed route bus has a stop in the parking lot of the area identified (next to The Market food service location).”

The university transit system also posed problems for Miller, who said the bus could not always pick him up because the lift on the bus did not work all the time. He said he would have to wait 15 to 20 minutes for another bus to pick him up, and although the transit department did try to accommodate him, they were not always available to provide him with faster service if they were on a tight schedule.

“I was late to class, I was late because of that situation a lot of times,” Miller said. “All my instructors, they told me just to walk to class, which I did a lot of times.”

OSU now has a new transit system. Half of the buses were replaced in January 2010, and the other half in December 2010.

“We have since replaced all the buses and went with a completely different design in a lift,” Steve Spradling, OSU director of Transit/Parking, said. “They’re all ADA accessible, and all the other buses were too we just had problems with them … It wasn’t an ongoing thing that they were broken, but they did have an issue occasionally.”

Spradling said when Miller asked him about the lifts on buses, he acknowledged the buses break down, then provided him with his phone number, the dispatcher’s number, and the supervisor’s number. “If you can’t get a hold of them, call me,” Spradling said he told Miller. “I said if you need something, you just let us know.”

Spradling said he also helped Miller complete a Disability Services application, since he had not done so. The university has a complimentary service in addition to their fixed bus routes, which runs on campus and throughout Stillwater. It is open to the public and provided by an application process.

“I know a lot of our drivers, especially the paratransit drivers who take their students to and from campus were aware of Mitchell and actually picked him up without request and took him home at certain times when they saw that … it was raining or something. He actually told me that,” Spradling said.

COURTESY

A ramp without hand rails inspires Mitchell Miller to get creative.

Due to his grades, Miller has not been able to continue school or ride the new bus system. He said he remained a freshman all three years he was there because he was dealing with problems on a day-to-day basis. While enrolled, Miller lived in Bennett Hall. He said he wanted to live in a traditional hall, but claims they are not handicap accessible, and he had problems with the showers, restrooms and laundry. He said everything in Bennett Hall was accessible, with the exception of the shower. He said after his first full semester the price for his room and board went up from $1500 to $2700. He claims he was told his rates would be kept at the same price as a traditional hall rate for all four years he attended school.

Brown said all the buildings on the OSU campus are ADA accessible and they have 65 rooms available on campus that are especially set up and equipped for people who might be in a wheelchair. He said they can house a student in any building, although some students prefer a private shower, but can’t afford a private room. He said Miller was placed in a one-person suite with a private bathroom and he paid the lowest rate possible.

“I’m baffled. This last summer, his mother came in and we went through the bill just to verify that. I haven’t heard anything since. But again, that was an issue we started hearing after Mitchell left,” Brown said.

Since Miller was actually a NOC student, he said he went to NOC administration for help, but was told he had to address his concerns with OSU. He said he felt like he was being discouraged from trying to go back to school, and his worry over his situation is what made his grades drop.

“It’s my life and my education. I’m entitled to it,” Miller said. “I didn’t have the choice to screw up. I was going through something I had to take care of.”

Debra Quirey, NOC Director of the Stillwater campus, said all of their disability certification is handled through the OSU Disability Services department. She is also aware of Miller’s situation and said while he was in class with NOC they made every attempt to adjust for his disability. She said they provided a laptop for him so he would not have to take one back and forth to class; they provided an MP3 recorder so his instructors could record his classes if he was absent and a student worker would then take a jump drive to him so he could hear the lecture the same day; and they made sure his math teachers were in a smart board classroom so all the work done on the board could be saved for him when he went back to do his homework.

“We provided probably above and beyond accommodations for Mitchell than we have previously for any student. As far as the Northern side is concerned, we provided every opportunity for Mitchell’s academic success here,” Quirey said. “We made every accommodation, both academically and financially that we could for Mitchell to be successful.”

During Miller’s plight to find assistance, he found help and friendship from former Seminole Nation Chief Kenneth Chambers. At first Chambers was just someone who Miller could talk to, but as Miller’s problems increased Chambers has took an active role in helping him.

“In his mind, he had exhausted his search for someone to stand by him and help him in his time of need,” Chambers said, describing what Miller told him he went through. “Once I saw that, I said hey this young man is trying so hard and we don’t want him to fall through the cracks, let’s see what we can do. So I called some friends of mine and we made an appointment. We went to Stillwater … when we got there, all they wanted to show us was the buses and I’m proud of them for doing that. I told Mitchell I’m proud of you for taking a stand and making Oklahoma State address these issues, because if you hadn’t nobody would have”

Chambers said during the meeting with the OSU transit department he wanted to discuss ADA issues, but was told they could not talk about the issues since it was not their department, and their answers were defensive.

“Once we touched a subject that was not something that they wanted to talk to us about, I seen how Mitchell had been pushed around,” Chambers said.

Since the meeting Chambers has contacted ADA specialists, civil rights organizations, education leaders, and politicians to help bring awareness and resolution to Miller’s situation. Miller has also found an attorney to help him.

“So we’re just really starting to find out what needs to be done, and we’re looking at culturally what needs to be done for Mitchell; how we can get him to a position where he can forget some of the things that happened in the past and go forward with his life from now on,” Chambers said. “I want him to have the opportunity at Oklahoma State that everybody else has.”

Miller said he wants to be a wrestler for USA Wrestling then eventually travel around the world working for a trade company.

“Wrestling for me is like one step from walking,” he said. “Even though I’m different, I’m still the same when it comes to this sport.”

In the meantime, Miller will continue his campaign to make sure OSU makes the grade so their ADA compliance meets his requirements.

“To get it enforced is like waiting for a kidney transplant,” Miller said. “You can wait and wait and wait for help and then help will never come and it’s too late.”

Miller said safety comes first before school, and he’s not advocating to become a leader for people. He said he just wants to be a regular, good person, not anything higher.

“Why can’t I have the same opportunity as everybody else,” he said. “I’m not ignorant; I shouldn’t have to go through this.”

Anyone concerned about ADA compliance can view the laws at www.ada.gov.

NCAA, ND officials to discuss Fighting Sioux name

DALE WETZEL
Associated Press

BISMARCK, N.D. (AP) – The head of the NCAA and the official who oversees its diversity efforts plan to meet with Gov. Jack Dalrymple and state officials April 22 to discuss the University of North Dakota's Fighting Sioux nickname.

NCAA President Mark Emmert and Bernard Franklin, an executive vice president and chief inclusion officer for the college athletics association, have agreed to come to Bismarck April 22 to meet with state officials, Rep. Al Carlson, R-Fargo, the House majority leader, said April 1.

Last month, the North Dakota Legislature approved a bill that requires the Grand Forks school to keep its nickname and an American Indian head logo, both of which the NCAA considers hostile and abusive to American Indians. The new law takes effect Aug. 1.

The university had been planning to retire the nickname and logo in August as part of the settlement of a lawsuit the state Board of Higher Education filed against the NCAA in an effort to help UND continue to use them.

The Standing Rock Sioux Tribe, whose reservation straddles the North Dakota-South Dakota border south of Bismarck, declined to endorse UND's continued use of the nickname, which was one of the NCAA's conditions for allowing UND to keep it. The school's president, Robert Kelley, was then directed to retire the logo and nickname, a process that the new legislation has put on hold.

The meeting will not be open to the public, said Grant Shaft, the Board of Higher Education's vice president. In an emailed response to questions on April 1, Shaft said Kelley had reached out to the NCAA at the behest of himself and Jon Backes, the board's president.

Shaft said the meeting's purpose was "first, to determine the NCAA's position with respect to the newly signed legislation. Second, to explore any and all opportunities at resolving the matter."

Shaft said Dalrymple, Kelley, Attorney General Wayne Stenehjem, UND athletics director Brian Faison and William Goetz, chancellor of the state university system, have been invited, as have Carlson and Sen. Bob Stenehjem, R-Bismarck, the Senate's majority leader.

Carlson was the chief sponsor of the legislation that orders UND to keep the nickname and logo. It prompted an avalanche of pro-nickname emails to lawmakers, and won approval by large margins in both the North Dakota House and Senate. Dalrymple signed it into law March 15.

The nickname's supporters say it is used with respect and bridle at suggestions that it is hostile and racist.

"We're going to explain to them why we passed (the legislation), and see where we are at," Carlson said.

April 22 is Good April 1, which is a state holiday in North Dakota and the targeted ending date for the 2011 session of the North Dakota Legislature. Carlson and Stenehjem said April 1 the meeting with the NCAA officials was originally suggested for Grand Forks, but they said they would not attend because they could not leave the Capitol in the session's final days.

Shaft said the Good April 1 date was "nobody's idea, just many busy people with busy schedules. (It) was the only day that would work."

In what nickname supporters consider to be an ironic twist, the NCAA is selling Fighting Sioux merchandise on its website to promote its Frozen Four Division I men's hockey championship in St. Paul, Minn., April 7-9. The finalists are North Dakota, Minnesota-Duluth, Michigan and the Fighting Irish of Notre Dame.

OK judge allows casino dispute hearing to go on

OKLAHOMA CITY (AP) – A federal judge has denied a gaming company's temporary restraining order request against a Native American tribe that suspended the company's license to operate two casinos in north-central Oklahoma.

U.S. District Judge Joe Heaton ruled last week that Gaughan Gaming hadn't shown a significant risk of irreparable harm if the Tonkawa Tribal Gaming Commission conducts a hearing on whether to permanently revoke the company's license.

Gaughan sued the tribe the week before for allegedly violating management agreements.

Tribal attorney Gary Pitchlynn said March 30 that while the judge ruled in favor of the tribe on the restraining order, he didn't address its request to dismiss the lawsuit or other issues.

Gaughan's attorney, D. Michael McBride III, said the company is pleased that Heaton ruled he had jurisdiction on the remaining issues.

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NM governor signs suicide prevention bill

The federal Indian Health Service identifies suicide as the second-leading cause of death behind unintentional injuries among Indian children and young adults.

SUSAN MONTOYA BRYAN
Associated Press

ALBUQUERQUE, N.M. (AP) – New Mexico Gov. Susana Martinez traveled to the nation's largest American Indian reservation March 31 to sign a bill aimed at preventing youth suicides, a problem that has plagued communities across Indian Country.

The legislation signed in the Navajo community of Shiprock will establish a framework for creating a statewide clearinghouse for suicide prevention and culturally-based prevention initiatives.

The federal Indian Health Service identifies suicide as the second-leading cause of death behind unintentional injuries among Indian children and young adults, and statistics show young Native Americans commit suicide at a rate more than three times the national average.

"It is so sad to see young people feel so devastated in their daily lives that they feel taking their own lives is the only option. What we need to do is make sure they understand that there are other options, that they don't have to take that ultimate step and that they matter," Martinez told The Associated Press.

No funding was set aside for the effort this year because of the state's limited resources, but Sen. Lynda Lovejoy, the Crownpoint Democrat who sponsored the measure, vowed she and other supporters would work to find the necessary money for establishing and expanding the program by the next legislative session.

The new law marks a first step in addressing a problem that requires special resources and expertise – something many tribes don't have, Lovejoy said.

"We want this to be effective. We don't want just an idea," Lovejoy said of the clearinghouse. "We want to plan it right. We want to organize it right. We want this to be a model for other states with Native populations."

In South Dakota, the Crow Creek tribe formed a task force earlier this year to stem a rise in suicides and attempted suicides on their reservation.

On the Fort Peck Reservation in Montana, Sioux and Assiniboine leaders declared a crisis last year after several children killed themselves and dozens of others tried.

New Mexico's legislation was sparked in part by a string of suicides in the Navajo community of Thoreau and on the Mescalero Apache Reservation in southern New Mexico between 2009 and 2010.

Lovejoy said the push for New Mexico to address the problem came from a grass-roots effort that involved "very caring people" who work with children in New Mexico's Indian communities.

> ***"We want this to be effective. We don't want just an idea," Lovejoy said of the clearinghouse. "We want to plan it right. We want to organize it right. We want this to be a model for other states with Native populations."***
>
> ***– Sen. Lynda Lovejoy***

Scattered, independent programs have worked to tackle Indian youth suicide, but Lovejoy said the challenges that are pushing children down that path transcend state and reservation boundaries.

She pointed to the rural, isolated lifestyle of many Native American families, dire economic conditions, few opportunities for youth to congregate outside of school, low self-esteem, bullying and a lack of mental health services.

"Our kids are so vulnerable that they can fall into the trap of this kind of travesty," Lovejoy said.

With the signing of the bill, supporters said Indian communities will have another place to look for help.

More resources are also being focused on Native American suicide thanks to the recent congressional overhaul of tribal health care. Federal law now requires more emphasis on preventative care and mental health services, including suicide prevention.

As New Mexico builds up its prevention program, the governor said the simplest thing families, friends, educators and communities can do is make children feel important and encourage them to overcome their fears and chase their dreams.

"We must not be held back by stereotypes, despair or glass ceilings that limit achievement and undermine confidence," she said.

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Archeologists, Indians slam Calif. excavation

JACOB ADELMAN
Associated Press

LOS ANGELES (AP) – Archaeologists and American Indians told a state commission that contractors building a garden for a downtown Los Angeles Mexican-American culture museum on county-owned land mishandled human remains found there.

Speakers at the Native American Heritage Commission meeting Monday also accused consultants who evaluated the LA Plaza de Cultura y Artes project's environmental impact report of neglecting to anticipate that the bones would be found at the site, which was widely known to have once been the location of a church cemetery.

"What's happened with this cemetery is the worst assault on cultural resources in this city's history," said archaeologist Gary Stickel, who accused the consultant, Sapphos Environmental Inc., of ignoring historic maps that showed the graveyard's actual footprint.

A message left with Sapphos was not returned.

The LA Plaza project is being built among the adobe buildings and historic churches that make up Los Angeles' El Pueblo historic district, the site of the city's earliest non-Indian settlement.

Work has been dogged for months by complaints over the handling of remains that were first unearthed in October at the former site of the so-called Campo Santo cemetery, which was thought to have been completely exhumed in 1848.

Native American researchers located burial records in January that suggested the remains belonged to Gabrielino-Tongva Indians and other tribes. Since then, tribe members have accused LA Plaza and county officials of leaving them uninformed about efforts to make sure that no other graves are disturbed and of mistreating the bones that have been disinterred.

"Right now, those ancestors are not being treated properly," Gabrielino-Tongva member and archaeologist Desiree Martinez said at the commission meeting.

Martinez said she was particularly concerned about the treatment of the exhumed remains, which are being stored in more than a dozen bags and buckets at the Los Angeles County Museum of Natural History.

"They are not being properly cared for, in terms of being separated by individual," Martinez said.

County capital projects manager Dawn McDivitt told commissioners that staff members were waiting to consult with tribal monitors before deciding how to handle the remains.

Biola University archaeology professor Paul E. Langenwalter, meanwhile, said at the hearing that he was appalled by the treatment of the remains when he visited the site in November to monitor students he had arranged to help contractors with the excavations.

But after he saw employees of the Whittier-based Sanberg Group haphazardly removing remains and using tractors for delicate excavation work, he pulled his students from the site in hopes of dissociating his school from the project.

He said crew members told him that they were being pressured to rush through the excavations, apparently so the museum's planned mid-April opening would not have to be delayed.

"Some of the things that I shall not repeat suggest intimidation," said Langenwalter, who declined after the hearing to elaborate.

Sanberg did not return a phone message.

County Supervisor Gloria Molina, who has pushed for the LA Plaza project in her district for 17 years and helped it garner county support, said after the hearing staffers had looked into the claims that workers were rushed and were unable to substantiate them.

Molina stressed at the hearing that county officials and museum planners carefully followed all state regulations for working in archeologically sensitive areas and that she was upset by the controversy that has arisen from the project.

"It truly pains me that this part of the story has unfolded in this manner and this way," she said.

Molina blamed the dustup on Sapphos' failure to anticipate that there would be remains at the site.

"Had they done better work, none of us would be in this situation now," she said after the hearing.

Robert Dorame, a Gabrielino-Tongva tribal council member, said at the hearing that Indian groups were not consulted when Sapphos was evaluating the site's history and importance as a cultural resource. If they had, consultants might have noted in their 2004 environmental impact report that were there likely were still remains at the former cemetery site, he said.

"People from generation to generation knew that there was a burial there," Dorame said, noting that the cemetery appears on contemporary tribal maps. "There's no question the area is highly involved with Native American people."

SD redistricting panel plans hearings for summer

Legislative districts in the area must be drawn to protect voting rights of American Indians.

CHET BROKAW
Associated Press

PIERRE, S.D. (AP) – A panel of state lawmakers that will draw new boundaries for South Dakota's legislative districts decided Monday to hold public hearings this summer in the state's two largest urban areas and on American Indian reservations in the southwest part of the state.

The Legislative Redistricting Committee tentatively decided to hold five meetings before recommending a plan to a special session of the Legislature set for Oct. 24. Public hearings will likely be held in Rapid City and Sioux Falls and on the Pine Ridge and Rosebud Indian reservations, all areas likely to present challenges as legislative boundaries are redrawn.

The 15-member panel chose House Speaker Val Rausch, R-Big Stone City, and Senate Majority Leader Russell Olson, R-Wentworth, as co-chairs.

The 35 legislative districts are redrawn every 10 years to reflect population shifts reported by the U.S. Census.

Rausch said initial census numbers indicate the Sioux Falls and Rapid City areas each will gain at least one district. The committee may establish an outside boundary for both urban areas and allow lawmakers from those areas to recommend how they should be carved up into individual districts.

The Pine Ridge and Rosebud Reservations are the only two areas in South Dakota specifically mentioned in the 1965 Voting Rights Act, which means the state's plan for dividing that area into legislative districts must gain clearance from the U.S. Justice Department. Legislative districts in the area must be drawn to protect voting rights of American Indians.

Specific dates for the committee's meetings will be set later, but Rausch said he expects to hold meetings in June, July, August and September. He said lawmakers will take public testimony and discuss specific ideas when they meet in June.

"When we come to that first meeting, let's come ready to work," Rausch said. "It's going to be a lot of slicing and dicing. The state's population has moved around."

Most districts have one Senate member and two House members elected at large, but two Senate districts in areas with substantial Indian populations have been divided into two House districts, each of which elects its own House member.

Jim Fry, director of the Legislative Research Council, said census numbers indicate the optimum district would have a population of 23,262, but court rulings have established that they can vary by 5 percent above or below that ideal number.

The Legislature has purchased special software for redistricting, but lawmakers and others will have to visit the Capitol to use it, Fry said.

Former Democratic Rep. Bill Thompson of Sioux Falls said he and other members of the public want access to the census data used by the committee so they can make suggestions for drawing district boundaries.

Oregon coalition seeking tribal recognition

COOS BAY, Ore. (AP) – Some descendants of the Chetco and Tututni Indians in Oregon want Congress to restore what they say is the state's 10th Indian tribe.

They've formed a coalition, the Confederated Tribes of the Lower Rogue, and if they succeed it would be the first restoration in Oregon since the Coquilles regained their status in 1989.

The effort could reshuffle tens of millions of dollars that flow into Oregon through the Bureau of Indian Affairs.

That would siphon funds from other federally recognized tribes in Oregon, and one powerful group of Indians in particular: the Confederated Tribes of Siletz, which owns and operates the Chinook Winds Indian Casino. Siletz represents close to 5,000 members culled from 29 tribes and bands.

Siletz's leadership opposes federal recognition for the group and said so in a letter sent last week to U.S. Rep. Peter DeFazio, an Oregon Democrat.

Siletz chairwoman Delores Pigsley said the Chetco and Tututni Indians are part of the Siletz. Both were among dozens of tribes marched to a reservation in Lincoln County at gunpoint after the Rogue River Wars in the mid-1800s, forced to set aside their individual heritages and form one new tribe under the name Siletz.

Pigsley said there is no longer a separate Chetco or Tututni Indian tribes and there never was a Lower Rogue tribe.

But coalition chief Donny Fry said he and his brother Larry applied to join Siletz decades ago, but were told they didn't qualify because they don't have relatives who live on the tribe's 3,600-acre reservation.

The brothers say they don't want to be a part of the Siletz tribe now, partly because members who want benefits such as health care must live in the tribe's 11-county service area, which does not include Coos or Curry counties, where most of about 200 unrecognized descendants live.

The Frys and other Rogue members have no connection to Lincoln County. Their male ancestors hid along the river, or pretended they weren't Indian. Women married whites, which allowed them to escape the march along Oregon's so-called "Trail of Tears."

The Fry brothers want a separated federal designation and the clout that has in dealing with state and federal agencies to preserve artifacts. They want to establish a clinic on the south coast and funding to preserve their heritage and language.

The brothers amassed some key allies in years of campaigning for recognition. They're leaning on DeFazio, who sent a letter to BIA regional director Amy Dutschke this month asking her to help set up a meeting between the Rogue tribe and the Siletz.

"There's no question here that this group of people needs services," DeFazio spokeswoman Jen Gilbreath said. "The status quo isn't acceptable, and we are trying to find a way to get them services."

Pigsley told The Register-Guard the recognition would dishonor the Siletz's treaty with the federal government for the Lower Rogue to form their own tribe. She said her objection is not about money.

In her letter to DeFazio, however, Pigsley said recognition would threaten the Siletz.

"Such access would only take services and benefits away from members of recognized tribes," Pigsley wrote. "We all know that funding and services for recognized Indian tribes is woefully inadequate and a violation of treaties signed by many Indian tribes, and it would be a further offense against Indian tribes and people to further diminish the limited funding and resources that are already provided."

The Fry brothers say the opposition is understandable. The Siletz tribe has less than 5,000 members, and it's estimated that about 3,500 of them are of Chetco and Tututni heritage. Federal recognition for the Lower Rogue might mean some of those members defect south, weakening the Siletz influence and potentially affecting its federal funding.

Pigsley told the Register-Guard that she herself is descended from American Indians that lived on the Rogue River. But she said it doesn't make sense to split the tribes up again.

The Lower Rogue coalition said it wants its own autonomy to cater to its own people, and it has no intention of backing down.

"They think we'll go away," Larry Fry said of the Siletz. "That will never happen. We're just as hard-headed as they are."

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ACLU

Continued from Page 1

suit.

The Houmas don't impose any religion and therefore don't require boys and men to grow their hair, but many members of the tribe, including many members of Chaissons' family, do not cut their hair because of their beliefs about its importance, the suit said.

"It seems that the reason we've not been able to resolve this is that the School Board fundamentally questions Seth's religious beliefs," Schwartzmann wrote in an email Thursday. "As you can imagine, it would be personally difficult for anyone to feel like they have to prove to the government that their religious beliefs are sincere. It is especially hard on a 13 year old child to be made to do that. But Seth's beliefs are firm, and he is willing to defend those beliefs."

Spear said pending litigation kept him from saying what exemptions were offered, whether Schwartzmann's statement about apparent disbelief in Seth's sincerity was accurate, or whether a headband or hairband might resolve the impasse by keeping Chaisson's hair out of his eyes.

In 2008, St. Tammany Parish eventually acceded to a request for a similar exemption from the ACLU of Louisiana and the Native American Rights' Fund of Boulder, Colo., for a 5-year-old kindergarten student who wore his hair in a braid down his back.

The principal at the boy's elementary school first said Curtis Harjo would have to cut his hair. The superintendent then said he could attend school only if he wore his hair in a bun. The ACLU argued that would suggest that the boy had to hide his religious beliefs, and the superintendent reversed her decision.

FEATHERS

Continued from Page 1

"It's totally discriminatory to say I don't have the right to practice my religion the way I have been taught, and by the rights I have been given by Native American spiritual leaders because I can't prove that I am Indian under the law, because I am white."

– Samuel Ray Wilgus Jr.

ate that others want to understand our philosophies, understand the sacredness of things. And I understand that many non-natives are looking for spirituality and looking for something sacred to hold onto," said Lacee A. Harris, a Northern Ute medicine man and mental health therapist in Salt Lake City.

However, Harris likened non-Indians' wanting to possess indigenous sacred objects to an outsider entering a Christian church and trying to perform that religion's ceremonies.

"To us, this is a very sacred thing," he said.

The cases cited in Tuesday's ruling include that of Samuel Ray Wilgus Jr., who claims to be an adopted member of Utah's Paiute Indian Peak Band.

During a traffic stop in 1998 near the town of Fillmore, about 150 miles south of Salt Lake City, authorities seized more than 100 eagle feathers from him. He was later charged with possessing the feathers without a permit, and pleaded guilty with the provision that he could appeal.

Wilgus was sentenced to 100 hours of community service, but maintained that it was a violation of his religious freedoms.

A district court disagreed, but the 10th Circuit Court of Appeals at the time reversed the decision and ordered a hearing on whether the Bald and Golden Eagle Protection Act was "the least restrictive means of serving the government's interests."

The district court then found that the act did indeed violate Wilgus's rights to religious freedom.

The appeals court now overturns that ruling.

"We are sensitive to the sincerity of Wilgus' religious beliefs, and we do not question either the authenticity or the weight of his religious experience among Native Americans," the court wrote.

However, it noted, that "in light of the options before the federal government, the regulations at issue are the least restrictive means available."

Wilgus says he is, in essence, now being banned from practicing his religion.

"It's totally discriminatory to say I don't have the right to practice my religion the way I have been taught, and by the rights I have been given by Native American spiritual leaders because I can't prove that I am Indian under the law, because I am white," Wilgus said Tuesday. "I thought we all had the right to religious freedom in this country."

Wilgus' lawyer, Joseph Orifici, said he will appeal to the U.S. Supreme Court.

"It not only discriminates against my client, but it discriminates against any Native American who lives in this country who is not a member of a federally recognized tribe," Orifici said.

The U.S. Justice Department had no immediate comment on the ruling.

However, department lawyers previously argued that demand for eagle feathers far exceeds the federal government's supply, and that exemptions to the law should only be provided if it doesn't undermine the intent of the statute.

Other similar cases in the last decade included a New Mexico man who is a descendant of Chiricahua Apaches, a tribe no longer recognized by the federal government, and another Utah man who claimed he was given an eagle feather by a Hopi religious leader. Both men had their feathers seized and were prosecuted.

▼ ▼ ▼ ▼ ▼ COMMENTARY

Heyoka: A Man Taller than his Shadow

Dr. WAMBLI SINA WIN
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From the south, up above, a threatening mass of dark thunderclouds moved swiftly towards the direction of a Lakota camp. A storm coming from the South was much feared by the people for the devastation it could bring. Noting the signs, the people fearfully gathered around their Protector, the old Holy Man. As a Thunder Dreamer, this sacred clown or Heyoka was much more than just an ordinary man. He was the Defender of his Red People as well as their sanctuary and stronghold from the storms of life.

The old Heyoka with people around him, stood and faced the West, the direction of his vision. The sky darkened all around. With tears in his eyes and his arms raised, palms held upwards to the heavens, he prayed in a strong clear voice, "Wakan Tanka, from the clouds you gave me a bow. But my aim has been poor and my resolve has faltered. Hear my pitiful voice that the Wakinyan (Thunder Beings) who bring this storm from the South will listen to me. Cleanse this place so new life may bloom upon the earth once more. We are few and I am one, but I pray to you with faith. Spare my people and make us new again."

As he finished this powerful prayer, the old Heyoka parted the clouds with a waving upward motion of his hands. The people watched as the massive thunderstorm so near them, miraculously divided in half, leaving the people safely in the middle. That evening around the campfire, there was laughter, soup and prayers of thanksgiving, for once again the peoples' faith in Wakan Tanka was strengthened. They had seen their beloved old Heyoka "charge" the heavens and use his sacred vision to save his Red People, thereby giving them hope for the future.

The Heyoka is a man taller than his shadow. The extraordinary power to part clouds is seldom used unless lives are threatened. The Heyoka is a creature of faith but at the same time, he is a "rebel" because he stubbornly refuses to accept defeat even when he faces impossible odds. Cancer is a foe which many believe is impossible to defeat, yet some of our fearless Heyoka have faced and defeated cancer, Joe Eagle Elk and my son as well as others in the past. In western society, most doctors would have given up, telling the patient that cancer is incurable.

Today our brother the buffalo is nearly gone, just as the Heyoka is near extinction too. Both were part of the "Golden Age" of the Heyoka, when our people were strong physically, spiritually and culturally. This was a time when our people walked the Red Road and our Lakota virtues of honesty, courage, fortitude, wisdom, humility, generosity and loyalty were practiced, not just spoken of. Our Heyoka, including Sitting Bull and Crazy Horse were proud members of leadership and Akicita (warrior) Societies such as the Strong Heart Society and Kit Fox Society. These warriors pledged that in battle, they would stake themselves down with a sash and never retreat even if death was a certainty. This was courage which seems to also have become extinct in our leadership today, for who is willing to die for their people?

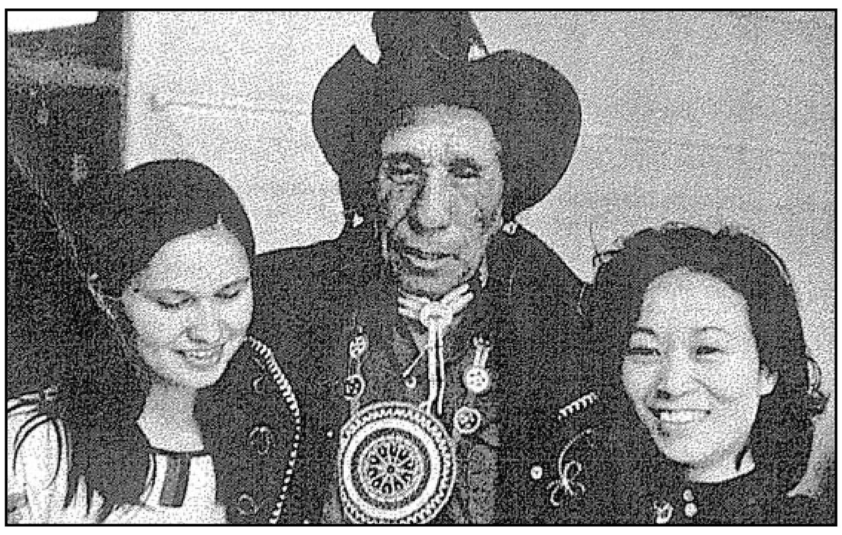
In order to survive these past centuries, we Lakota have had to be tough and resilient people. Many of us today follow in the bloody footprints left by our ancestors. Stubbornly, in the spirit of the Heyoka, our ancestors refused to give up during the Trail of Tears, after the Sand Creek Massacre, and in spite of Wounded Knee, our people still live. Let us call back that "Heyoka rebel spirit" which is a part of our Red Identity and our Red Indigenous Pride so that we do not become a caricature of the true Lakota spirit.

The Heyoka is much misunderstood even by our own Lakota today. By being around two Lakota Heyoka, my Grandfather, Chief Lame Deer, Tahca Uste, and my son, I have learned several things. The Heyoka is a brotherhood of those in the present as well as those Heyoka who have gone on. A Heyoka is the human hand as well as the spiritual warrior of the Wakinyan, the Thunder Beings. Though favored and protected by Wakan Tanka, with great power but an even greater responsibility, the Heyoka's life is never his own. Some of the Heyoka such as Chief Frank Fools Crow, were able to lead exemplary lives. He was fortunate to have been raised from early childhood in a family which was steeped in Lakota tradition, culture and knowledge about spirituality.

By his own account, Chief Frank Fools Crow had the support, understanding and assistance from his family and the spiritual community who understood his calling. However other Heyoka have not been as fortunate to have this support system. Not all Heyoka fully understood this calling from which they could not run. As a result, some were humbled and suffered personal tragedy until they agreed to do what was asked of them. Joseph Eagle Elk, a great Heyoka, who is no longer with us today, gave a very poignant account of his own personal struggle in his autobiography, The Price of a Gift. Ultimately, whether the Heyoka lives an exemplary life or not, there is no denying that all Heyoka are mysteriously and spiritually gifted by Wakan Tanka and the Wakinyan (Thunder Beings) and remain a Heyoka even beyond death.

The words of the Heyoka are like a lightning bolt which can pierce the heart, for the Heyoka's words can have a "sharp edge." However, if one looks beyond the initial sting, one may realize that the words which make a person the angriest, usually have truth to them. Sometimes, "the truth hurts." But one never really knows the true intention of the Heyoka if we listen to the literal meaning of the words. Something which is said today by a Heyoka may actually pertain to an event yet to come in the future. Or a Heyoka may not reveal all he knows for his existence is in faith. If a person is told everything, this person may give up. A Heyoka has a higher calling and must be strong enough to go against human instinct in order to hold out hope for the people to keep them going during times of difficulty.

One of the greatest misconceptions is that one "chooses" to be a Heyoka. This is not true. Just as a buffalo cannot "choose" to become a goat, and vice versa, neither can an ordinary person wake up one day and "choose" to become a Heyoka. One cannot take classes to learn to become a Heyoka or "train" to become a Heyoka. There is no way to become "certified" or "apprentice" to become a Heyoka. One cannot go up on the hill on a vision quest and dream it up and one certainly cannot make it up. It is Wakan Tanka, the Great Mystery, who chooses the Heyoka before he or she is ever born. Who in their right mind would willingly choose such a life of hardship and sacrifice?


Wambli Sina Win (left), Chief Lame Deer, and Takoko Lento at Dakota Wesleyan University, Mitchell, S.D. in 1974.

In today's plastic world, there are many fakes who are driven by greed or desire to become notorious. But there are ways to tell the real Heyoka from a fake. Can this person handle fire or pick up hot stones with his bare hands without being burned? Can he prophesy? There are spiritual consequences for those who lie about such things. For the Thunder Beings fiercely protect their own and their helpers. Long ago, each tribe had their own Heyoka or sacred clowns who were their protectors and defenders. Now, just as the eagle and the buffalo are disappearing, so are the Heyoka.

"One Heyoka always knows another Heyoka when he meets one," according to Richard Erdoes, co-author of the book on Grandpa John's life, Lame Deer: Seeker of Visions, while reminiscing about a time when two Lakota Heyoka, Grandpa John Fire and Henry Crow Dog, who were friends, were both guests at Erdoes' New York apartment at the same time during a civil rights march in the late 1960s. According to Erdoes, these two Heyoka enjoyed each other's company but due to the Heyoka nature to be "contrary," they enjoyed verbal jousting and argued through the night into the early morning hours.

According to Grandpa John and my son, the Heyoka power tends to stay within the bloodline of a particular family although it might skip a generation or two, the power is always there. Notably, the Eagle Elk family was one such family. Another one of our most noted Heyoka was Tasunka Witko, Chief Crazy Horse, whose life was a continual battle to save his people, for a warrior's work never ends, especially not the "half-man, half-spirit" warrior that he was. Chief Crazy Horse's heart was a stronghold for his Red People, big enough to include other tribes beyond his own tribal affiliation. Today, at Pine Ridge, Northern Cheyenne Chief Dull Knife's descendants, who were protected by this great man, still live among our people. Though short in stature, Chief Crazy Horse, the Heyoka, was a man taller than his shadow. I dedicate this story to our beloved Lakota Heyoka, past and present, including my son Wiconi who have had the courage to keep the "rebel" Heyoka spirit alive, "hecel Oyate kin nipi kte" so that our people should live.

Wambli Sina Win is currently an Associate Professor and Director of the Criminal Justice Studies Dept. of Bacone College in Muskogee, Okla.

Her grandfather was John Fire,Chief Lame Deer, Tahca Uste, a well known Lakota Holy Man from the Rosebud Sioux Indian Reservation in S.D. One of her sons is also a medicine man.

She has served as a Tribal Judge for the Oglala Sioux Tribe, an Assistant U.S. Attorney, a Tribal Attorney and as a legal instructor for the U.S. Indian Police Academy. You may contact her at: wamblisinawin@yahoo.com

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LETTER:

Haskell Indian Nations University Alumni, Southern Chapter Needed

Education is IMPORTANT and Haskell has made a difference in so many Choctaw students' lives.

In the past few years Haskell has come under government scrutiny and funds have been cut, administration has been playing musical chairs. Not enough faculty and a whole lot of administration. Now they have come to a point that they are cutting programs across the board. The most recent discussion has been some athletic programs. The Culture Center is on the brink of closing, due to funding for the Curator. As Alumni we can help with donations, fundraisers, moral support and representation to our students , you can contact the museum via web site or the local President of Alumni in Lawrence, Ks. Corey Hudson, 1-785-830-2732 or e-mail chudson@haskell.edu

Anyone who has been to Haskell can take with them their whole life the Haskell Experience, with Haskell Rascals contributing to our Nations. There are still over 150 Tribal Nations from all over the nation who attend there each year. Oklahoma Tribal Nations send on average 4-5 students to school there each year. The Campus is reminiscent of those who have gone there from the Choctaw Nation and other tribal nations. There is Pushmataha Hall that houses the office and meeting room of the local Alumni, who are trying to bring the National Alumni Organization back to Lawrence, Kansas. There is a road that winds its way through the campus named Choctaw Ave. Jim Thorp was honored with a state of the art Fitness building, Sequoia Hall houses the Math and Science, Powhattan Hall houses the non-traditional students (older), every tribal nation is represented in the context of the Universities setting. Just a few blocks away a Choctaw woman pastors at the Lawrence Indian Methodist church representing the Oklahoma Indian Missionary Conference. NAC has their meeting once a month. Northern Tribes have established a sweat lodge near the wetlands in which they are able to continue their traditions. The children who did not survive the boarding school days reside in a small cemetery on campus, the students honor them every year.

In 2004 the Administration put before the Board of Regents a resolution to raise the fees to attend there, they wanted to quadruple the amount, but after many meetings and student input about the history of Indian Education, it was raised to double the amount to $215.00 a semester. The Board of Regents realized that this was a topic that the Alumni and the students should have a say about. The Board of Regents come from all regions of the U.S. and most are Alumni.

Now with the economy the way it is the administration will be proposing another hike. I am a Haskell Alumni and while I was there being educated we were always compared to the Universities that surrounded our campus, which are many. But the money contributed by Federal, state or Alumni was never comparable to those Universities. Yet they are not Haskell, a community within a community, there was once a time when students were not allowed or permitted to go off campus. To this day there are residents of that city that do not know who or what Haskell is. Haskell is allowed to learn and participate in their many different cultures and ceremonies; they know who they are when they leave, the Haskell experience is education with the native perspective. Being Choctaw made me prouder than I had ever been after attending Haskell.

I want to propose a new HINU Alumni Chapter in the Southern Area of Oklahoma, any University especially Haskell is only as strong as their Alumni. There is strength in numbers so if you have had that Haskell Experience and wish that for other Native students I would like to see us organize and help make that possible. Please contact: Connie Hudson an HINU 2008 graduate, with a B.A. in American Indian Studies. My e-mail is choctawvista@hotmail.com and my phone number is 580-920-0577, I live and work in Durant for the Choctaw Nation of Oklahoma under the AmeriCorps VISTA Program. But we can have meetings anywhere we can agree on. I would like to take to the National Alumni in May our plan of Operations and member list when they meet for Commencement Activities this year on May 13th and 14th The school must feel abandoned; we haven't but one chapter outside of Ks. We need to become strong, and make Haskell a strong institution of Education.

Connie Hudson
Choctaw Citizen
Durant, Okla.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff. Send letters to editor@nativetimes.com

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EMPLOYMENT / HELP WANTED

Administrative Assistant

Oklahoma Aeronautics Commission, 120 N Robinson Avenue, Suite 1244W, Oklahoma City, 73102). Monthly salary range: $2,083.33 - $2,500.00 plus state benefits. Closing Date: 5:00pm, Friday, April 15, 2011. This position will report to and assist the Chief Operations Officer as assigned in detailed and confidential administrative functions as well as provide professional assistance to other staff members. Education and Experience: 4 years experience in general accounting or general office experience. Proof of high school graduation or GED required. 2 years of college, business school or business/office related vocational education (official transcript(s) required) may be substituted for the required experience. Certified Procurement Officer Credentials, preferred but not required. Strong computer skills including Microsoft Word, Excel, and PowerPoint. Skilled in business communications. Manage call flow, mail, and disseminate information. Ability to interpret and handle routine decisions in accordance with agency policy and to follow oral and written instructions. Maintain office calendar, file travel claims, schedule agency vehicles for staff and maintenance. Maintain office equipment and disposition of records. Order office supplies, accept deliveries, and verify shipping documents. Assist with other duties as assigned.
This is an unclassified position. The Commission is an Equal Opportunity Employer. Please send your resume and cover letter to Elaine Spell, Chief Operations Officer, 405-604-6911.

Are you passionate about shaping the future of America's Youth?

Boys Town Nebraska is seeking a Family Teaching Couple for our residential living program located in Omaha - you and your spouse are at the Heart of our Mission. You will live in our residential homes creating a family environment for our at-risk kids aging 6-18 who often have nowhere else to turn. After completing our two week in-house paid training, you will take on a life-changing mission by guiding, counseling, and helping to meet the emotional, educational and daily needs of our at-risk youth. We are looking to you to provide compassion, internal strength and competence for these kids.
If you and your spouse have a desire to help at-risk youth, can create a safe and caring environment, help them to succeed for day and the future, guide and counsel them on appropriate skills and behaviors and have a deep desire to provide them moral, spiritual and educational development.
If you and your spouse are committed, passionate and feel you are qualified to take on a life-changing experience please apply please take a few minutes to apply at www.boystown.org/careers

EXECUTIVE DIRECTOR

Catching the Dream (formerly Native American Scholarship Fund) seeks an executive director. Superior writing ability, knowledge of proposals and fund raising, knowledge of private scholarships, knowledge of college admissions process, three years of budget and finance experience, and knowledge of school improvement processes. Send resume, sample of writing, and salary requirements to CTD4DeanChavers@aol.com.

AMERICAN INDIAN STUDIES FULL TIME FACULTY MEMBER

The Pawnee Nation College, a tribal college located on the Pawnee Nation Reserve near Pawnee, Oklahoma, is seeking a visiting full-time faculty member to teach a variety of courses in American Indian Studies, especially in the areas of leadership and management. The appointment will be for one-to-two years, contingent upon funding. The position is funded through a Department of Education grant.

A master's degree in American Indian Studies/Native American Studies, history, anthropology, or related fields as well as knowledge of Pawnee history and culture are preferred. Teaching experience of Indian students at the college level is required. In addition, full-time faculty must have a demonstrated record with concern to: carrying out instructional responsibilities (including developing syllabi and lesson plans) at the higher education level, assessing student work, working with both internal and external organizations, developing a professional dossier that clearly demonstrates advancement and activity, teaching life-skills to students, and serving the College by assisting with extracurricular activities, when necessary. American Indian candidates, especially Pawnees, are strongly encouraged to apply.

All interested applicants should send a letter of interest, which addresses qualifications, teaching experience, level of education, and so on, as well as a current resume or c.v., three writing samples, teaching evaluations, three letters of recommendation, a completed PNC Application for Employment (available online), and copies of all transcripts to: Dr. Todd Fuller, President, Pawnee Nation College, 861 Little Dee Drive, Pawnee, OK 74058; applications can also be sent by email to: tfuller@pawneenationcollege.org. Application materials are due May 9. For more information on the College, please visit our website at www.pawneenationcollege.org.

Healthy Native American Research Participants Needed

A novel study is being conducted at The University of Tulsa to assess pain processing in Native Americans.

This study is safe, non-invasive, and does not involve medication. Participants must be able to attend a 3 hour laboratory session in which physiological reactions to different stimuli are recorded.

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To find out if you are eligible to participate, contact

The University of Tulsa
Psychophysiology Research Laboratory
631-2175

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The National Indian Education Association is seeking resumes from highly motivated individuals to work on a full time basis as the Director of Communications who will lead the NIEA's communication and public relations activities. The position reports directly to the Executive Direction and is located in Washington, DC.

Contact
For more details and to apply, visit: www.niea.org

RFQ/RFP

Request for Qualifications

The Pawnee Nation of Oklahoma is advertising for Architectural/Engineering Services for the design and construction of a new Law Enforcement Center to be located on the Pawnee Nation Tribal Reserve which is east of Pawnee, Oklahoma. The complete Request for Qualifications including the criteria that will be used to select the most qualified firm is available upon written request.

Submit your request by fax or email (mrobedeaux@pawneenation.org) and please include your email address and/or your fax number.
Qualifications documents must be received no later than 4:30 pm on Monday, April 18, 2011.

Point of Contact for Information: Muriel Robedeaux, ICDBG Coordinator

Contact: George Howell, President, Pawnee Nation of Oklahoma, (918) 762-3621, Fax: (918) 762-6446. Attn: ICDBG Law Enforcement Center Project.

Shoshone-Bannock Tribal Health
Attn: Rodger Allen • P.O. Box 306 • Fort Hall, ID 83203
Phone: (208) 478-3948 • FAX (208) 478-3940 • Email: rallen@Sbth.nsn.us

This formal Request For Proposal is being issued to all Shoshone-Bannock TERO certified firms, including Indian, minority, woman, small businesses, and local vendors, per Tribal Employment Rights Ordinance TERO-08-S1, effective January 2008. All responses from the listing of the Native American Times that ran for 15 days (April 1, 2011-April 15, 2011) will be reviewed. Bids can be sent or faxed by using the information above. All bids must be in by Friday April 15, 2011, to constitute your intent to bid. Responsive bids should accompany evidence sufficient to establish your firm's technical competence (certifications, credentials, licenses, past work history, etc.).
The Shoshone Bannock Tribal Health and Human Services (THHS) seek to contract the following: The turnkey installation of a Standby Generator for the Shoshone Bannock Tribal Health Building #70
Quantity 1 – Generac 27kW Natural Gas Standby Generator (Manufacturers Number - QT02724GNAX)
Quantity 1 – Generac 100 Ampere Automatic Transfer Switch
The bid for this project must allow for all contracting cost that is required for a turnkey type of an install. This will include the contracting of all phases of the installation and start-up.
Terms and Conditions
• All work must meet or exceed all factory terms, specifications, and certifications to provide full standard warranty. All cost must be provided for in the bid.
Should you like more information on the stated project or job, please contact Rodger Allen address phone number listed above. Your bid and accompanying documents must be received by the specified deadline listed above.

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**Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.*

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

THROUGH APRIL 30
Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more info.

APRIL 8
Kiowa ICW Powwow at Red Buffalo Hall, Kiowa Tribal Complex, Carnegie, Okla. from 5pm-11pm. Info call 580-654-2349.

APRIL 9
Oklahoma City University 5th Annual Spring Contest Pow-Wow at Oklahoma City University, 2501 North Blackwelder Avenue, Oklahoma City. For more information: Lindsey Factor at lfactor.stu@my.okcu.edu or the Multicultural Students Affairs Office at (405) 208-5750.

APRIL 9
Osage Nation Head Start Benefit Dance at Central Elementary Gym, Skiatook. Cake Walks/Raffles. Gourd Dancing @ 1pm. Grand Entry 7pm. For more info call Terri Buffalohead 918-699-5471

APRIL 9
Creek Citizens Speak Out, 1:30pm-4:30pm at Glenpool Smoke-shop, 13839 S. Casper, Glenpool, OK. There will be a sign-in for all citizens who want to speak and an opportunity for them to submit their concerns in writing. For more information, contact Mae at (918) 623-0751, Nancy at (918) 623-2678 or Sandi at (405) 786-2635.

APRIL 11-15
The Muscogee (Creek) Nation Citizenship Office will be closed to the public for reorganization. To leave a message call 800-482-1979.

APRIL 15
Indian Art Market 9am-6pm at Concho Community Building, Concho, Okla. All Indian artists invited to come sell/share your work. For more info call Lynette Gray 405-422-7622

APRIL 16
Otoe-Missouria Encampment Committee Benefit Dance Saturday, April 16 at the Otoe-Missouria Cultural Building. Gourd dancing at 2 p.m., supper at 5:30 p.m., Gourd Dancing resumes 6:30. For more information call Hank Childs at 580-402-4914 or Earl Plumley at 405-598-0636.

APRIL 16
Tribally United Walk a Mile in Her Shoes from 10am-2pm, Sexual Assault Awareness Walk begins at 12. Free games and prizes! Shawnee Mall Food Court, Shawnee OK. For more information call Kendra Lowden at 405-275-3176

APRIL 17
Seminole Nation Color Guard Powwow at Saint Gregory's College, Shawnee, Okla. Gourd Dancing 1pm-5pm and from 6-7pm. Grand Entry and contests start at 7pm. For more information call Alex Fish 405-501-1838.

APRIL 27
Sexual Assault Awareness Walk Muscogee (Creek) Nation Mound Building. Time: Registration begins at 10 a.m. Presentation begins at 10:30 followed by walk Limited number of t-shirts available *Must make donation of hygiene products, paper products, diapers, wipes, new towels/and or bedding etc. All items will be donated to Okmulgee County Family Resource Center.

APRIL 29
Oklahoma Federation of Indian Women Contest Pow-Wow at Lakewood Christian School Gym, 840 S.George Nigh Expressway, McAlester, Oklahoma Grand Entry at 6pm

APRIL 30
Restoring Harmony Mental Health Powwow at Tulsa Westside YMCA, 5400 S. Olympia Ave. For more info call 918-382-2204

MAY 7
Comanche Little Ponies 43rd Annual Pow-Wow at Comanche County Fairgrounds Expo Building, 920 SW Sheridan RD., Lawton, OK Info: Lowell Nibbs (580) 583-5279 or lowellnibbs@yahoo.com

MAY 20-22
Tulsa Indian Art Festival at Central Park Hall, Expo Square, Tulsa, OK. Join us for our 25th Anniversary!!

MAY 21
Red, White & GI Blues Festival 2pm-11pm at Cain's Ballroom, Tulsa. Benefit for Native American Warriors Society. Tickets $15 at the door.

MAY 21
The Osage Tribal Director is having an Osage Princess Election Dance on May 21st, 2011, at the Hominy Indian Village Arbor. For princess applications or more information, call 918/885-2976

MAY 27-29
Gives Waters Service Club - Annual Memorial Week-end Dances. Princess selection - Friday May 27th; Family songs and war dances - Saturday May 28th; Veteran's day and Parade in - Sunday May 29th.

MAY 30
Otoe-Missouria Encampment Committee May Benefit Dance at Otoe-Missouria Cultural Building, HWY 177, Red Rock, OK. Invitation to all Veterans, Veterans Groups & Organizations

Tribes prepare way for buffalo's return

MATT VOLZ
Associated Press

MICHAEL ALBANS / AP PHOTO

In this Feb. 11, 2011 photo, buffalo herd, owned by the combined Sioux and Assiniboine Indian Tribe, on their ranch inside the Fort Peck Indian Reservation north of Wolf Point, Mont. American Indians depended on the buffalo for hundreds of years for food, clothing, tools and medicine. Now today's tribes want to return the favor by helping preserve one of the last genetically pure herds in North America. The Sioux and Assiniboine tribes of the Fort Peck Indian Reservation have spent hundreds of thousands of dollars preparing 5,000 rolling acres in northeastern Montana for 50 wild bison from Yellowstone National Park.

POPLAR, Mont. (AP) – American Indians depended on the buffalo for hundreds of years for food, clothing, tools and medicine. Now today's tribes want to return the favor by helping preserve one of the last genetically pure herds in North America.

The Sioux and Assiniboine tribes of the Fort Peck Indian Reservation have spent hundreds of thousands of dollars preparing 5,000 rolling acres in northeastern Montana for 50 wild bison from Yellowstone National Park. Their neighbors to the west at the Fort Belknap reservation have also asked for a role in managing the bison.

The animals are part of a federal quarantine program and are in need of a home. The tribes say they are ready for them.

"The Native American probably wouldn't have survived if it wasn't for the buffalo," said Robert Magnan, the head of Fort Peck's fish and game department. "Now it's our turn to help the buffalo instead of turning a blind eye to them."

But they're finding resistance from ranchers, farmers and lawmakers – and, perhaps most frustratingly, silence from the state wildlife officials now considering sites for the five years remaining in the quarantine program.

Magnan recently gave The Associated Press a snowmobile tour of the land set aside for the bison near the Canadian border about 12 miles north of the tribes' headquarters in Poplar.

The landscape is white, barren and seemingly lifeless until the snowmobile's roar surprises a group of elk, and a few minutes later, sends a coyote scurrying.

In the middle of it all sits a 26-mile fence designed to contain the buffalo. The top and bottom strands of the "wildlife-friendly" fence are smooth to allow deer to jump over and pronghorn antelope and other creatures to pass under. Inside is a solar-paneled well to provide water for the bison regardless of the season.

The $200,000 price tag is well worth it, the tribes and conservationists say. Yellowstone National Park's estimated 3,500 bison are a rare bunch – they are the only herd to never be domesticated and the largest of only a handful of herds that have not been crossbred with cattle.

"We need to conserve their wildness as much as their genetics," said Jonathon Proctor, regional representative for Defenders of Wildlife. "If we were to lose the Yellowstone bison or even a part of the genetic diversity of the Yellowstone herd, we lose it forever. The way they are managed right now, there's the threat of just that."

Ranchers and farmers have long fought to keep wild bison from wandering out of the park due to concerns about disease and property damage. Thousands of bison have been slaughtered over the last three decades as a matter of public policy when they stray from their Yellowstone refuge, part of a slaughter program that aims to protect Montana's cattle industry against the disease brucellosis, which can cause livestock to abort fetuses.

In 2000, state and federal agencies created the Interagency Tribal Management Plan that aimed to balance the concerns of the cattle industry and the goal of maintaining a wild, free-ranging bison population. But since then, at least 3,800 bison have been killed.

In 2005, some Yellowstone bison were spared from the slaughter and placed in a facility just outside the park as part of the quarantine program to ensure they were brucellosis-free. Conservationists are hopeful that these animals represent the first step in reintroducing wild bison to the lands in the West they once dominated.

But landowners are fiercely resisting Montana wildlife officials' plans to relocate those quarantined animals to other parts of the state. At least six bills before the Montana Legislature would stymie relocation, with the strongest one sponsored by Sen. John Brenden of Scobey, which lies to the north of the Fort Peck reservation.

Brenden wants a two-year moratorium on relocating bison until state officials write a management plan for what he calls "woolly tanks" that can wreak havoc on crops and land.

"It doesn't matter where it is, as far as I'm concerned – on a reservation, private land or any other land," he said. "Until we get this bison problem fixed, why would we want to jeopardize the state of Montana by spreading bison all over?"

The tribes say their proposals have been met with silence from state wildlife officials who will make the decision on where to relocate the bison. Nobody from Montana Fish, Wildlife and Parks has formally responded to their proposal or ventured out to see what they've done to prepare for the Yellowstone bison, Magnan said.

"I'd like for them to treat us like another government and work with us. Tell us yes or no, give us a definite answer, don't just say nothing," he said.

From the state's perspective, the matter is complicated by a lawsuit filed by four conservation groups last year after Ted Turner agreed to take in 86 Yellowstone bison in exchange for 75 percent of their offspring. The conservation groups challenging the deal said the move amounts to commercialization of a wild herd that is supposed to be in the public trust.

In January, Montana Fish, Wildlife and Parks Director Joe Maurier cited that lawsuit as a reason for the state agency to think twice before relocating any of the quarantined bison to Indian reservations.

A plaintiff in the lawsuit, the Buffalo Field Campaign, said it did not equate the two situations.

"We would not oppose the bison being reintroduced to their original caretakers," said Darrell Geist, the group's habitat coordinator. "FWP can make the decision without fear of litigation from us."

On Thursday, Maurier's position appeared to soften. He told the AP in an interview the agency would consider splitting up the quarantined bison, moving some to Indian reservations and some to state-owned wildlife management areas. That includes the 50 bison now at the quarantine facility and possibly those on Turner's ranch, too.

But first the agency must wait and see what the Legislature does, he said. Then the Fort Peck facilities must be examined and regulations drafted.

"Our first step will be as soon as the session is over, I will be taking a trip up there and reviewing those facilities myself," Maurier said.

That's potentially good news for the Fort Peck tribes, which want to grow the Yellowstone bison into a 150-head "cultural herd" distinct from a commercial herd with cattle genes about four miles away. The cultural herd would be used for education and for tourism, with offspring going to ceremonies and for meat for the sick, poor and elderly.

"The genetically pure bison of Yellowstone is probably the closest we'll ever get to our ancestors. It's very important here that we get back to our culture," Magnan said.

SHOW

Continued from Page 1

The Silver Anniversary Red Earth Master Artist Show will also feature works of art on loan by previous award recipients from the Red Earth Festival art competition.

1990 Red Earth Grand Award winner, "The Happy Fisherman" a sculpture by the late Bill Prokiopof (Aleut); "Waiting for the Grand Entry" a 25" x 31.25" acrylic painting by Ruthe Blalock Jones (Shawnee/Delaware/Peoria), director emeritus and associate professor of art, Bacone College; and "The Gathering" a 30"x 40" acrylic by Oklahoman Mirac Creepingbear (Kiowa).

"During the past 25 years Oklahoma City's Red Earth Festival has been privileged to feature some of America's most prominent American Indian artists," said G. Calvin Sharpe, Of Counsel for Phillips Murrah P.C. Attorneys and Counselors at Law and president of the Red Earth Board of Directors. "The annual Red Earth Festival is known for featuring the most talented Native artists in the country."

The Silver Anniversary Red Earth Master Artist Show will also feature works of art on loan by previous award recipients from the Red Earth Festival art competition.

"Previous Red Earth Festival art market participants, such as Benjamin Harjo, Jr, Denny Haskew, Tillier Wesley, Pahponee and Mike Larsen, have gone on to have fruitful and illustrious careers," said Sharpe. "Who knows, our 25th Anniversary art market will most likely feature America's next great Native American art sensation."

As it celebrates its Silver Anniversary, the Red Earth Festival has matured into one of the most respected visual and performing events of its type - setting the standard for many of today's Indian art shows held throughout the nation. The Silver Anniversary Red Earth Master Artist Show in downtown Oklahoma City continues through June 30.

The Red Earth Museum & Gallery is open free to the public Monday through Friday and Saturday's by appointment at 6 Santa Fe Plaza in Oklahoma City. Visit www.redearth.org or call (405) 427-5228 for additional information. Red Earth, Inc. is a non-profit organization with a mission to promote the rich traditions of American Indian arts and cultures through education, a premier festival, a museum and fine art markets.

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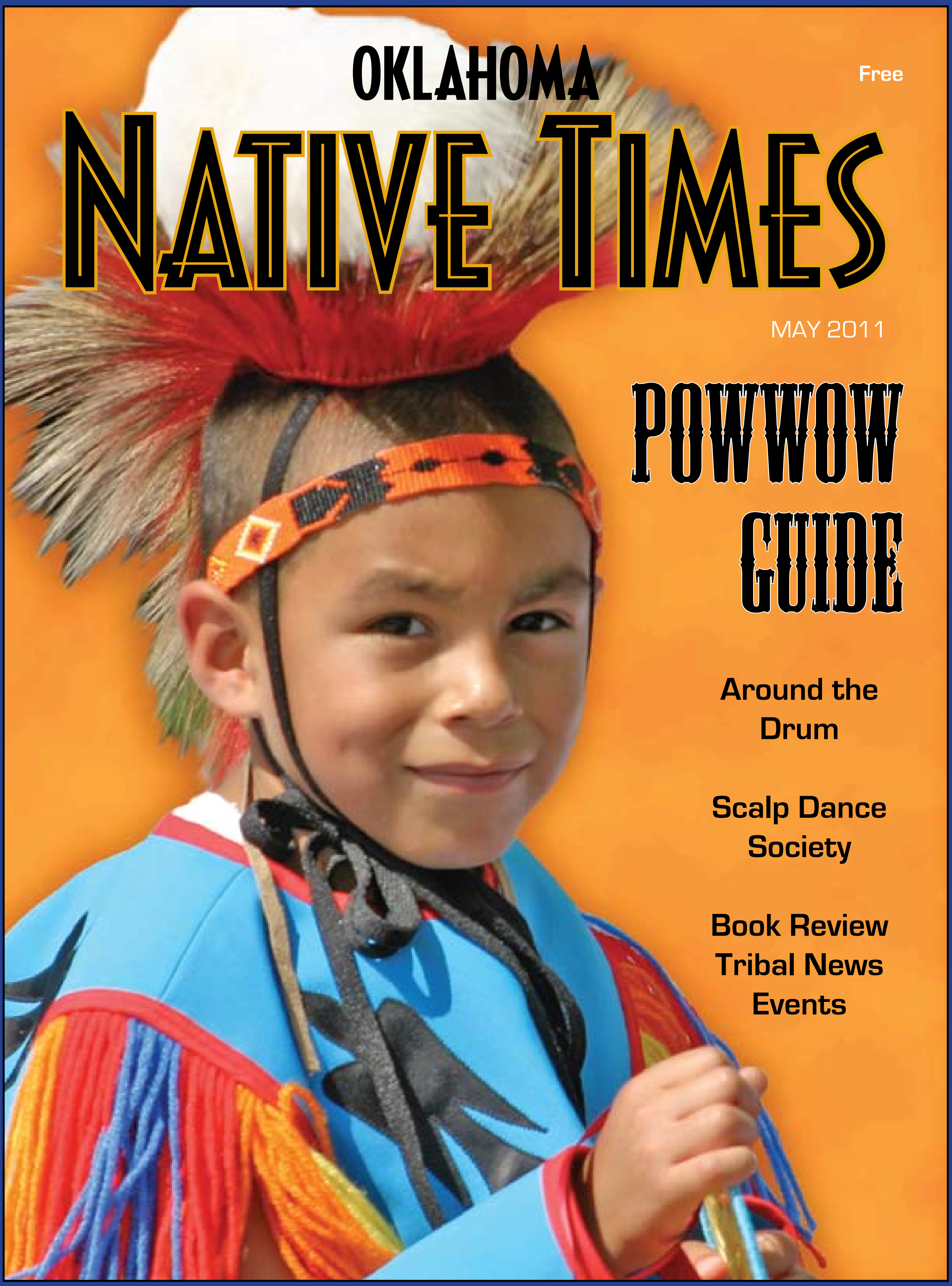

Look for the Oklahoma Native Times 2011 Powwow Guide wherever you pick up the Native Times, at Oklahoma Travel & Welcome Centers & at the Red Earth Festival OR you may download for FREE from www.nativetimes.com

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UCO hosting lecture from Choctaw author

SARAH HILL
UCO

EDMOND, Okla. – The University of Central Oklahoma will welcome author Tim Tingle to campus to discuss "Choctaw Folklore, Literature and Culture" at 6 p.m., April 7 in the Pegasus Theater located inside the Liberal Arts Building.

Tim Tingle

A part of the Sherman Chaddlesone Arts and Letters Lecture Series, the lecture is presented by Central's College of Liberal Arts, the American Indian Studies Program, the Department of English, and the Department of History and Geography.

Following Tingle's discussion, the New Plains Review, a journal published by the College of Liberal Arts, will host a reception. All events are free and open to the public.

Dedicated to sharing and preserving Choctaw culture and heritage with others, Tingle lectures and performs at venues throughout the United States, Canada and Europe.

Tingle is an enrolled member of the Choctaw Nation of Oklahoma, an award-winning author of American Indian fiction and folklore as well as a gifted speaker and storyteller. His great-great grandfather, John Carnes, walked the Trail of Tears in 1835. Tingle's writing and storytelling are inspired in part by this family epic.

Tingle's interviews with tribal elders provided the source material for his first book-length publication, "Walking the Choctaw Road" (2003), a collection of short stories. He has since authored another collection of short stories, including "Spirits Dark and Light: Supernatural Tales from the Five Civilized Tribes" (2006).

Tingle's children's books include "Crossing Bok Chitto" (2006), "When Turtle Grew Feathers: A Tale from the Choctaw Nation" (2007) and "Saltypie: A Choctaw Journey from Darkness into Light" (2010). He also co-authored three additional short story collections, including "Texas Ghost Stories: Fifty Favorites for the Telling" (2004), "Spooky Texas Tales" (2005) and "More Texas Spooky Tales" (2010).

The recipient of several commendations, Tingle is the recipient of the Storytelling World Magazine's Best Anthology Award, an Oklahoma Reads! Book of the Year Award, an Alaska Reads! Book of the Year Award, and has received an Oklahoma Book Award for Best Children's Book, a Texas Writer's League Best Children's Book Award, a Texas Institute of Letters Best Children's Book Award, an American Library Association Notable Book Award and an American Indian Library Association American Indian Youth Literature Award.

Currently, Tingle is a 2011 Oklahoma Book Award finalist for "Saltypie: A Choctaw Journey from Darkness into Light."

The lecture is free and open to the public. For more information, contact Central's Department of English at (405) 974-5667.

Million Dollar Elm Casino employees "Go Red" to raise heart disease awareness

TULSA, Okla. – Osage Million Dollar Elm Casinos continues to be corporate sponsors of the American Heart Association's Go Red for Women campaign. This campaign raises public awareness about heart disease in women.

Last month, the company showed its support for National Wear Red Day® by wearing red pins or stickers to help raise awareness about heart disease. Osage purchased more than 1,000 pins for employees.

"Supporting Go Red for Women advances the company's overall initiative to improve our team's health through promoting awareness and rewarding healthy behaviors while keeping it fun," said Becky Johnson, director of human resources, Osage Million Dollar Elm Casinos.

Since sponsoring Go Red for Women, Osage Million Dollar Elm has implemented many heart-healthy programs for its employees, such as a company-wide wellness challenge.

"Osage Million Dollar Elm's health challenge provides heart-healthy measurements including cardiovascular/aerobic training and eating healthy oils which are aimed at improving heart function," Johnson said.

In the second year of the Osage Million Dollar Elm Health Challenge, dozens of casino employees formed teams to earn points for exhibiting healthy behaviors such as exercising regularly, eating fruits and veggies, and getting health screenings. Employees also received a 2011 health and wellness calendar with health care reminders, tips and recipes. In the work environment, Osage casino has provided water bottles, healthier employee menu items and healthier snacks in vending machines.

The company is also a proud sponsor of the Go Red for Women Luncheon being held Friday, May 6, 2011, at the Renaissance Tulsa Hotel & Convention Center in Tulsa, Okla.

Osage Million Dollar Elm casinos are an economic enterprise of the Osage Nation, headquartered in Pawhuska. Visit www.milliondollarelm.com

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A FREE PUBLICATION

Inside this issue:
- Tribe wants to build housing, not casino
- Okla. SBA honors Majick RavenHawk
- MCN seeks ‘Living Legends’ nominations

TODAY’S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

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Panel hears plan to cap fees

■ A Cobell spokeman said if Congress passes the legislation, it will void the $3.4 billion settlement.

MATT VOLZ
Associated Press

WASHINGTON – Attorneys in the government’s $3.4 billion settlement with American Indians over mismanaged royalties are “stonewalling” a congressional panel as they ask a judge to more than double their fees in the case, the committee’s chairman said April 5.

Rep. Don Young, R-Alaska, is co-sponsoring legislation to cap the attorneys’ fees at $50 million.

He said in a hearing before the House Subcommittee on Indians and Alaska Native Affairs, which he chairs, that “it smells” for the plaintiffs’ lawyers to now make the argument that they deserve $223 million, after the settlement limited their fee request to $99.9 million.

Young said both the plaintiffs’ attorneys and the Obama administration officials who negotiated the settlement refused to testify Tuesday on the proposal and have stymied previous attempts to gather information about how the fees were structured.

“Today, the Plaintiffs are stonewalling the efforts of this Committee to get to the bottom of the fee controversy in their refusal to testify or to respond to numerous written inquiries over the last year seeking information about their fees,” Young said.

See **FEES** *Continued on Page 4*

AP PHOTO / GERALD HERBERT

Elouise Cobell poses, center, with her legal team in the law offices of Kilpatrick & Stockton in Washington in this AP file photo. Left to right are Bill Dorris, Cobell, Keith Harper, Dennis Gingold and Geoffrey Rempel.

TRAIL OF TEARS
NATIONAL HISTORIC TRAIL

COURTESY PHOTO / KRISTAL COOPER

Ron Cooper stands March 3, 2011 at Trail of Tears State Park, north of Cape Girardeau, Missouri, where the Cherokees landed when they crossed the Mississippi River.

Comanche wrapping up Trail of Tears hike

DANA ATTOCKNIE
Native American Times

SPRINGFIELD, Mo. – He’s voluntarily traveling down a path that Native Americans were once forced to walk. Ron Cooper, Comanche, is retracing the Trail of Tears and with every step he thinks back on the past and looks forward to the future.

“Even though we are all different tribes, we have the same story in our tribes of the struggles back in the 1800s and before. We all suffered through that time period, being confined to reservations … but we also have the same stories of coming through it,” Cooper said. “For the most part a lot of the tribes are still here in the 21st Century. We’ve pretty much redefined ourselves.”

Cooper said despite what tribes endured throughout history, they are still maintaining their culture and overall have the same type of stories even though each tribe is unique. He said there are too many times in Native communities when he hears, “Oh, that’s not my tribe,” and he wishes “we would stop thinking like that.”

“Comanches are so different than Cherokees, but I see the same stories in that tribe as I do in my tribe. I just kind of want to pass that along to the Native people,” Cooper said. “To other people, I’d like to keep the Trail of Tears and stories like that (part) of America’s history. I don’t think the stories like Trail of Tears are necessarily Native American history as it is America’s history.”

Cooper began walking on one of the Trail of Tears routes Feb. 17 in Charleston, Tenn. He said he began his journey there because that’s where a lot of Cherokees were gathered in an internment camp before they were marched west. The date itself turned out to be Martin Luther King, Jr. day, and this made Cooper study the history of the Trail even more, he said.

“African Americans were on the trail too; there either as slaves or as Freedman or adopted in the tribe. They were right along with us, so I thought that was kind of poetic that I chose that day because you don’t want to forget anybody that went on those trails. They were certainly a part of it,” Cooper said.

The idea for the hike began when Cooper decided he wanted to champion a long distance walk. He was inspired by other people’s hiking adventures and wanted his walk to be personal; a reflection of who he is.

“I thought of the Trail of Tears. I kind of went from there. It started out just for me, but after I learned more of the story and I realized how much of the Cherokees story relates to all Native stories, and so it kind of became more than just a walk,” Cooper said. “It became more of tribal unity, hoping that other tribes would understand that we were all there together … we all had to have the same resiliency.”

From Tennessee, Cooper went northwest towards Nashville, then to Kentucky, Southern Illinois and into Missouri. He visited historical landmarks such as the Trail of Tears State Park near Girardeau, Mo., the burial site of Cherokee Chief Whitepath and Clan leader Fly Smith in Hopkinsville, Ky., and Berry’s Ferry, where Native Americans crossed the Ohio River into Illinois and were charged $1 to cross when the fee was 12 cents.

Many people have shared their family stories with him, greeted him and cheered him on during his time on the road. Some people even drove around looking for him after they saw him on the local news. “It’s become more talking with people than getting the miles,” he said.

Yet, he has also received criticism for not walking exactly on the Trail taken in 1838. Today, parts of the Trail are now public highways, private property or hold structures.

See **COMANCHE** *Continued on Page 4*

Indian law and order panel has first meeting

SUSAN MONTOYA BRYAN
Associated Press

ALBUQUERQUE, N.M. (AP) – A national panel of judicial and law enforcement experts convened April 6 in New Mexico to begin its part in a massive federal and tribal effort aimed at revamping the justice system across Indian Country.

The nine-member Indian Law and Order Commission was established under the Tribal Law and Order Act signed into law last summer by President Barack Obama. It is charged with conducting a comprehensive study of law enforcement and criminal justice in tribal communities across the country, and using its findings to make recommendations to Congress and the president.

Jefferson Keel, lieutenant governor of the Chickasaw Nation of Oklahoma and president of the National Congress of American Indians, was among the commissioners meeting in Santa Fe. He said the panel has the potential to be a driving force behind implementing the act, which contains sweeping changes aimed at giving tribes more authority, resources and information needed to combat crime on reservations.

“Safe, strong tribal communities are in everyone’s interest,” Keel said in a statement, adding that the commissioners all have a “deep experience and a passion to address the issues facing tribal communities.”

According to the federal government, violent crime rates on Indian reservations are more than twice the national rate, and

See **MEETING** *Continued on Page 5*

CHEYENNE & ARAPAHO TRIBUNE PHOTO / ROSEMARY STEPHENS

Leslie Harjo, left, and Janice Prairie Chief-Boswell were running mates in the tribe’s 2009 election and took office in January, 2010.

Fight for C&A govt. control escalating

MURRAY EVANS
Associated Press

CONCHO, Okla. (AP) – Traditionally one of the poorer American Indian groups in Oklahoma, the Cheyenne and Arapaho Tribes have come into millions of dollars in the last decade because of the success of their casinos.

That business success has led to bitter infighting among the Cheyenne-Arapahos over who will control the gaming bounty. The battle has escalated in recent weeks, with two elected officials each claiming to be the tribes’ governor and running what appear to be separate tribal governments.

The situation leaves the federal Bureau of Indian Affairs to determine whom to recognize as the leader of the Cheyenne-Arapahos, who claim about 13,000 members. No one will say when a decision may come.

“The Cheyenne-Arapahos are a flashpoint,” said Oklahoma City attorney Rick Grellner, who provides counsel for the Tribal Council, a group consisting of all adult members of the tribes. “They’re

See **FIGHT** *Continued on Page 2*

Key deadline approaches in Cobell Settlement

- **Certain class members must act by April 20.**

PR Newswire Release

WASHINGTON – The Court-ordered process of notifying individual Indians of their legal rights in the historic $3.4 billion class action Settlement, Cobell v. Salazar, is coming to a close. The Settlement resolves claims related to Individual Indian Money (or IIM) accounts and interests in land held in trust or restricted fee by the federal government for the benefit of individual Indians.

Class Members all over the country have received detailed information about their legal rights and options via U.S. Mail and through an extensive media campaign, which included Native American print media, television and radio ads, and online advertising.

Class Members who received a formal notice in the mail about the Settlement and who are currently receiving IIM account statements do not have to do anything to receive payment. Individuals who believe they should be part of the Settlement but did not receive a notice in the mail or are not receiving IIM account statements need to fill out a Claim Form as soon as possible, available at the Indian Trust website or by calling the toll-free number.

Class Members who wish to keep their right to sue the federal government over mismanagement claims covered by the Settlement must exclude themselves from the Settlement by April 20, 2011. Class Members can also submit written comments or objections about any Settlement terms that concern them by April 20, 2011.

The Settlement provides a $1.5 billion fund to compensate an estimated 500,000 affected individual Indian trust beneficiaries who have or had IIM accounts or hold an interest in trust or restricted land. The Settlement creates two groups of Class Members eligible to receive money from the fund—the Historical Accounting Class and the Trust Administration Class.

* The Historical Accounting Class comprises individual Indians who were alive on September 30, 2009, who had an open IIM account anytime between October 25, 1994 and September 30, 2009, and whose account had at least one cash transaction.

* The Trust Administration Class comprises individual Indians alive on September 30, 2009, who had an IIM Account at any time from 1985 through September 30, 2009, recorded in currently available electronic data in federal government systems, as well as individual Indians who, as of September 30, 2009, had a recorded or demonstrable interest in land held in trust or restricted status.

* The estates of deceased Class Members will also receive a Settlement distribution if the deceased beneficiary's account was open as of September 30, 2009, or their land interest was open in probate as of that date. Other eligibility conditions and requirements for each Class are detailed in the Settlement Agreement.

Under the Settlement Agreement, $1.9 billion will fund a Department of the Interior program to buy fractionated interests in trust or restricted land from willing sellers to benefit tribal communities and aid in land consolidation. Depending on the level of participation in the land consolidation program, up to $60 million will be set aside to provide scholarships for higher education for American Indian and Alaska Native youth.

The Web site www.IndianTrust.com and toll-free number 1-800-961-6109 are available to provide more information about the Settlement and the legal rights of Class Members. Individuals who are unsure whether they are included in the Settlement should visit the website or call the toll-free number for more information.

Okla. Creek band wants to create Ga. reservation

ATLANTA (AP) – A band of Creek Indians has filed papers to establish a reservation on the Georgia coast.

The Kialegee Tribal Town, of Oklahoma, has a contract to buy 300 acres, part of St. Simons Island developer Joe McDonough's 4,300 acres near Brunswick.

The deal is contingent on Bureau of Indian Affairs recognizing the land as a reservation.

The Kialegee say they want to recreate a tribal town as a tourist attraction and then make a deal for a larger project.

A bill that would allow the state to transfer land to the Kialegee has passed the Georgia Senate. Rep. Roger Lane, R-Darien, chairman of a House subcommittee considering the bill, says panel members want to determine whether the Kialegee could build a gambling casino there without state approval.

Fighting Sioux: No reason for NCAA meeting to be closed

DALE WETZEL
Associated Press

BISMARCK, N.D. (AP) – Gov. Jack Dalrymple said April 7 he "cannot imagine any reason" why a planned private meeting of NCAA and state officials about the University of North Dakota's Fighting Sioux nickname should not be open to the public.

Separately, Heidi Heitkamp, a former North Dakota attorney general, said she believed North Dakota law requires that the April 22 meeting be public.

The NCAA considers the nickname and UND's American Indian head logo to be hostile to American Indians, and UND faces sanctions if the name and logo are retained. The North Dakota Legislature has approved a bill, which takes effect Aug. 1, that orders UND to keep both.

The NCAA's president, Mark Emmert, and its chief inclusion officer, Bernard Franklin, plan to come to Bismarck to speak with state and college officials about the issue April 22.

"The time has come that this needs to be in full view of the North Dakota public," the Republican governor told The Associated Press. "And if the NCAA intends to say something, which I assume they would, I would hope that this would be their opportunity to explain to the people of North Dakota why they are doing what they're doing."

The meeting was arranged by UND's president, Robert Kelley, at the request of Jon Backes, president of North Dakota's Board of Higher Education, and Grant Shaft, its vice president. Shaft, a Grand Forks attorney and former state legislator, has been a board spokesman on the UND nickname issue.

Backes, Shaft, Kelley, Dalrymple, Attorney General Wayne Stenehjem, UND athletics director Brian Faison, and the Legislature's Republican majority leaders, Fargo Rep. Al Carlson and Bismarck Sen. Bob Stenehjem, have been invited to attend the meeting, Shaft has said.

Board of Higher Education members, during a telephone conference call meeting April 6, declined to discuss an AP letter asking for support for opening the meeting to the public.

North Dakota's Democratic legislative leaders, Towner Sen. Ryan Taylor and Fullerton Rep. Jerry Kelsh, have sent their own letter to Backes, asking that the NCAA meeting be open and that representatives of the Standing Rock Sioux and Spirit Lake Sioux tribes be invited.

Heitkamp, in an email to The Associated Press, said April 7 that the Board of Higher Education "has created an implied delegation of authority to 'leadership' to act on behalf of the board on the nickname issue."

Heitkamp, a Democrat who was attorney general from 1992 until 2000, was referring to North Dakota law and attorney general's opinions that say that if at least two members of a public board are gathering information for the entire board, meetings that the members arrange should be public.

An open meetings and records manual published by the attorney general's office encourages state and local officials to hold public meetings under such circumstances.

"Any doubt whether a committee or other group is subject to the open meetings law should be resolved in favor of opening meetings of the group to the public," the manual says.

North Dakota law allows public boards to hold closed meetings to consult with lawyers about pending litigation. The board and UND sued the NCAA after the collegiate athletics association declared the Fighting Sioux nickname "hostile and abusive" in 2005, but the lawsuit was settled out of court in 2007.

Dalrymple said he did not believe the exemption would apply.

"The settlement is over. The legal activity is over," Dalrymple said. "Why would (the NCAA meeting) not be open? I have no idea."

FIGHT

Continued from Page 1

caught between the old ways and the new ways. They're still dysfunctional. They are an easy target in some respects because they are not as sophisticated as other tribes."

The Cheyennes and Arapahos have been allies for centuries and organized under a single government in 1937. The tribe's most recent constitution was ratified by voters in 2006 and Darrell Flyingman was elected as the first governor under that document.

During his tenure, Flyingman often was at odds with other tribal officials and the tribes' legislature, and the tension grew as profits from the tribes' four casinos increased. An audit by the National Indian Gaming Commission in 2008 indicated the tribes received $26.6 million in 2006 and $26.8 million in 2007 from casino operations.

Flyingman ran for re-election but lost in November 2009 to Janice Prairie Chief-Boswell and her running mate, Leslie Harjo. In the days after the election, some tribal members tried to keep Flyingman from entering the tribal complex in Concho, saying they didn't want him to harm the tribe during his final weeks in office.

Boswell took office the following January, with Harjo as the lieutenant governor, but their union quickly disintegrated. Both sides accuse the other of various misdeeds and constitutional violations. Boswell said she's suspended Harjo for insubordination; Harjo has sought the tribal legislature's assistance in trying to oust Boswell.

Harjo claims that because the legislature impeached Boswell and removed her from office in March, she is now the rightful governor. Boswell claims that legislative meeting was illegal and has suspended the pay of all but two legislators, saying they are not properly performing their duties.

Both sides also recognize different sets of tribal court judges, who have made conflicting rulings, and each has their own attorney general. While Boswell still operates out of the tribal headquarters, Harjo and her allies have set up shop in nearby El Reno.

April 7, Harjo and her allies tried to move into the tribal headquarters. Boswell said BIA police officers watched and did nothing to stop as Harjo's allies rifled through files in the governor's office. Harjo's allies said a BIA decision in their favor – recognizing judges who had suspended Boswell from office – made Harjo the rightful governor and that they simply were securing documents.

Through her attorney general, Jeremy Oliver, Harjo declined to speak to the AP without her attorney present. As of April 8, she had not responded to questions submitted by email to Oliver and she had not returned a phone message left by the AP.

"We are not asking the federal government to decide who the officials are of the government," Oliver said. "Our court system already has decided who the lawful governor is."

Regional BIA officials in Anadarko, Concho and Muskogee have not returned multiple phone messages left by The Associated Press, and neither has Washington, D.C.-based BIA spokeswoman Nedra Darling. Recent BIA letters sent to the parties involved do little to clear up who is in charge.

According to a March 28 letter from Betty Tippeconnie, the superintendent of the BIA office in Concho, "while normally it is our position that the issue of who constitutes the correct court would be a matter solely for the Tribes to decide, in this case it appears that there is a need to make a decision on this matter."

The letter went on to say that the BIA would recognize the justices supported by Harjo's side, but Boswell said she will appeal that decision.

Also on March 28, the BIA's Board of Indian Appeals vacated a decision by Anadarko-based BIA Southern Plains Regional Director Dan Deerinwater that recognized Boswell as chief. The appeals board sent the matter back to Deerinwater for reconsideration. Boswell also is appealing that board's ruling.

On April 4, a letter signed by Paul Knight, who identified himself as the acting superintendent of the BIA's Concho office, said that "at this time no decision has been made on the order of the tribal court suspending the Governor or her authority; it is under review."

There's also a federal court case in which Harjo is seeking to take control of the tribes' bank accounts from Boswell. No hearings are currently set in that case, although Boswell is seeking dismissal of the case, citing tribal immunity from such lawsuits, said her attorney, Thomasina Real Bird of Louisville, Colo.

The tribes' casinos continue to operate normally, said Mark Rodgers, the marketing director for the Lucky Star Casino, which has sites in Concho and Clinton.

Those on both sides agree on one thing: the dispute needs to be resolved soon.

"How shameful it must be to the ancestors of the tribes to see this infighting," said Lisa Liebl, a spokeswoman for Boswell.

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Governor: Don’t free tribal land from state law

Chief Sachem Matthew Thomas

PROVIDENCE, R.I. (AP) – Rhode Island Gov. Lincoln Chafee opposes a bill in Congress that could allow the Narragansett Indian tribe to develop property it owns in Charlestown free of local or state laws.

The bill could make it easier for the tribe to build a tribal casino – something state leaders have long opposed.

Chafee, an independent, “remains opposed to the passage of any federal legislation that would open the door to a federal Indian casino,” according to a statement issued April 8 by his office.

But tribe chief Sachem Matthew Thomas said the Narragansetts want to build housing, not a casino, on the land. Thomas said the tribe simply wants the ability to govern its own land.

“They don’t want us to have sovereignty over that land,” Thomas told The Associated Press.

The bill, now heading to the full U.S. Senate, would allow federal authorities to place land in trust for tribes like the Narragansetts that were federally recognized after the 1934 Indian Reorganization Act. Trust status would largely exempt tribal land from state and local control, including laws prohibiting a casino.

A similar bill failed in Congress last year despite support from tribes nationwide.

The proposals were written in response to a 2009 U.S. Supreme Court decision that limited the federal government’s ability to place land in trust for tribes not recognized at the time of the reorganization act.

The ruling was on a lawsuit filed after the Narragansett tribe sought trust status for 31 acres it owns in Charlestown, about 40 miles south of Providence. State officials feared that the tribe would build a casino or a tax-free zone that would undercut nearby businesses.

The Narragansett tribe received federal recognition in 1983.

USDA announces nutrition education grants

JEAN DANIEL
USDA Press Release

WASHINGTON – Agriculture Secretary Tom Vilsack announced April 8 that tribal nutrition education projects in 10 states have been selected to receive grants this year through USDA’s Food Distribution Program on Indian Reservations (FDPIR). The grants will help develop creative, self-initiated projects designed to enhance the nutrition knowledge and to foster positive lifestyle changes of FDPIR participants in low-income households living on Indian reservations and to American Indian households residing in approved areas near reservations or in Oklahoma. Janie Hipp, Director of USDA’s Office of Tribal Relations, joined Governor Bill Anoatubby and Lt. Governor Jefferson Keel of the Chickasaw Nation in Oklahoma to announce the grants on behalf of Agriculture Secretary Tom Vilsack.

“We are committed to working with Tribal nations to improve the nutrition and health on Indian Reservations and tribal lands,” Vilsack said. “These projects will help support and expand nutrition education through self-initiated projects and provide better access to more fruits and vegetables so that we can make great strides in improving the nutrition and health of tribal members.”

Each year, Indian Tribal Organizations and state agencies that administer the program can apply for funding to expand nutrition education efforts. USDA chose 15 applicants, located in California, Kansas, Minnesota, Mississippi, Montana, New Mexico, Oklahoma, South Dakota, Washington and Wisconsin, to receive FY 2011 funding to develop nutrition education projects that incorporate the Dietary Guidelines within the Native American culture.

Projects chosen this year for the grants, which total $1 million, include a recipe toolkit containing menus, shopping lists, and snack ideas featuring more fruits, vegetables, and whole grains; summer camp programs for youth to teach healthy cooking techniques; nutrition education sessions held during scheduled food deliveries for participants in remote reservation areas; and community gardens to promote fruit and vegetable consumption. The announcement comes as First Lady Michelle Obama’s Let’s Move! initiative celebrates National Gardening Month (April).

In Oklahoma, the Chickasaw Nation will expand the “Recipes Wrapped in Love” project. Families will develop and test new recipes that feature whole grains, fruits, and vegetables and the recipes will be incorporated into a Recipes Wrapped in Love toolkit. The toolkits will be distributed to 5,000 FDPIR participants and include recipes, menus, shopping lists, and snack ideas. The Chippewa Cree Tribe of Montana will develop and maintain a garden planted by and cared for by youth, conduct food demonstrations featuring USDA Foods, conduct canning classes for FDPIR participants, and present nutrition information at various community events.

The projects selected are:

- Sherwood Valley Food Program (Willits, Calif.), $41,182
- United Tribes of Kansas and Southeast Nebraska (White Cloud, Kan.), $2,164
- Grand Portage Reservation (Grand Portage, Minn.), $9,827
- Leech Lake Band of Ojibwe (Cass Lake, Minn.), $39,146
- Mississippi Band of Choctaw Indians (Choctaw, Miss.), $44,941
- Confederated Salish & Kootenai Tribes (St. Ignatius, Mont.), $118,429
- Chippewa Cree Tribe of the Rocky Boy’s Reservation (Box Elder, Mont.), $21,616
- Pueblo of Zuni Food Distribution Program (Zuni, N.M.), $29,225
- The Chickasaw Nation (Ada, Okla.), $109,435
- Rosebud Sioux Tribe (Mission, S.D.), $94,000
- Oglala Sioux Tribe of the Mountain Plains Nutrition Advisory Committee (Pine Ridge, S.D.), $75,366
- South Puget Intertribal Planning Agency (Shelton, Wash.), $60,645
- Lummi Indian Business Council (Bellingham, Wash.), $119,290
- Red Cliff Band of Chippewa Indians Food Distribution Program for the Midwest Nutrition Advisory Committee (Bayfield, Wis.), $115,181
- Menominee Indian Tribe of Wisconsin (Keshena, Wis.) $39,194

FDPIR is among 15 nutrition assistance programs overseen by USDA’s Food and Nutrition Service. Many households participate in the FDPIR as an alternative to the Special Nutrition Assistance Program, formerly known as Food Stamps, because they do not have easy access to SNAP offices or authorized food stores. These programs touch the lives of one in four Americans each year and work together to form a national safety net against hunger. Visit www.fns.usda.gov for information about FNS and nutrition assistance programs.

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MONDAY AND TUESDAY

EVENING EVENTS
Monday, April 11
7:00 – 9:00 American Indian Symposium Film Series, Webb Auditorium
Film Title: *Becoming Prepared – Crushing the Myths of HIV/AIDS*
Produced by NSU Health & Wellness Initiative Student Ambassadors
Tuesday, April 12
7:00 – 9:00 American Indian Symposium Film Series, Webb Auditorium
Discussion and short films: *Cherokee Community in the Digital Ecosystem*
Roy Boney, Jr. & Joseph Erb

WEDNESDAY, APRIL 13

Morning General Assembly, UC Rozell Ballroom B, 2nd Floor
10:00 NASA Opening Ceremony
10:30 Keynote Address: Winona LaDuke, *Building the Green Economy: Indigenous Strategies for a Sustainable Future*
11:30 Lunch On Your Own
Afternoon General Assembly, UC Rozell Ballroom B, 2nd Floor
1:00 – 1:50 Keynote Address: Dr. Craig Womack, *Literature and Other Make Believe Stuff: What They Have To Do With Traditions of Community*
2:00 – 2:30 Break
2:30 – 3:20 Keynote Address: Dr. Theda Perdue, Sacagawea and Her Sisters
Special Event – Hearing Tests: Walk-in Screening, Morgan Room, UC 2nd Floor
3:00 – 5:00 Dr. Karen Patterson, Professor, Speech Language Pathology, NSU Speech & Hearing Clinic

WEDNESDAY AFTERNOON OUTDOOR EVENTS, Centennial Plaza/Beta Field
1:00 – 3:50 Traditional Stickball Games, Coordinator: Christopher Amayetli Smith
1:00 – 3:50 Women’s Health Promotion Interactive Games, Coordinator: Cassy Stephens
4:00 – 5:00 Miss NASA Reception, Coordinator: Danielle Culp

WEDNESDAY EVENING EVENT, Webb Auditorium
7:00 – 9:00 p.m. American Indian Symposium Film Series: *Tar Creek*
Presenter: Rebecca Jim, *Tar Creek: A Superfund Site Case Study*

THURSDAY, APRIL 14

Morning General Assembly, UC Rozell Ballroom B, 2nd Floor
10:00 Indian University Scholars Society Welcome
10:15 Performance by United Keetoowah Band Youth Choir
10:45 Readers Theater: *Handiwork* directed by Connie Henshaw
11:30 Lunch On Your Own

Afternoon Concurrent Sessions
1:00 – 2:15 *Igiwonihisdi Dayojiwonisi - Kohiga, Sinaleyv, Nigohilvhno*, “We will speak our language - Today, Tomorrow, & For All Time”, student performance projects directed by Wyman Kirk, UC Morgan Room
1:00 – 2:15 *Online Indian Art from Our National Museums*, Steve Beleu & Susan Woitte, UC Room 223
2:15 – 2:30 Break
2:30 – 3:50 *Building One Fire* presented by Cherokee Nation, UC Redbud Room
2:30 – 3:50 5th Annual Cherokee Language Forum moderated by Harry Oosahwee, UC Rozell Ballroom B
Special Event – Hearing Tests: Walk-in Screening, Morgan Room, UC 2nd Floor
3:00 – 5:00 Dr. Karen Patterson, Professor, Speech Language Pathology, NSU Speech & Hearing Clinic

THURSDAY EVENING OUTDOOR EVENT, Cherokee Heritage Center
7:00 – 9:00 p.m. Indian Marbles Exhibition, Tahlequah Marble Players Society

FRIDAY, APRIL 15

8:30 – 5:00 Indigenous Languages Documentation and Revitalization Seminar
Morgan Room, UC 3rd Floor
Agreeing to Agree: How Words are Linked Together
Seminar Leaders: Dr. Marcellino Berardo and Dr. Brad Montgomery-Anderson

Morning General Assembly, UC Rozell Ballroom B, 2nd Floor
10:00 – 10:15 American Indian Science & Engineering Society Welcome
10:15 – 11:15 Science Demonstrations by AISES and Chemistry Club
10:15 – 11:15 Traditional Arts Demonstrations by community artists
AISES Luncheon with Keynote Speaker, UC Rozell Ballroom C, 2nd Floor
11:30 Doors Open; Luncheon tickets $15; 918/444.4350 or tribalstudies@nsuok.edu
Keynote address: Nazune Menka, *Giving Back and Moving Forward: Utilizing Traditional Ways of Knowing in Research*

Afternoon Concurrent Sessions
1:00 – 2:15 Cherokee Language Program Student Presentations, UC 223, 2nd Floor (Presented in Cherokee)
1:00 – 2:15 Roundtable: *Strengthening Communities through Higher Education Support*, UC Ballroom B
Panelists:
Procter & Gamble: Shaun Howard; NSU Higher Education Administration & Services: Dr. Susan Frusher; Wal-Mart Tribal Voices Associate Resource Group: Timothy Mark Neighbors; Sauk Language Program/Sauk Master-Apprentice Program: Terrie Kinsey; Veterans’ Administration Medical Center Student Career Experience Program: Dr. Elsie M. Taylor; Entrepreneurship and the RiverHawk Center for Creativity & Innovation: Dr. John Schleede
2:15 – 2:30 Break
2:30 – 3:20 Vanessa Jennings, *Stephen Mopope and the Traditions of the Kiowa*, UC Ballroom B
SPECIAL CLOSING EVENT, Seminary Hall/Centennial Plaza
3:30 – 4:30 “The Ancestral Walnut” Tree Planting Ceremony, A National Arbor Day Celebration
NSU Tree Campus Advisory Committee

ALL DAY ACTIVITIES, WED – SAT

Traditional Arts Vendor Booths, UC Ballroom Lounge
Institutional Information Booths, UC Ballroom
RiverHawk Shoppe Book Sale, UC Lobby
Book Signing, Judith Emerson, RiverHawk Shoppe

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Dr. Theda Perdue, Atlanta Distinguished Professor of Southern Culture, University of North Carolina
Dr. Craig Womack (Muscogee [Creek]/Cherokee), Associate Professor of English, Emory University
Dr. Marcellino Berardo (KU) and **Dr. Brad Montgomery-Anderson** (NSU) - Oklahoma Native Language Association (ONLA) Seminar
Nazune Menka, Resilience & Adaptation Fellow, PhD candidate, University of Alaska, Fairbanks

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Agreement to let Yellowstone bison roam in Montana

MATTHEW BROWN
Associated Press

BILLINGS, Montana (AP) – Bison from Yellowstone National Park will roam freely across 75,000 acres (30,350 hectares) in southern Montana where for years the animals were shipped to slaughter by the hundreds, under a breakthrough agreement expected to be adopted.

The deal – involving five state and federal agencies and several American Indian tribes – still limits where bison can go during their winter migrations. Officials say those that move beyond the newly opened habitat and head north into the Paradise Valley will continue to be shot to protect livestock against a disease carried by the wild animals.

But supporters say the agreement will bring some relief to the state's bison management dilemma, which has dragged on for two decades and resulted in the slaughter of 3,800 bison.

A copy of the agreement obtained by The Associated Press shows bison will be free to roam within an area known as the Gardiner Basin when they migrate from the mountainous park during winter to graze. A map attached to the document depicts a "Bison Conservation Area" estimated by a U.S. Forest Service official at 75,000 acres (30,350 hectares), although some of that land is too steep to support bison.

State veterinarian Marty Zaluski said April 5 that increased bison hunting would be allowed in the basin as a way to control their population without resorting so often to slaughter.

Letting the population grow unchecked is not considered a viable option by government officials. About 40 percent of more than 600 bison captured this year have tested positive for exposure to brucellosis. The disease causes pregnant animals to abort their young.

"We need to get rid of 400 bison on an annual basis. Hunting is the most palatable option," Zaluski said.

The population is now estimated at 3,500 animals. However, park officials have yet to say if they will spare about 250 bison slated to be killed before Montana Gov. Brian Schweitzer intervened in February and imposed a 90-day prohibition on shipments to slaughter.

That ban is due to expire May 15. Captured bison still are being held in corrals near the Montana-park border.

Some Republican state lawmakers have argued against opening new territory to bison, saying it sets a dangerous precedent that could increase the livestock industry's exposure to disease.

Meanwhile, wildlife advocates have sought even more habitat for bison, such as the Dome Mountain area in the Paradise Valley.

Until last year, the federal government imposed stiff restrictions on states with brucellosis and forced ranchers with infected cattle to kill off their entire herds.

Schweitzer has said easing those rules allowed the state to pursue the Gardiner Basin agreement, which had long been sought by conservation groups and the U.S. Park and Forest Services.

"This adaptive management change is a very significant change to (bison) tolerance outside the park's northern boundary," park spokesman Al Nash said last week.

The Gardiner Basin includes about 55,000 acres (22,250 hectares) of Forest Service land, 20,000 acres (8,100 hectares) of private land and a small amount of state land, said Gallatin National Forest spokeswoman Marna Daley.

Agencies involved in the document have scheduled an April 14 meeting in Gardiner to explain the plan to the public.

Bison once were found across most of North America; they numbered in the tens of millions before being hunted to near-extinction by European settlers. By 1900 only about two dozen remained in Yellowstone, where officials spent decades rebuilding the herd to sustainable levels.

Confiscated horses sold

BILLINGS, Mont. (AP) – Four-hundred of the 829 horses found abandoned and starving this winter have been sold at an auction, one for $2,000 but most going for between $200 and $800.

"You could go anywhere in the world and not find as nice a bunch of big, stout ranch horses as I see here," Billings horseman Ward Fenton told bidders at the start of the two-day auction on April 2.

However, Jim Glenn of Sidney, Iowa, had helped sort the horses last fall with the former owner, James Leachman, and was saddened by their current condition.

"They were hog fat (last fall). If you fed them corn, they wouldn't have been fatter," Glenn told the Billings Gazette, estimating the horses had lost from 300 to 500 pounds over the winter. "I was going to buy some myself, but they looked so bad, I'm not. I was just sick when I went home."

But others of the more than 200 bidders from across the country and Canada came to buy, and horses sold at about one a minute though they had ribs showing and no American Quarter Horse Registration Papers. The remaining horses were to be sold the next day.

Cory Wilson of Meadow Lake, Alberta bought 14 horses and planned to buy 15 more to take to two Canadian ranches.

"Those mares are going up to the Waldorf Ranch in Saskatchewan to raise colts," Wilson said.

In December, a veterinarian warned that hundreds of the horses were trapped in a pasture with no grass and were on the verge of starvation. Seven horses were found near death and four were shot on the recommendation of veterinarian Jeff Peila of Shepherd.

The horses have been fed about 150 tons of donated hay since mid-January.

Leachman had filed for bankruptcy and a judge ordered his two ranches sold to help satisfy his debts. In April 2010, U.S. Bankruptcy Judge Ralph Kirscher gave Leachman 14 days to deal with the hundreds of horses grazing on his property.

Leachman has said he decided against selling the horses because of a price collapse in the horse market. He has pleaded not guilty to charges of animal cruelty. His trial is scheduled for June 3.

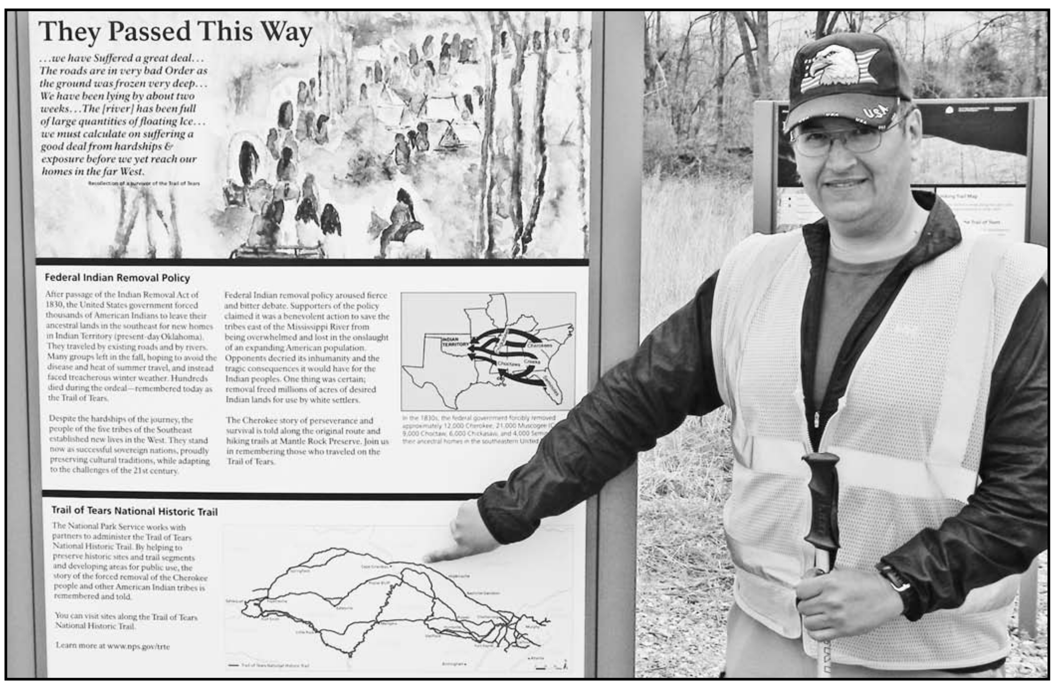
The Bureau of Indian Affairs confiscated the horses after Leachman failed to move them from neighboring ranches and Crow tribal lands, and last month members of the Crow Tribe rounded up most of the horses in a large pasture and neighboring ranches and drove them into pens that used to hold cattle at the former Leachman Cattle Co. Their brands were inspected except for nine newborn foals that are being sold with their mothers.

Ed Parisian of the Bureau of Indian Affairs said the sale was one of the largest he was aware of in the agency's history.

"If your livestock is trespassing, you move them," he said. "We've never been here before."

COMANCHE

Continued from Page 1


They Passed This Way
Federal Indian Removal Policy
Trail of Tears National Historic Trail

COURTESY PHOTO / KRISTAL COOPER

Ron Cooper stops at Mantle Rock Preserve in Kentucky. Approximately 1766 persons from the Peter Hildebrand Detachment were forced to spend about two weeks among Mantle Rock and other formations while waiting for the Ohio River to thaw and become passable.

Cooper said when he is walking on an isolated part of the original trail he can feel the history and have a sense of exactly what happened.

"You can kind of feel the old people walking with you," he said. "Sometimes on the trail you have fun; you're seeing sights, you're thinking of how pretty everything is, but always in the back of your mind you have a bit a sadness because you know what happened and why you're walking. That's always in the back of your mind."

Cooper is hoping to finish his trek during the third week in April. He will either stop in Westville or Tahlequah, Okla. So far he doesn't have anything special planned for the end of his trail except a lot of whooping and hollering.

His wife, Kristal, said he doesn't expect a lot of fanfare when he finishes, but she wishes there would be because he deserves it. She said she hopes people come out and greet him when he finishes.

"It's been an awesome experience for both of us … It's a huge undertaking. It's just huge; it's 835 miles and he had never been out (backpacking) for more than two nights in a row," she said. "It's something he can have for the rest of his life."

The husband and wife team maintain a Web site and Facebook page at www.RonHikesTrailofTears.com. They encourage people to write in and read the blog to share in the journey. Ron said he wants all the moral support he can get, especially since everyones well wishes have carried him this far.

Kristal Cooper has been traveling the Trail in their RV and helps her husband document his walk. She said she is grateful to have the opportunity to support her husband.

"We are such a great partnership, it's awesome," she said. "It's been really fun to be able to support him through this. I wish every couple can have the opportunity to let one of them live out a victory."

FEES

Continued from Page 1

If Congress passes the legislation, it will void the settlement, plaintiffs' spokesman Bill McAllister said. Congress had a year to vet the terms of the settlement before it approved the deal in December, he said. Now it's back under the authority of a federal judge and out of the panel's hands.

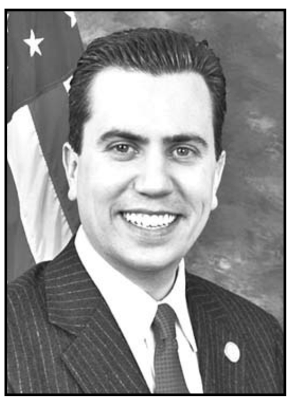
"Political interference in the judicial process would harm 500,000 individual Indians, undermine our system of government and jeopardize the settlement in its entirety," the plaintiffs' attorneys said in a statement.

The federal government never would have agreed to a $3.4 billion settlement with American Indians if it knew the plaintiffs' lawyers would try to more than double their fees, Young said. Even $100 million is too much, he added.

Other subcommittee members echoed the belief that $223 million in fees is too high. But some said the bill by Young and Republican Rep. Doc Hastings, chairman of the House Natural Resources Committee, to cap the fees could scuttle the settlement and possibly leave hundreds of thousands people without any award at all.

With a court hearing on the issue scheduled for June 20, it would be premature for Congress to vote on the proposal, said ranking subcommittee member Dan Boren, D-Okla.

"The last thing we need to do is unwind decades of work, tons of work, on behalf of individuals," Boren said.



Dan Boren, D-Okla.

No action was immediately taken on the bill. Young said he hoped the proposal would give some direction to the U.S. Justice Department as it works through the issue in court.

The settlement ended 15 years of litigation between Native American landowners and the federal government.

The plaintiffs, led by Elouise Cobell of Browning, Mont., claimed the individual accounts of hundreds of thousands of Indians were mismanaged by the government for more than a century, costing them billions of dollars in royalties.

The settlement calls for $1.5 billion to go to individual Indian account holders – a number that will likely end up between 300,000 and 550,000. Another $1.9 billion would be used by the government to buy broken-up Indian lands from individual owners and then turn those lands over to tribes. And an additional $60 million would go to a scholarship fund for Indian students.

The plaintiffs' attorneys agreed in the settlement not to request fees in excess of $99.9 million. But on Jan. 25, lead attorney Dennis Gingold filed a petition with the judge in the case saying that agreement doesn't prevent the judge from awarding more if he determines the amount is far below the standards in such a case.

Gingold said a fee award of $223 million, plus costs and expenses of $1.27 million, is "in accordance with controlling law" and within the court's discretion. The plaintiffs' attorneys "toiled for 15 years with an enormous risk they would not be paid for their work," Gingold wrote.

The Justice Department in a February court filing called the $223 million proposal "grossly excessive," and said it went against the $99.9 million provision in the settlement.

"They touted that binding commitment repeatedly to Congress and to class members to persuade Congress to enact the legislation," Justice Department attorneys wrote.

Only two people testified before the panel last week, and both said they believe the attorney fees should be capped.

Richard Monette, a University of Wisconsin-Madison law professor and former tribal chairman of the Turtle Mountain Band of Chippewa, said the plaintiffs' attorneys should have revealed it to Congress and others in the lawsuit if they had some kind of agreement to recover more than $99.9 million in fees.

"We unnamed class members are owed huge obligations when a class settlement is made," he said.

The only other witness to testify, Patricia Douville of the Rosebud Sioux Tribe of South Dakota, said the money the settlement will bring makes it hard for impoverished residents of Indian Country to turn it down, even if the settlement is a bad deal.

"I don't think it's fair for the settlement to dangle a carrot in front of a starving rabbit, and that's what this is doing," she said.

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Turtle pins with gemstone sets $37.50 for five
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New tax benefits for American families

TOM VILSACK
US Agriculture Secretary

April means that Tax Day is just around the corner. For those folks who are working – or scrambling – to meet the deadline, you should know that you have until April 18th this year. But even if you have already filed, you might be wondering how last the bipartisan tax cut compromise reached last December affects you and your family.

One of the biggest changes is the Payroll Tax Cut, which is hitting paychecks right now, putting more money in the pockets of millions of workers. And the Child Tax Credit and American Opportunity Tax Credit – which President Obama fought to extend from the Recovery Act – are helping families across the country. And these are just a few of the more than 40 tax cuts that President Obama has signed into law.

But the tax package isn't just improving the bottom line for families, it is also working to spur job creation at small businesses.

The tax relief bill says that this year, all businesses can write-off 100 percent of their new investments. Farmers can replace a tractor that needs repair. A corner store or local manufacturer can buy the tools they need to expand, innovate and hire new employees.

This is particularly important in rural communities, where nearly two-thirds of the population are self-employed or work for small businesses.

So the tax cut compromise is helping small businesses put Americans to work. And it means – in these difficult economic times – that families are keeping more of their pay.

Over the past two years, America has worked to rebound from the worst recession in decades. And the initiatives put in place by President Obama – such as the payroll tax cut and business incentives for investment – are creating the conditions we need for sustained growth and job creation.

We have now seen 13 consecutive months of private-sector employment growth and a falling unemployment rate. The last two months of private job gains have been the strongest in 5 years. But there is still more work to be done.

To learn more about how Obama administration tax policies are benefitting you and your family, you can visit an online tax calculator at www.WhiteHouse.gov/Tax-Cut-Calculator.

Tom Vilsack

Scams no joking matter, don't be an April fool

VICKY WATKINS
Social Security Public Affairs Specialist

Being the butt of an April fool's joke is fine when it's good-natured fun. But no one wants to fall victim to a scam artist or identity thief.

You may think you're safe simply by not carrying your Social Security card with you and not providing your personal information over the Internet or by email. But scam artists have become shrewd. Never reply to an email claiming to be from Social Security and asking for your Social Security number or personal information.

Identity theft is one of the fastest-growing crimes in America. If you think you've been the victim of an identity thief, you should contact the Federal Trade Commission (FTC) at www.ftc.gov/bcp/edu/microsites/idtheft. Or, you can call 1-877-IDTHEFT (1-877-438-4338); TTY 1-866-653-4261.

Some people who receive Social Security and Supplemental Security Income (SSI) benefits are often victimized by misleading advertisers. Often, these companies offer Social Security services for a fee, even though the same services are available directly from Social Security free of charge. These services include getting a:

- corrected Social Security card showing a bride's married name;
- Social Security card to replace a lost card;
- Social Security Statement; and
- Social Security number for a child.

Some direct scammers suggest that Social Security is in dire financial shape and that people risk losing their Social Security or Medicare benefits unless they send a contribution or membership fee to the advertiser.

If you receive or see what you believe is misleading advertising for Social Security services, send the complete mailing, including the envelope, to: Office of the Inspector General, Fraud Hotline, Social Security Administration, P.O. Box 17768, Baltimore, MD 21235. Also, advise your State's attorney general or consumer affairs office and the Better Business Bureau.

Learn more about identity theft at www.socialsecurity.gov/pubs/10064.html. Read about misleading advertising at www.socialsecurity.gov/pubs/10005.html.

Please don't let a scam artist or identity thief make an April fool out of you.

LETTER:

The White Man's Way

I've said it, you've said it, my parents said it, your parents said it, our friends say it, their folks say it, and now our kids have learned to say it. "That's the white man's way… that's the way the white man thinks … you're doing it like a white man." We watch and listen as the white man studies us, paints us, and mimics us, but we cannot fathom doing the same. Or can we? It was once stated by an elder that the English language was what brought the boarding school students closer together because previously they could not communicate well with one another and some even maintained ancient rivalries. If there was no television or newspaper we could not have learned about the activities at Wounded Knee in 1973. Modern powwows may not have experienced an inter-tribal, pan-Indian movement after the war had it not been for the automobile. And today we enjoy the international attention given to our people by means of the internet. So, why do we continue to pass on this derogatory saying, "The White Man's Way?" Because it's true? Because everyone else does it? If we can step back and look at what we have been calling, "The White Man," we will see a highly mixed group of humans who have also adapted to the many cultures (ways) of the world by a variety of means and tribulations. We will see and hear people who are just as diverse and frustrated as we are. I would like to suggest we end this practice of name-calling and replace such phrases with a more definitive vernacular such as "Not Indian," or "Not our way," or something that eliminates the racist tone. If the Indian people truly hated the White Man then the Indian people would not take up the White Man "ways." Indian people do not hate the white man. Indian people have been forced to take up a way of life their ancestors did not intend, and did not put in place. Those ancestors have been gone a very long time yet we know we must remember them and respect their ways. Take a closer look at the world that surrounds our Indian people and see and hear the many influences mixed in with every invention, every book, every show, and every person. Let the Indian people work towards peace within and peace with others.

Kelly B. Anquoe
Kiowa / Cherokee
Tahlequah, Okla.

STATEMENT:

Cobell Class Council speaks out

After 15 years of intense litigation against the federal government, plaintiffs and Class Counsel have achieved an historic settlement. It is the largest settlement with the government in American history. In addition to $3.4 billion in this settlement, $5 billion was spent by the government to rehabilitate its broken trust management systems solely because of this litigation. Further, Congress confirmed that all funds received by Indians in this settlement are tax free.

The settlement terms were vetted for 12 months by members of Congress and their staffs. Each member of Congress who was involved in that extraordinary vetting process understood the terms. Congress, in its overwhelming ratification of the settlement, confirmed that the presiding U.S. District Judge should determine appropriate legal fees in accordance with controlling law.

The matter is now before a distinguished federal judge and it is within the authority of the Court to decide that and any other fairness issue on the legal merits without partisan influence. Political interference in the judicial process would harm 500,000 individual Indians, undermine our system of government and jeopardize the settlement in its entirety.

MEETING

Continued from Page 1

there is an epidemic of domestic and sexual violence in Indian Country, along with high instances of child abuse, teen suicide and substance abuse.

Federal officials have also said there is a proliferation of gang activity on reservations, and yet law enforcement recruitment and retention across Indian Country lag far behind the rest of the nation. Statistics show there is a roughly 40 percent unmet need in staffing for police officers.

The commission will be focusing on these problems, as well as jurisdiction and juvenile justice issues, and the effect of tribal jails and the federal prison systems on reducing crime and rehabilitating offenders.

The Tribal Law and Order Act includes several key provisions, such as requiring U.S. attorneys who decline to prosecute alleged crimes in Indian Country to share information and evidence on those cases with tribal justice officials.

It also improves the collection and reporting of crime data, expands tribal courts' sentencing authority, revamps police training, and provides for the appointment of special U.S. attorneys to ensure violent crimes in tribal communities are prosecuted.

The commission has until July 2012 to submit its findings and recommendations.

Its other members include several tribal and federal justice officials; former Reps. Earl Pomeroy of North Dakota and Stephanie Herseth Sandlin of South Dakota; and University of California law professor Carole Goldberg.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff. Send letters to editor@nativetimes.com. Please sign your name, tribal affiliation and city of residence for verification purposes.

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CLASSIFIEDS ▼ ▼ ▼ ▼ ▼ ▼

EMPLOYMENT / HELP WANTED

Administrative Assistant

Oklahoma Aeronautics Commission, 120 N Robinson Avenue, Suite 1244W, Oklahoma City, 73102). Monthly salary range: $2,083.33 - $2,500.00 plus state benefits. Closing Date: 5:00pm, Friday, April 15, 2011. This position will report to and assist the Chief Operations Officer as assigned in detailed and confidential administrative functions as well as provide professional assistance to other staff members. Education and Experience: 4 years experience in general accounting or general office experience. Proof of high school graduation or GED required. 2 years of college, business school or business/office related vocational education (official transcript(s) required) may be substituted for the required experience. Certified Procurement Officer Credentials, preferred but not required. Strong computer skills including Microsoft Word, Excel, and PowerPoint. Skilled in business communications. Manage call flow, mail, and disseminate information. Ability to interpret and handle routine decisions in accordance with agency policy and to follow oral and written instructions. Maintain office calendar, file travel claims, schedule agency vehicles for staff and maintenance. Maintain office equipment and disposition of records. Order office supplies, accept deliveries, and verify shipping documents. Assist with other duties as assigned.
This is an unclassified position. The Commission is an Equal Opportunity Employer. Please send your resume and cover letter to Elaine Spell, Chief Operations Officer, 405-604-6911.

AMERICAN INDIAN STUDIES FULL TIME FACULTY MEMBER

The Pawnee Nation College, a tribal college located on the Pawnee Nation Reserve near Pawnee, Oklahoma, is seeking a visiting full-time faculty member to teach a variety of courses in American Indian Studies, especially in the areas of leadership and management. The appointment will be for one-to-two years, contingent upon funding. The position is funded through a Department of Education grant.

A master's degree in American Indian Studies/Native American Studies, history, anthropology, or related fields as well as knowledge of Pawnee history and culture are preferred. Teaching experience of Indian students at the college level is required. In addition, full-time faculty must have a demonstrated record with concern to: carrying out instructional responsibilities (including developing syllabi and lesson plans) at the higher education level, assessing student work, working with both internal and external organizations, developing a professional dossier that clearly demonstrates advancement and activity, teaching life-skills to students, and serving the College by assisting with extracurricular activities, when necessary. American Indian candidates, especially Pawnees, are strongly encouraged to apply.

All interested applicants should send a letter of interest, which addresses qualifications, teaching experience, level of education, and so on, as well as a current resume or c.v., three writing samples, teaching evaluations, three letters of recommendation, a completed PNC Application for Employment (available online), and copies of all transcripts to: Dr. Todd Fuller, President, Pawnee Nation College, 861 Little Dee Drive, Pawnee, OK 74058; applications can also be sent by email to: tfuller@pawneenationcollege.org. Application materials are due May 9. For more information on the College, please visit our website at www.pawneenationcollege.org.

Northern Arapaho TribeNotice of Employment

Chief Financial Officer, Northern Arapaho Finance

Open until filled

Summary:
The Chief Financial Officer (CFO) is responsible for all financial and fiscal management aspects of the Tribe's operations and also provides leadership and coordination in the administrative, business planning, accounting and budgeting efforts of the Tribe.

Qualifications:

- A minimum of a Bachelor's Degree in Accounting, Finance, Business Administration or a closely related field. CPA, Masters Degree preferred, with a minimum of five (5) years experience or progressively more responsible financial, accounting and supervisory experience
- Advanced knowledge of governmental accounting and business accounting and auditing standards and practices.
- Knowledge of Native American Culture and experience with Tribal Government issues strongly preferred.
- Above average understanding of process flow and procedures
- Able to demonstrate good planning, organizing, and coordinating skills
- Knowledge of Microsoft Office, Excel, Word and PowerPoint
- Excellent communicating and report writing skills
- Able to work effectively under time pressure constraints
- Have a proven ability to handle personal and confidential information in a professional manner
- Able to work evenings, weekends and holidays if necessary
- Able to travel for business as needed
- Must be bondable

How to Apply:
Complete Northern Arapaho Tribal Application form and submit to the N.A.T. Human Resources: P.O. Box 396, Ft. Washakie, WY 82514 or submit in person to Human Resources located at the Tribal Complex Building, 533 Ethete Rd, Ethete, WY.

Applications can also be obtained on our website at www.northernarapaho.com click on the HR link. For more information call 307-332-6120 or 307-856-3461 ext 159/ toll free 1-800-244-9106. Fax to: 307-332-0206

EXECUTIVE DIRECTOR

Catching the Dream (formerly Native American Scholarship Fund) seeks an executive director. Superior writing ability, knowledge of proposals and fund raising, knowledge of private scholarships, knowledge of college admissions process, three years of budget and finance experience, and knowledge of school improvement processes. Send resume, sample of writing, and salary requirements to CTD4DeanChavers@aol.com.

Bacone College is currently accepting applications for the following positions:

Adjunct Faculty Position Religion Courses

Bacone College has adjunct faculty positions open to teach the core religion courses (including Introduction to Christianity, World Religion, and Sociology of Christianity). Responsibilities are limited to classroom instruction. Master's degree in religion preferred. Positions begin in June 2011. Send letter of application, vita, transcripts, and three references to: Human Resources, Bacone College, 2299 Old Bacone Road, Muskogee, OK 74403 or email to humanresources@bacone.edu. Bacone College is a private four-year college with a mission to provide educational opportunities to American Indian students and employees. EOE

Healthy Native American Research Participants Needed

A novel study is being conducted at The University of Tulsa to assess pain processing in Native Americans.

This study is safe, non-invasive, and does not involve medication. Participants must be able to attend a 3 hour laboratory session in which physiological reactions to different stimuli are recorded.

Compensation ($50) will be provided

To find out if you are eligible to participate, contact

The University of Tulsa
Psychophysiology Research Laboratory
631-2175

Administrator - New Mexico

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- **Administrative Assistant**

Full job description and application details visit our website at:

www.collegefund.org <About Us>

or email letter of interest w/salary requirements, writing sample and resume to:

applications@collegefund.org

Are you passionate about shaping the future of America's Youth?

Boys Town Nebraska is seeking a Family Teaching Couple for our residential living program located in Omaha - you and your spouse are at the Heart of our Mission. You will live in our residential homes creating a family environment for our at-risk kids aging 6-18 who often have nowhere else to turn. After completing our two week in-house paid training, you will take on a life-changing mission by guiding, counseling, and helping to meet the emotional, educational and daily needs of our at-risk youth. We are looking to you to provide compassion, internal strength and competence for these kids.
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If you and your spouse are committed, passionate and feel you are qualified to take on a life-changing experience please apply please take a few minutes to apply at www.boystown.org/careers

Director of Communications

Immediate Need, Open Until Filled

The National Indian Education Association is seeking resumes from highly motivated individuals to work on a full time basis as the Director of Communications who will lead the NIEA's communication and public relations activities. The position reports directly to the Executive Direction and is located in Washington, DC.

Contact
For more details and to apply, visit: www.niea.org

RFQ/RFP

Request for Proposal for Audit Services

The Northern Arapaho Tribe is soliciting proposals from Certified Public Accounting firms to perform the following services for the fiscal years ending December 31, 2010 and 2011. The scope of services is as follows:

1. Perform a financial and compliance audit of the governmental activities, the business-type activities, each major fund and the aggregate remaining fund information of the Northern Arapaho Tribe. The audit examination will be conducted in accordance with OMB Circular A-133, A-102 Common Rules, the Single Audit Act of 1984, GASB 34 and Generally Accepted Auditing Standards as developed by both the AICPA and the U.S. General Accounting Office (Government Auditing Standards).

Responsiveness and Experience Requirements:

I. The Accounting Firm shall be thoroughly familiar with OMB Circulars A-133, A-102 Common Rules, the Single Audit Act of 1984, GASB 34 and other pertinent federal, state and local laws.
II. Financial statements will be presented in accordance with the financial reporting model described in GASB 34.
III. The Audit Report and a management letter outlining recommendations for operational improvement shall be submitted in draft form to the Chief Financial Officer of the Northern Arapaho Tribe.
IV. Proposals shall include resumes of key staff working on these audit services.
V. A fee/rate schedule, including all travel expenses, shall be included.
VI. The Accounting Firm must provide a detailed itemized invoice before any payment will be issued.

Proposals that are faxed or emailed will not be accepted or reviewed. All proposals shall be sealed and marked "Audit Services" and postmarked no later than midnight April 30, 2011 and mailed to:

Northern Arapaho Tribe
P.O. Box 396
Fort Washakie, WY 82514
Attn: Kim Harjo, Chair

The Northern Arapaho Tribe has the right to reject or accept any and all bids.

Request for Proposal for Audit Preparation Services

The Northern Arapaho Tribe is soliciting proposals from Certified Public Accounting firms to perform the following services for the fiscal years ending December 31, 2010 and 2011. The scope of services is as follows:

1. Evaluate all financial activity of the Northern Arapaho Tribe for the fiscal year ended December 31, 2010 and 2011
2. Provide a timeline to determine when all financial statements of the Tribe will be available for audit.

Responsiveness and Experience Requirements:

I. Proposals shall include resumes of key staff working on these audit preparation services.
II. A fee/rate schedule, including all travel expenses, shall be included.
III. The Accounting Firm must provide a detailed itemized invoice before any payment will be issued.

Proposals that are faxed or emailed will not be accepted or reviewed. All proposals shall be sealed and marked "Audit Preparation Services" and postmarked no later than midnight April 30, 2011 and mailed to:

Northern Arapaho Tribe
P.O. Box 396
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Attn: Kim Harjo, Chair

The Northern Arapaho Tribe has the right to reject or accept any and all bids.

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Tulsa woman honored by SBA

KAREN SHADE
Native American Times

TULSA, Okla. – Tulsa radio talk show host, holistic healer and entrepreneur Majick RavenHawk has been honored by the U.S. Small Business Administration's Oklahoma district office for helping other women in business.

The founder and CEO of Engage Life & RavenHawk International has been named Women in Business Champion of the Year for the state. She received the award at the annual small business luncheon on April 21 at the Oklahoma History Center in Oklahoma City.

Before attending, RavenHawk, Tigua Pueblo, said she is honored for the recognition.

"I always believe in giving back to the community and helping, particularly women and minorities trying to build a business," she said.

RavenHawk was notified of the award from the SBA in late March. News traveled quickly, and e-mails and phone calls of congratulations soon followed, she said. It isn't the first time she's received such kudos. Last year, RavenHawk was named Minority Business Champion of the Year during the Tulsa Metro Chamber's 2010 Crystal Star Small Business Awards. The SBA award was another "beautiful surprise" to come from creating ties in communities.

The former Dallas resident founded Engage Life, an employee assistance company, in 2004. Engage Life is hired by employers to provide employees free counseling services and referrals. The services are often offered to the employees and their families to help them deal with personal problems that can affect job performance and health.

RavenHawk is also founder of the MindShift Holistic Wellness Center in Tulsa offering a variety of herbal medicines, Native teachings and therapies rooted in wisdom to heal and promote personal well-being. The center has partnered with the organization Physicians Committee for Responsible Medicine to introduce wellness treatments into Native communities. The committee launched a pilot program in cooperation with the Navajo Nation Special Diabetes Project to reduce the number of diabetes diagnoses among the tribe through education about the foods that kept the Navajo healthy for centuries. For some, RavenHawk said, the diabetes condition went away. Now, the organization and MindShift want to bring the same program to native communities in Oklahoma in the coming months.

Majick RavenHawk

Those who hear her voice on RavenHawk Talk Radio at www.contacttalkradio.com and her show, "Minding Your Business with Dr. Majick RavenHawk," Monday mornings know well that RavenHawk is also a life coach and speaker on creating success in business and life through personal harmony.

With her personal success as a small business owner and a position as facilitator for the Tulsa Native Business Network, RavenHawk provides free business coaching to people starting a new enterprise. Those she helps benefit from her advice and knowledge of resources that can take their endeavors further than they imagined.

"It's paying it forward," she said.

RavenHawk had help and encouragement to make her own choices, she said.

"We get lost in the 'thought virus,' but we can make a conscious choice to get 'unstuck,'" she added.

The book she is currently working on is both biography and a self-therapy guide. When it is published later this year, readers will find out how RavenHawk overcame enormous obstacles in her early life to help others today. Purging negative thoughts and behavior is the keystone to RavenHawk's work. It could even be called a personal philosophy.

"I help a lot of women in business. To me, when I found my purpose in life, it was to help other people. It's not that I'm helping them to get something back," she said. "Well, I guess it is. It makes me feel good. The more I give, the more my business grows and the more I have. I do believe in the law of Karma."

Wichita Little Sisters place at OU language fair

SHELLY PRINCE
Reader Submission

The Wichita Little Sisters placed 2nd in the 9th Annual Oklahoma Native American Youth Language Fair, on April 5, 2011. This competition was held at the Sam Nobel Museum at the University of Oklahoma. This year's theme was "Elder Voices, Youth Choices". They were in the division of 9th-12th grade large group demonstrating song. This group is comprised of many young ladies from many different tribes and are under the direction of Cassandra McAdams. The Wichita Little Sisters has been in existence for the past 19 years.

These young ladies performed three church hymns in the different languages including: Wichita, Kiowa, and Comanche.

2011 9TH ANNUAL OKLAHOMA
NATIVE AMERICAN YOUTH LANGUAGE FAIR

The Wichita Little Sisters are: Back Row (L-R) Annissa Courtney(Jr. Miss Indian Lawton Fort Sill), Sydney Prince, Arissa Ahtone (2010-2011 Wichita Little Sisters Princess), and Haleigh Tate. Middle Row: (L-R) Destiny Stephenson, Charlie McAdams, and Anessa Telfer: Front Row (L-R) Elora Moore, Madeson Telfer, and Alexis Ahtone-Abbott

Symposium to conclude with Spring Powwow

JENNIFER ZEHNDER
Northeastern State University

TAHLEQUAH, Okla. – Celebration and community will be the focus of the annual Northeastern State University Powwow on April 15-16, bringing to a close the 39th annual Symposium on the American Indian at NSU.

Preliminary symposium activities begin April 11 with the full schedule running April 13-16. This year's theme is "Hands Across Nations: Smart Legacies – Strong Spirits."

The powwow begins Friday with gourd dancing at 6 p.m. and a grand entry into the University Center Herb Rozell Ballroom at 8, and continues Saturday with a gourd dance at 1 p.m. and another grand entry at 7. Dinner is at 5. There will also be dance contests, intertribal dancing and vendors.

"This is a contest powwow, so those in attendance will get to see many different styles of dance," said Dr. Phyllis Fife, director of NSU's Center for Tribal Studies. "Many people have attended the symposiums for several years so there is definitely a sense of family and community at the powwow."

The powwow has concluded the symposium for many years and the events consistently draw large crowds from northeast Oklahoma and beyond. Attending has become a family tradition for many. Admission is free and open to the public.

The symposium, organized by the Center for Tribal Studies and the American Indian Heritage Committee, includes traditional arts booths, book displays, film screenings and workshops.

Sponsors funding the 39th Symposium on the American Indian include the Muskogee Creek Nation Casino and Oklahoma Arts Council, NEH, the OHC, Cherokee Nation Cultural Tourism, EPSCoR, the Institute for Native Justice, the National Indian Women' Health Resource Center and private contributors.

For more information about the 39th Symposium on the American Indian, visit www.nsuok.edu/symposium.

EVENTS ▼ ▼ ▼ ▼ ▼ ▼ ▼ ▼

Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

THROUGH APRIL 30
Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more info.

APRIL 11-15
The Muscogee (Creek) Nation Citizenship Office will be closed to the public for reorganization. To leave a message call 800-482-1979.

APRIL 15
Indian Art Market 9am-6pm at Concho Community Building, Concho, Okla. All Indian artists invited to come sell/share your work. For more info call Lynette Gray 405-422-7622

APRIL 16
'Honoring Our Native Ways' reception for 2011 Pendleton Legendary Blanket Artist Joseph Chamberlain at The Marriott Hotel, 1902 E. 71st Street, Tulsa. Doors Open at 11:00am; Gourd Dance at 1:00p - 4:00pm; Reception/Unveiling with hors d'oeuvres 5:00p - 7:00p.

APRIL 16
John Two-Hawks 'Vision Seeker' Kickoff Concert: 7:30pm at the Marriott Hotel, 1902 E. 71st Street, Tulsa. Tickets $20 at door, $15 in advance. For more info email peggy@circlestudiorecords.com

APRIL 16
Otoe-Missouria Encampment Committee Benefit Dance Saturday, April 16 at the Otoe-Missouria Cultural Building. Gourd dancing at 2 p.m., supper at 5:30 p.m., Gourd Dancing resumes 6:30. For more information call Hank Childs at 580-402-4914 or Earl Plumley at 405-598-0636.

APRIL 16
Tribally United Walk a Mile in Her Shoes from 10am-2pm, Sexual Assault Awareness Walk begins at 12. Free games and prizes! Shawnee Mall Food Court, Shawnee OK. For more information call Kendra Lowden at 405-275-3176

APRIL 17
Seminole Nation Color Guard Powwow at Saint Gregory's College, Shawnee, Okla. Gourd Dancing 1pm-5pm and from 6-7pm. Grand Entry and contests start at 7pm. For more information call Alex Fish 405-501-1838.

APRIL 23
Open Men's benefit basket ball tournament at the Kiowa Dome, Carnegie, Okla. All proceeds benefit 2nd Annual Battle on the Plains Tournament. Entry fee $125. Cash prizes, trophies, jackets and shirts. Contact Carlo Chalepah, 405-638-1236.

APRIL 27
Sexual Assault Awareness Walk Muscogee (Creek) Nation Mound Building. Time: Registration begins at 10 a.m. Presentation begins at 10:30 followed by walk Limited number of t-shirts available *Must make donation of hygiene products, paper products, diapers, wipes, new towels/and or bedding etc. All items will be donated to Okmulgee County Family Resource Center.

APRIL 29
Oklahoma Federation of Indian Women Contest Pow-Wow at Lakewood Christian School Gym, 840 S.George Nigh Expressway, McAlester, Oklahoma Grand Entry at 6pm

APRIL 30
Restoring Harmony Mental Health Powwow at Tulsa Westside YMCA, 5400 S. Olympia Ave. For more info call 918-382-2204

MAY 7
Comanche Little Ponies 43rd Annual Pow-Wow at Comanche County Fairgrounds Expo Building, 920 SW Sheridan RD., Lawton, OK Info: Lowell Nibbs (580) 583-5279 or lowellnibbs@yahoo.com

MAY 7
Honor Dance for Kensey Hall at Glenpool Creek Indian Community Building. 2pm Gourd Dance, Supper at 5pm, Stomp Dance at night. For more info call 918-787-5731.

MAY 7
2nd Annual 'Mid-States Bit & Spur Swap' at Osage County Fairgrounds, Pawhuska, Okla. Ranch Cowboy Gear - Bits & Spurs. Exhibit, buy, sell, trade, collect. Get in free! See map and details at www.bitsandspurs.com or call Hurley at 918-343-0149.

MAY 13-14
2011 Haskell Spring Commencement Powwow at Haskell Pow Wow Grounds, Lawrence, KS. Grand Entries: Friday 7pm Saturday 12pm & 7pm Gourd Dancing 5pm on Friday.

MAY 20-22
Tulsa Indian Art Festival at Central Park Hall, Expo Square, Tulsa, OK. Join us for our 25th Anniversary!!

MAY 21
Red, White & GI Blues Festival 2pm-11pm at Cain's Ballroom, Tulsa. Benefit for Native American Warriors Society. Tickets $15 at the door.

MAY 21
The Osage Tribal Director is having an Osage Princess Election Dance on May 21st, 2011, at the Hominy Indian Village Arbor. For princess applications or more information, call 918/885-2976

MAY 27-29
Gives Waters Service Club - Annual Memorial Week-end Dances. Princess selection - Friday May 27th; Family songs and war dances - Saturday May 28th; Veteran's day and Parade in - Sunday May 29th.

MAY 30
Otoe-Missouria Encampment Committee May Benefit Dance at Otoe-Missouria Cultural Building, HWY 177, Red Rock, OK. Invitation to all Veterans, Veterans Groups & Organizations Info: Hank Childs (580) 402-4914 or Earl Plumley (405) 598-0636

REBECCA LANDSBERRY/ COURTESY MUSCOGEE NATION NEWS

Pictured from left to right are Living Legend Pete Coser, Jr. Miss Muscogee Nation Ashleigh Johnson, Miss Muscogee Nation Tusa Beaver and Living Legend Patrick E. Moore. The Legends were honored at a ceremony on Friday, June 25, 2010 as part of the 2010 36th Annual Muscogee (Creek) Nation Festival.

MCN seeking 'Living Legends' nominees

RACHAEL SUMKA
Muscogee Creek Nation

OKMULGEE, Okla. – The 37th Annual Creek Festival is seeking nominees for the Living Legends Ceremony that will honor two tribal citizens who have devoted many years to the betterment of the Creek citizens. Several citizens have done great things and have never received any kind of recognition. This ceremony will give us an opportunity to honor our treasures while they are still living.

This event was created by Principal Chief A.D. Ellis, during the 2005 Muscogee Nation Festival. The Living Legends Ceremony honors Muscogee (Creek) Citizens who have made significant contributions to the Nation.

The committee will consist of the Principal Chief, Second Chief, Speaker of the National Council, all Creek Nation Directors, the Executive Director and the Judicial Branch Judge. All committee members must also be enrolled Creek citizens.

Nominees must meet the following qualifications:

- Must be a Creek citizen
- Must be at least 55 years of age and
- Must have devoted many years to the betterment of the Creek people or Creek Nation government, etc. All areas will be considered including artist, craftsmen, political people, educational people, ceremonial/religious leaders or any contribution above and beyond the call-of-duty.

The committee will select two individuals from submitted nominees and honor them during the Chief's State of the Nation Address on Friday, June 24th at 5:30 p.m. in the New Multi-Purpose Bldg located at the Claude Cox Omniplex. All nominations must be submitted to the Office of the Principal Chief at: P.O. Box 580, Okmulgee, OK 74447. Deadline: 5 PM, Friday, May 26, 2011.

For more information please contact Rachael Sumka at (918) 732-7604 or Shelby Rex at (918) 732-7605.

Nominations due for Okla. Indian All-State Basketball

FAIRFAX, Okla. – Attention Oklahoma high school basketball coaches - the 16th annual Oklahoma Indian All-State championship games are fast approaching. Nomination forms for the annual Oklahoma Indian All-State Basketball Games are in the mail. Nominations for senior boys and senior girls of outstanding merit are to be completed by the player's coach and must be received by April 30 or faxed to the All-State offices at 918.642.3163. Eligible athletes are graduating senior basketball girls and boys who are members of American Indian tribes and possess a Certified Degree of Indian Blood from a federally recognized tribe. The athletes are rated for their athletic, academic and extracurricular accomplishments. A panel selects 48 players for the First Team Oklahoma Indian All-State and 20 for the Second Team.

Twelve boys and 12 girls will represent North and 12 will represent South All-State Teams. Interstate 40 is the dividing line for the North and South teams. Only First Team selections are invited to play in the All-State Games. In the event that a First Team selection cannot play, their slot will be offered to a player on the Second Team. All first and second team selections will be announced in May.

Players, teachers, family members and tribes who know of a deserving senior player should remind their coaches to be checking their mail this week. These games are some of the most exciting in the state, and are often the springboard to a college playing career. College recruiters are frequently in attendance at the games. "There have been players recruited at each and every All-State game who were overlooked during the regular season," said Dr. Joe Conner, Co-director of the games.

This year's games are scheduled for June 18 at Oklahoma Wesleyan University in Bartlesville.

Sequoyah Schools inducts 43 into honor society

TAHLEQUAH, Okla. – Sequoyah Schools officially inducted 43 new members into the school's chapter of the National Honor Society.

The National Honor Society is a recognition program for high school students in grades 10-12 in the United States of America and in several other countries. NHS honors those students who have demonstrated excellence in the areas of scholarship, leadership, service, and character.

"These new members have excelled through athletics, leadership roles and academics and will continue to do so," said Rebecca Brant, Sequoyah Schools NHS sponsor. "They have worked hard as students and as community members and have earned their induction into this prestigious society."

Inductees are Harley Adair, LaDonna Ballard, Ashley Belcher, Shawn Belcher, Mildred Chuculate, Robbin Collins, Kristy Daugherty, Rikki Duvall, Kody Fisher, Brendan Francis, Natalie Hatley, Eric Kirkpatrick, Zane Kee, Kara Linch, Kyla Martinez, Jordan McLemore, Makayla Mouse, Kelsey Myrick, Tylar Nofire, Cheyenne Roach, Joleen Scott, Tyler Stroth, Dylan Tucker, Chinequa Wacoche, Dillon Wade, Carmen Wiley, Quinton Bailey, Heather Chuculate, Cydney Dodd, Tori Evans, Foster Hackworth, Kyle Helsley, Ryan Helsley, Lakin Keener, Nicole Mangels, Jessica Neighbors, Logun Saiz, Taylor Selky, Payton Stilwell, Nathalie Tomasik, Macey Two Shields, and Casey Ummerteskee.

For more information on the Sequoyah Schools National Honor Society, contact Brant at 918-453-5184 or by email at Rebecca-brant@cherokee.org.

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A FREE PUBLICATION

Inside this issue:

- **Freedmen protest postponement at Bacone**
- **WNBA drafts first Native full-blood**
- **Sequoyah students selected for honor band**

CHEROKEE NATION JUSTICE
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NATIVE AMERICAN TIMES

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Interior says it won't object to Little Shell bill

■ In the 1930s, the government planned to buy 34,000 acres in part to settle Montana's Little Shell, known by some as the "landless Indians." The deal was never completed.

MATTHEW BROWN
Associated Press

BILLINGS, Mont. (AP) – Members of the Little Shell Tribe of Chippewa Indians took their century-long campaign for recognition before Congress April 14, with what was called a last chance request for acknowledgement.

The landless tribe of about 4,300 people was recognized a decade ago by officials and other tribes in Montana, where most Little Shell live. But its petition for federal recognition was turned down by the Department of Interior in 2009 after a 31-year wait.

"For too long, we've been refugees in Montana, waiting for the United States to fulfill its promise," tribal president John Sinclair said during a legislative hearing last week before the Senate Committee on Indian Affairs. "This is our last chance. Little Shell and Congress have been having this conversation for more than 100 years."

Members of the tribe said attempts to establish relations with the government began in the late 1800s.

In the 1930s, the government planned to buy 34,000 acres in part to settle Montana's Little Shell, known by some as the "landless Indians." The deal was never completed.

Legislation backed by Montana's congressional delegation would mandate recognition and direct the Department of Interior to set aside 200 acres for the tribe. Recognition also would allow the Little Shell to receive assistance with housing and other needs.

Deputy Assistant Interior Secretary George Skibine told the Senate committee Thursday the agency would not object to the bill sponsored by Montana Sen. Jon Tester.

However, the committee's ranking Republican, Wyoming Sen. John Barrasso, said he would oppose the bill.

Barrasso questioned whether Congress should second-guess the Interior Department's decision in 2009.

Tester, a Democrat, countered that the administrative process isn't always perfect and said the agency's 2009 rejection had ignored the Little Shell's established presence in Montana.

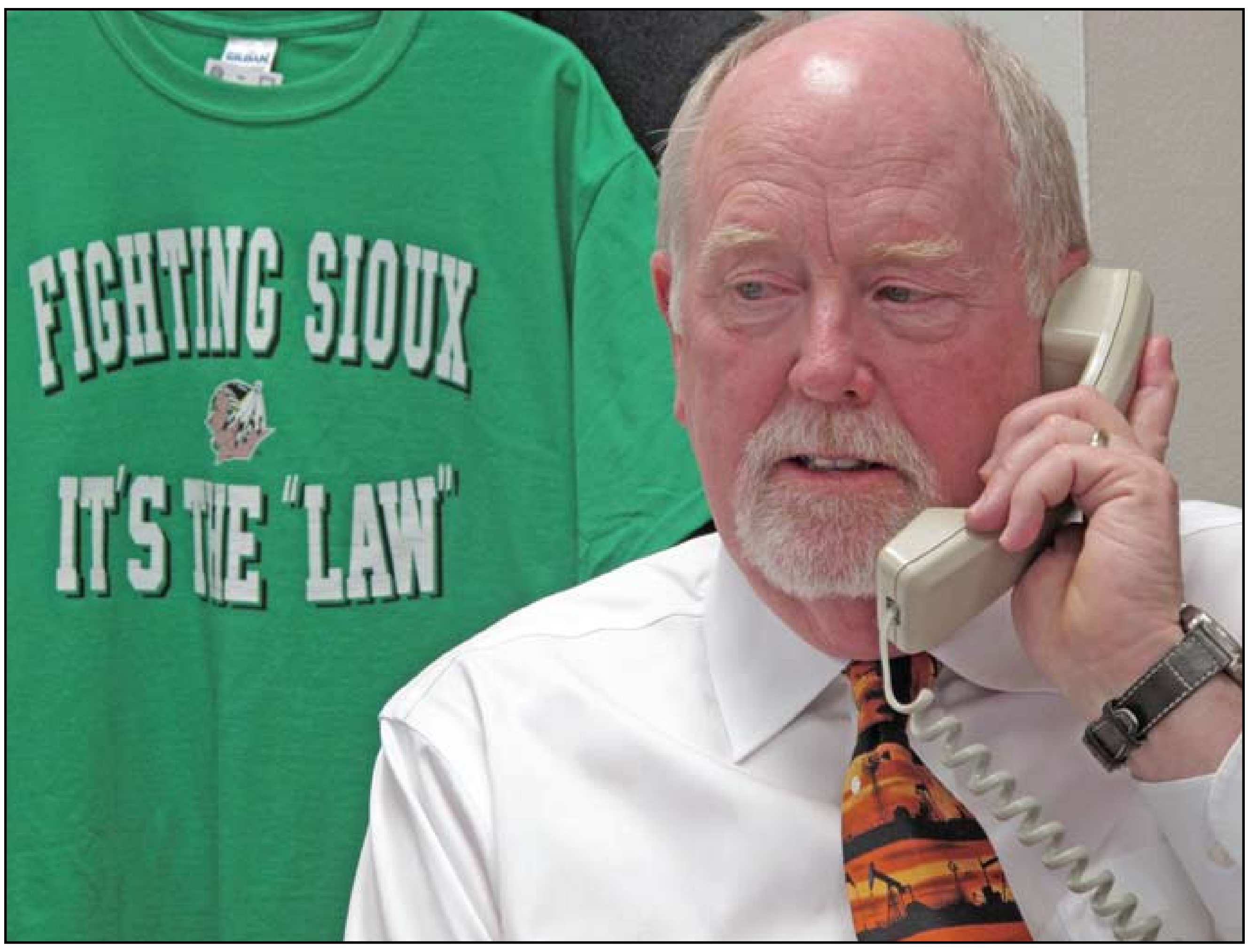
"They've been part of Montana's history and culture for generations," Tester said. "Every political entity in the state of Montana, every tribe thinks this has to be the right thing to do."

The hearing was set against a backdrop of political discord among members of the tribe. Two people are claiming to be the tribe's rightful leader.

Sinclair rival John Gilbert was not invited to testify.

Both sides have accused the other of undermining the recognition bid. The tribe's lawyers have said the dispute has no bearing on federal recognition –

See **BILL** *Continued on Page 3*



AP PHOTO / DALE WETZEL

North Dakota state Rep. Al Carlson, R-Fargo, who is the Republican majority leader in the North Dakota House, speaks on the phone in his North Dakota Capitol office in Bismarck, N.D., on Friday, April 15, 2011, about the cancellation of a planned meeting with National Collegiate Athletic Association executives about a bill the North Dakota Legislature approved last month that requires the University of North Dakota to continue using its Fighting Sioux nickname and American Indian head logo. The NCAA considers the logo and nickname hostile to American Indians, and UND had been planning to retire both in August until the legislation was approved. In the background is a T-shirt, made by a nickname supporter, that includes the logo and proclaims: "Fighting Sioux, It's the Law."

Fighting Sioux meeting with NCAA cancelled

DALE WETZEL
Associated Press

BISMARCK, N.D. (AP) – A meeting between two top NCAA executives and North Dakota officials to discuss the future of the University of North Dakota's Fighting Sioux nickname, which the college athletics association considers an insult to American Indians, has been cancelled.

Grant Shaft, vice president of the state Board of Higher Education, said last week that the NCAA's president, Mark Emmert, and its executive vice president, Bernard Franklin, confirmed they would not attend the April 22 meeting in Bismarck after UND President Robert Kelley informed them it might be public.

The meeting itself, which was to have included Gov. Jack Dalrymple, Kelley, state legislative leaders and Attorney General Wayne Stenehjem, has been cancelled, Kelly said Friday.

The NCAA considers the Fighting Sioux nickname and UND's logo, which features the profile of an American Indian warrior, to be hostile and abusive. The University of North Dakota was included in a group of schools that were informed six years ago they could face NCAA sanctions if they kept American Indian-themed nicknames, logos or mascots.

UND had planned to retire the nickname and logo in August, but the North Dakota Legislature last month approved a bill ordering UND to continue using both. Shaft said Friday the meeting with Emmert and Franklin was intended to explore the

See **MEETING** *Continued on Page 5*

COURTESY

Sen. Jerry Ellis is flanked by fellow lawmakers and supporters as he discusses Sardis Lake concerns.

Okla. senators add protest to water dispute

OKLAHOMA CITY – According to *The Oklahoman*, records indicate two of the state's largest tribes are threatening legal action against Oklahoma City and the state in a dispute over Sardis Lake.

Last June, the city and state agreed on a $42 million deal giving Oklahoma City storage rights to 90 percent of the southeastern Oklahoma lake. The Chickasaw Nation and Choctaw Nation opposed that deal.

Now, State Sen. Jerry Ellis, D-Valliant, and Sen. Jim Wilson, D-Tahlequah, are protesting plans by Oklahoma City to purchase the water of Sardis Lake – plans they say would be premature, given a statewide water study mandated by the State Legislature will not even be completed for another two years.

Ellis said he wrote to Gov. Brad Henry in February expressing his opposition to any agreement to transfer water prior to the completion of the study. He also asked to be included in future discussions dealing with Sardis

See **PROTEST** *Continued on Page 5*

Collins, Alexie make list of challenged books

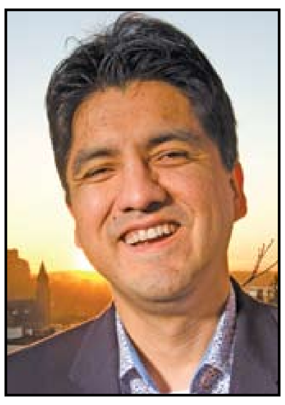
HILLEL ITALIE
AP National Writer

NEW YORK (AP) – Author Suzanne Collins didn't expect everyone to approve of "The Hunger Games."

"I've read in passing that people were concerned about the level of violence in the books," Collins said of her dystopian trilogy that's sold more than a million copies. "That's not unreasonable. They are violent. It's a war trilogy."

In what's become a virtual rite of passage for young adult sensations, a Collins novel has made its first appearance on the American Library Association's annual top 10 list of books most criticized in their communities. "The Hunger Games," the title work of Collins' series about young people forced to hunt and kill each other on live television, has been cited for violence and sexual content. In recent years, J.K. Rowling's "Harry Potter" books and Stephenie Meyer's vampire novels also have been on the association's list.

"Hunger Games" ranked No. 5 this year and was joined Monday by Meyer's "Twilight" (No. 10), which debuted on the list last year, and Sherman Alexie's "The Absolutely True Diary of a Part-Time Indian," winner in 2007 of the National Book Award for young people's literature. Criticisms of Alexie's novel include language, racism and sexual content.



Sherman Alexie

"It almost makes me happy to hear books still have that kind of power," Alexie said. He laughed at the idea his work might be harmful, noting that he receives fan mail every day from readers thanking him for his story of a bright but bullied teen estranged from his fellow Indians on the Spokane Reservation and from the rich

See **BOOKS** *Continued on Page 4*

On Indian Land: Appeals court overturns cockfighting conviction

KRISTI EATON
Associated Press

OKLAHOMA CITY (AP) – A federal appeals court on April 11 overturned the conviction of one of 75 people charged with crimes after a 2006 raid at a cockfight on American Indian land in Oklahoma, finding that the federal government doesn't have jurisdiction for a victimless crime involving a non-Indian.

The 10th U.S. Circuit Court of Appeals in Denver made the ruling in favor of Robert Langford of Wichita Falls, Texas. States have jurisdiction over crimes on Indian land if neither an Indian victim nor Indian perpetrator is involved, according to the decision.

"The only issue is whether there is federal jurisdiction for a victimless crime, perpetrated by a non-Indian in Indian country. This is a question of first impression, but the answer is clear. There is no jurisdiction," the three-judge panel wrote in their decision.

Langford's Denver-based attorney, Howard Pincus, said he would not comment on the decision and a phone number listed for Langford was disconnected.

About 75 people were charged with various cockfighting offenses during the raid at the T.F.C. Cockfighting Facility south of Carnegie. The raid involved agents from the FBI, the Bureau of Indian Affairs, Immigrations and Customs Enforcement, the U.S. Department of Agriculture and the Oklahoma Highway Patrol.

Between five and seven of the people cited were American Indians, according to documents.

In 2007, Sheldon Sperling, then-U.S. attorney for the Eastern District of Oklahoma, said 70 people had been prosecuted in federal court for attending the cockfight, and 11 of the 70 also were also charged with transporting animals for participating in an animal fighting venture. Most of the 70 people entered guilty pleas and were fined $300 to $600. Fifteen illegal immigrants were taken into custody and deported shortly after.

"Federal law outlaws animal fighting, whether or not the fight is held on Indian Country," Sperling said at the time. "Oklahoma's anti-cockfighting law is applicable in Indian country and game fowl enthusiasts should know that tribal lands offer no 'safe haven' for animal fighting anywhere in the state of Oklahoma."

Linda Epperley, U.S. attorney for Oklahoma's Eastern District, was not available for comment at press time.

In 2002, Oklahoma voters approved a law that made holding a cockfight a felony while those in attendance could be charged with a misdemeanor.

Tribe gives $86K for prosecutor job

EVERETT, Wash. (AP) – The Snohomish County Prosecutor's Office is getting some help from the Stillaguamish Tribe.

The Herald newspaper reports that the tribe agreed to donate $86,000 so that Prosecutor Mark Roe wouldn't have to cut another deputy prosecutor handling misdemeanor cases such as domestic violence and drunken driving.

Prosecutors handle about 10,000 cases a year in Snohomish County District Court. Two years ago, the office had a dozen deputy prosecutors assigned to those cases. Due to budget cuts, that number is down to eight.

Roe decided to ask the tribe for help rather than cut another position. Tribal leaders say that as neighbors, they too have a strong interest in DUI enforcement and domestic violence prosecutions.

5 Spirit Lake tribal officers, employees indicted

GRAND FORKS, N.D. (AP) – U.S. Attorney Timothy Purdon says five Spirit Lake tribal officers and employees have been indicted on theft and embezzlement charges in three separate cases.

They include Patricia Robertson, coordinator of the tribe's Low Income Home Energy Assistance Program; Tribal Councilman Carl Walking Eagle and his wife, Barbara, a librarian at the community college in Fort Totten; Tribal Councilman Justin Yankton and Brooke Black, an employee with the tribe's Food Distribution Program.

Yankton and Barbara Walking Eagle have pleaded not guilty.

Freedmen protest postponed session at Bacone symposium

TESINA JACKSON
Cherokee Phoenix

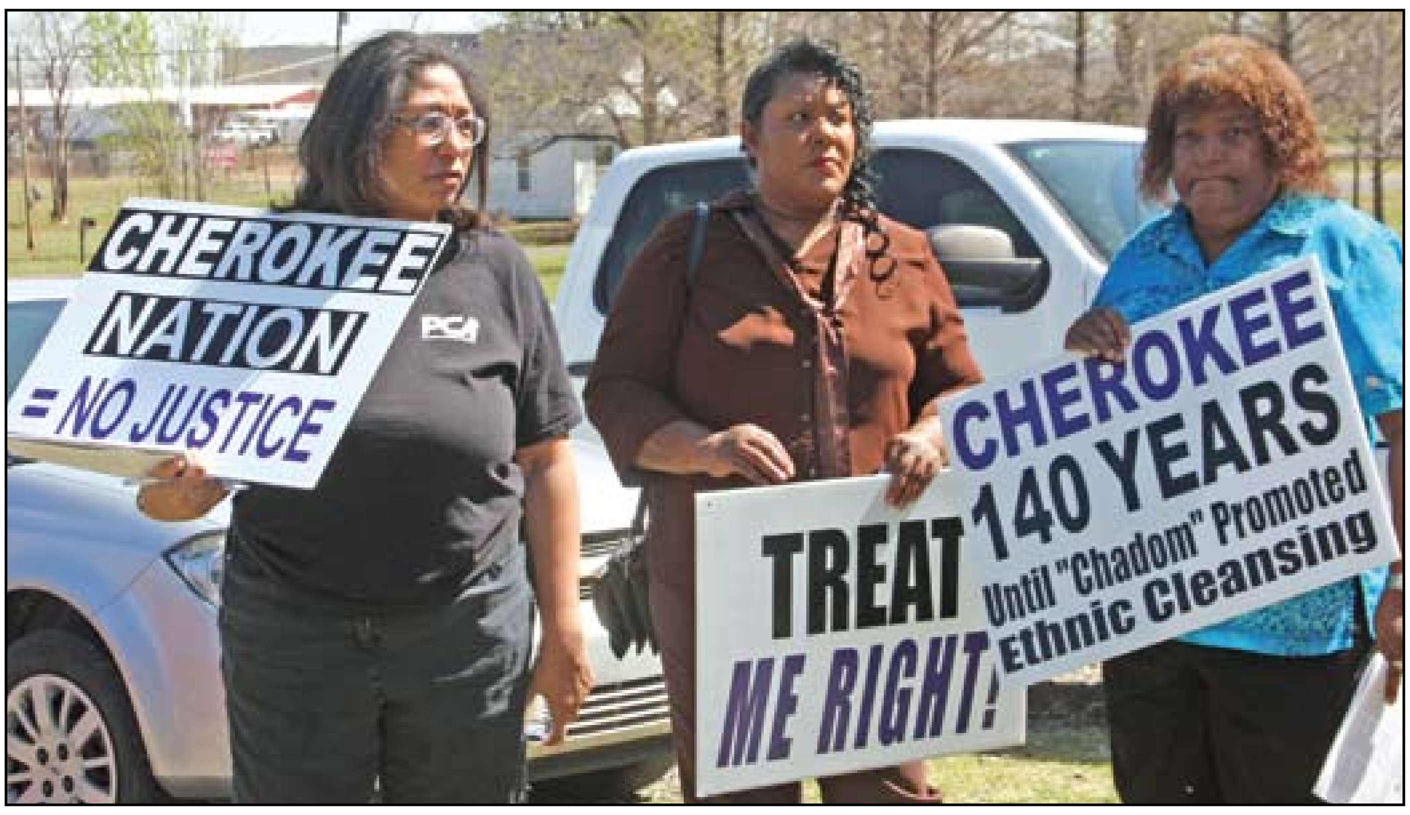
MUSKOGEE, Okla. – Bacone College officials postponed a March 31 seminar regarding the Freedmen of the Five Civilized Tribes at the school's annual spring symposium, which in turn prompted a protest by Freedmen at the event.

Only weeks after being invited by event organizers to speak at the symposium – titled Contemporary Issues in Indian Country and held March 31 and April 1 – Marilyn Vann, president of the Descendents of Freedmen of the Five Civilized Tribes, said she received word two days prior to the Freedmen seminar that it had been cancelled.

Vann said she received a call from Eugene Blankenship, Bacone's director of Government Relations, who told her she would not be speaking due to open litigation of the Cherokee Freedmen case.

Vann is the lead plaintiff in the federal case Vann v. Salazar, in which she contends the Cherokee Nation, with the approval of secretary of the Interior, prevented Freedmen from voting in the tribe's 2003 elections.

"Now I asked, more than one time, and I was told that this was being cancelled," Vann said. "And now they're saying that they just object to me as a litigant speaking. Well, I've never heard of such a thing."


CHEROKEE NATION = NO JUSTICE
TREAT ME RIGHT!
CHEROKEE 140 YEARS Until "Chadom" Promoted Ethnic Cleansing

TESSINA JACKSON / CHEROKEE PHOENIX

Marilyn Vann, president of the Descendents of Freedmen of the Five Civilized Tribes, left, stands with fellow Freedmen Ruby King and Jestine Johnson during a demonstration at Bacone College in Muskogee, Okla. Vann held a demonstration April 1 after being told she couldn't speak at a scheduled Freedmen session during the school's Native American symposium because of her involvement with open litigation.

Blankenship said the session wasn't cancelled but postponed because the school's board of trustees did not deem Vann a suitable speaker because of her involvement with the litigation.

"The session did not get cancelled. What happened was that we came to the knowledge that she was a plaintiff in a lawsuit of a Freedmen issue, and that's not really appropriate. So I had personally called her, Maryiln Vann, and asked her if she could find another speaker to take her place and she was unable to do so," Blankenship said. "Without having speakers and things of that nature, we were not able to continue on with that session."

He said officials are working on presenting the Freedmen issue at a later date.

Rob Duncan III, Bacone police's legal advisor, said the school's goal is to engage in discourse that allows for an open exchange of ideas and information, and having a litigant in an ongoing lawsuit makes that difficult because of a bias toward a particular outcome.

"We would enjoy having the opportunity to have an academic or historic prospective presented, especially since we have students who are attending, visiting faculty from other institutions, we support the idea of an academic discussion. And we want to make sure that with our students we have a safe environment for that to occur," he said.

Vann said after she was told she wouldn't be speaking, a Bacone staff member told her that school trustee and CN Communications Officer Mike Miller was behind the postponement.

Miller denied Vann's allegation, saying he didn't know how the decision to postpone was made.

"I was not asked as a member of the board of trustees my opinion of whether to postpone it or not," he said. "I don't know the process internally, but I was personally not asked as a member. They didn't take a poll, as far as I know, of all the trustees."

Vann and other Freedmen organized a demonstration April 1 at Bacone, expressing that equal time to speak be shared between the Freedmen and the CN and that CN officials shouldn't interfere in educational forums.

"This is just another instance where Mr. Miller's interference is creating more chaos," Vann said. "So we want him off of this board. If the Cherokee Nation is going to continue to interfere in forums here at this educational university, the Cherokee Nation should not have representation on this board of trustees."

Bacone officials welcomed the demonstrators by allowing them to express their free speech.

"These are human beings with an opinion, so we didn't want to treat them like they didn't have an opinion or didn't matter so we designated a spot for them," Blankenship said.

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Tribal leader warns lawmakers on mining plans

JASON SMATHERS
Associated Press

MADISON, Wis. (AP) – A Chippewa tribal leader warned state lawmakers last week about the dangers posed to the environment by a proposed mine in northern Wisconsin.

Mike Wiggins Jr., the chairman of the Bad River Band of Lake Superior Chippewa Indians, said during the annual State of the Tribes address that a push to mine for iron ore in northern Wisconsin could have drastic effects on ground water and other aspects of the environment.

"The tribes are compelled through a unified value system ... to see beyond ringing endorsements and ultimately well beyond industrialization. Especially industrialization with unquantified and undetermined environmental risks."

Gogebic Taconite wants to spend more than $1 billion to develop an open-pit iron ore mine. It has purchased an option to lease the mineral rights on 22,000 acres in Ashland and Iron counties. A NorthStar Economics study commissioned by Gogebic Taconite claims the mine would create thousands of jobs, including many long-term jobs.

The Bad River Band reservation is located on more than 125,000 acres of land in Iron and Ashland Counties, just north of the proposed mine.

Wiggins said job creation must be balanced with environmental preservation to save state treasures for future generations. He urged lawmakers to keep the lines of communication open to ensure cooperation between tribal and state government on economic development.

"The tribes are hopeful that we can find a balance between bringing an end to this recession while still exemplifying the environmental stewardship that is intertwined in our history – from Chief Buffalo and our ancestors who signed our treaties to John Muir, Aldo Leopold, Gaylord Nelson and Sigurd Olsen."

Wiggins also thanked the Legislature for resolving past issues, citing a bill passed last year that allows the state Superintendent to ban American Indian mascots at state schools. He also said the Legislature has taken tribal input on a measure that would require all voters to show photo ID at the polls. Wiggins said he believed the final bill would allow tribal ID to be used at the polls as well.

Last week's speech was the seventh State of the Tribes address, which updates the Legislature on the status of Wisconsin's 11 tribal reservations.

Oneida Nation funds lawsuit over attorney fees

MICHAEL VIRTANEN
Associated Press

ALBANY, N.Y. (AP) – The Oneida Indian Nation has backed a lawsuit against Madison County Attorney S. John Campanie and New York Comptroller Thomas DiNapoli, claiming the attorney improperly received more than $800,000 over 13 years from a law firm he helped pick to fight county legal battles with the Oneidas.

The suit in state Supreme Court in Albany said DiNapoli was contacted last October about the allegedly improper payments but failed to do anything about them. It was filed April 11 on behalf of two county residents who work for the Oneidas, who own and operate the Turning Stone casino and resort in central New York.

It seeks restitution to taxpayers of money that it says improperly went from the state to the Nixon Peabody law firm to Campanie.

The county attorney is prohibited from getting extra money for doing county work to avoid having conflicts of interest, and the bills were for legal work beyond authorized land claim litigation, according to the lawsuit.

"The payments are in clear violation of state law," said lawyer George Carpinello, who was paid by the Oneidas to file the lawsuit.

"Of the more than $12 million the state has paid to Nixon Peabody and Mr. Campanie, it appears that most of it has been work for which state law does not authorize payment, such as tax and trust litigation," Carpinello wrote to DiNapoli last fall.

The 19 Madison County supervisors issued a joint statement April 12 calling the lawsuit "a desperate attempt" by the Oneidas to deny effective legal counsel to the county and state against the Indians' claims to more than 250,000 acres. Campanie's pay arrangements have been disclosed since 1998 in annual filings with the county Ethics Board, they said.

The legislators said their lawyers' shared victories included the U.S. Supreme Court ruling in 2005 rejecting Oneida claims of sovereignty on aboriginal land and a later ruling by a midlevel court against land title and damages claims that will likely be appealed.

The Oneidas have claimed the land was illegally purchased by the state in the 18th and 19th centuries and that the state underpaid them by about $500,000. With compound interest, that would be $500 million or more today.

"Accordingly, the defense effort continues," the county legislators wrote, and noted the tribe was pressing "an unprecedented land in trust application" and refusing the pay property taxes or to collect and remit sales taxes.

Campanie said their collective legal work helped save the state $250 million in the Cayuga land claim case and hundreds of millions of dollars in the Oneida case.

Nixon Peabody declined to comment.

DiNapoli spokesman Dennis Tompkins said Tuesday the comptroller has not yet been served with the court papers.

"We are aware of the issues that have been raised. We've been looking at this closely for several months," Tompkins said. "It's fairly complicated situation."

Black organization splits from UNITY minority journalists groups, bows out of convention

CHIP CUTTER
AP Business Writer

NEW YORK (AP) – The National Association of Black Journalists said Sunday that it is withdrawing from UNITY, a group of minority journalism organizations, because of concerns about its business model.

NABJ officials have pushed in recent years to change how UNITY operates and how it shares proceeds from its convention, which is held every four years.

The group said in a statement that "NABJ board members concluded that as a business model, UNITY no longer is the most financially prudent for NABJ and its membership."

The move comes as a blow to one of the largest alliances of minority journalists. UNITY was founded in 1994 to bring together the Asian American Journalists Association, the National Association of Hispanic Journalists, the Native American Journalists Association and the National Association of Black Journalists.

Each group maintains its own annual conference. But every four years, they come together for a shared UNITY convention. The last UNITY convention was in 2008 in Chicago. The next is scheduled to be in Las Vegas in 2012.

"When UNITY was first conceived, the idea of all our alliances working together for a greater good: to bring diversity to newsrooms was launched and was an overwhelming success. All the power within our separate groups working as one as well as equals at the board table is one of the strengths of UNITY. We all want to continue this effort," wrote NAJA president Rhonda LeValdo in a statement to members. "We are all saddened at the thought of not having NABJ a part of the convention."

As a result of the split, NABJ is expected to hold its own convention next year.

UNITY officials did not return phone calls or e-mails seeking comments.

Chickasaw tribe gets $109,000 for nutrition program

OKLAHOMA CITY (AP) – The U.S. Department of Agriculture has awarded a grant to an Oklahoma Native American tribal nutrition education program through its Food Distribution Program on Indian Reservations (FDPIR).

USDA officials say the Chickasaw Nation will receive $109,435 to expand the "Recipes Wrapped in Love" project, which allows families to develop and test new recipes that feature whole grains, fruits and vegetables.

Officials say the recipes will be incorporated into a Recipes Wrapped in Love toolkit that will be distributed to 5,000 participants in the food distribution program.

Judge tosses city lawsuit against tribe

TEMECULA, Calif. (AP) – A federal judge has dismissed a lawsuit filed by Temecula against the Pechanga Band of Luiseno Indians.

The city wants the Indians to pay for public services needed because of the Pechanga Resort and Casino.

City Attorney Peter Thorson told the Riverside Press-Enterprise the judge ruled April 11 that the state compact had to authorize legal action and mandate a study.

Thorson says the city will review options.

Tribal Chairman Mark Macarro says the ruling proves the lawsuit was absurd.

He says the tribe has given Temecula and Riverside County more than $25 million since 2002.

The city says it has a payment deal and the tribe missed its $2 million June payment.

BILL

Continued from Page 1

Elected officials from Montana have steered clear of the tribe's internal struggle, saying it is up to the Little Shell to work it out.

and even underscores a commitment to civic participation by the tribe's scattered members.

The 2009 denial of recognition said the Little Shell had failed to show enough cohesion during the early 1900s, after many of its members had been uprooted and were wandering northern Montana and southern Canada.

Members of the group who ended up in Montana lived primarily in already existing, largely multi-ethnic settlements, the decision stated.

The Little Shell are candid about their mixed ancestry. Many also call themselves Metis, a Canadian people with European and Native-American roots.

Montana formally recognized the Little Shell in 2000, allowing its members to get grants for tobacco-use prevention and economic development.

The money was suspended two years ago because the tribe was not properly accounting for it, stirring dissension among members who blamed Sinclair's poor oversight. That helped drive Gilbert's election in a campaign that was rejected by Sinclair and his allies as illegitimate.

"It's going to be an ongoing saga, where our tribe is just going to be constantly an embarrassment, but it's also not going to go away. We are committed to bringing democracy back to our tribal government and that's all we want," said former tribal president James Parker Shield, who backs Gilbert.

Gilbert has been pushing for an independent panel or Indian court to resolve the political split. Sinclair has said he agrees in principal to the idea, but it has been languishing for months.

Elected officials from Montana have steered clear of the tribe's internal struggle, saying it is up the Little Shell to work it out.

Tester spokesman Aaron Murphy said the senator would not get involved out of respect for principals of tribal self-governance and self-determination.

"This dispute does not impact his push for federal recognition of the Little Shell tribe, which he believes is long overdue," Murphy said.

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USDA appoints Kiowa to Minority Farmers Advisory Committee

WASHINGTON – Agriculture Secretary Tom Vilsack announced last week the appointment of members to the Minority Farmer Advisory Committee to advise him on implementation of outreach and assistance efforts to socially disadvantaged farmers and ranchers.

The advisory committee also will promote the participation of minority farmers and ranchers in USDA programs and support civil rights activities with USDA.

Appointment of the committee is authorized under the Food, Conservation, and Energy Act of 2008 (Farm Bill).

"The Obama Administration is committed to ushering in a new era of civil rights at USDA. This advisory committee will provide guidance that will ensure that all eligible applicants for our programs are served in an equal and fair manner and will enable USDA to enhance opportunities for minority farmers and ranchers," said Vilsack.

Members of the committee are appointed for two year terms by the Secretary. The nominees include socially disadvantaged farmers or ranchers; representatives of nonprofit organizations that work with minority farmers and ranchers; civil rights professionals; representatives from institutions of higher learning; and other persons the Secretary deems appropriate.

Randall Ware, and Oklahoma farmer/rancher was one of the appointees.

Ware is full Kiowa Native and resides in Fort Cobb, where he is married with three children.

Randall Ware

Ware is employed with Langston University – USDA Outreach Programs and serves as Outreach Specialist. He has developed the Indian Country Agriculture & Resource Development program and the Kiowa Native Farms, LLC (100% Native American Owned Entity) Specializing in Teaching & Training of USDA Programs to ALL Native Americans and Minorities.

"We are very proud of Randall and his accomplishments, we know that he will be committed to guide and usher in the new era of civil rights at USDA for ALL Native Americans and Minorities", said his sister, Katherine Ware-Perosi.

EPA awards Choctaws climate grant

DALLAS – The U.S. Environmental Protection Agency (EPA) announced last week the Choctaw Nation in Oklahoma is receiving $189,817 in Climate Showcase Communities grant funding to improve the energy efficiency of its health facilities through technology and behavioral change. This clear and effective strategy will serve as a much needed model for small and rural communities across the United States.

The Choctaw Nation grant is a part of $8.3 million in funding to 22 communities across the country, including three Indian Tribes, to pilot innovative local strategies to combat climate change. These new grantees join 25 communities awarded funding in 2010. These projects will target every aspect of a community's carbon footprint, including energy use in homes, businesses, vehicles, waste management practices, energy production, and land use management. Grantees estimate that by 2014 these projects will reduce about 167,000 metric tons of greenhouse gasemissions annually - equivalent to the emissions from more than 33,000 passenger vehicles or 14,000homes -and save over $13 million-per year in energy costs. The projects will also improve people's health and quality of life by improving indoor and outdoor air quality, increasing walkability, and reducing household energy bills.

"I am pleased to recognize our partner the Choctaw Nation for enhancing energy efficiency in its healthcare facilities," said EPA Regional Administrator Al Armendariz. "This is a wonderful example for other Tribal partners to follow in reducing energy use, lowering costs and improving our environment."

These 22 communities are showing their commitment to combat climate change by contributing matching funds and committing to sharing their lessons learned to help other communities replicate successful projects. Communities selected for the Climate Showcase funds were required to show their ability to achieve ongoing greenhouse gas reductions as well as track, measure and show progress toward their goals. EPA will monitor the progress of grant recipients and will post quarterly updates about each recipient online. An additional $1.7 million is still under reviewand is expected to be awarded in the next few months to four additional local governments. The Climate Showcase Communities Grant Program is administered by EPA, providing technical assistance, tools, and guidance to help state, local and tribal governments implement policies and programs to mitigate climate change.

BOOKS

Continued from Page 1

Alexie was disappointed his book only ranked No. 2

white kids at the high school he attends.

"And there's nothing in my book that even compares to what kids can find on the Internet," he said.

Alexie acknowledges one disappointment; his book only ranked No. 2, trailing "And Tango Makes Three," a picture story by Justin Richardson's and Peter Parnell about two male penguins who hatch a donated egg and raise the baby penguin. It's the fourth time in five years "Tango" has been No. 1, with reasons for criticism including the book's discussion of homosexuality.

The library association reported 348 challenges to books in 2010 and at least 53 outright bans, with other challenges and bans likely undocumented. The ALA defines a challenge as an effort "to remove or restrict materials from school curricula and library bookshelves."

Collins said "The Hunger Games" was recommended for ages 12 and up but said kids sensitive to the material might want to wait longer.

The author's daughter, meanwhile, may have been ready before age 12. She had already started reading Collins' previous series, "The Underland Chronicles," written for a slightly younger audience.

"I knew she would already have been through one war series with me and, of course, I'd be on hand if there was anything she needed to discuss," Collins said. "Emotional readiness and previous exposure to a similar type of subject matter – those seem like key elements to me in determining whether a young person can handle a book."

Barbara M. Jones, director of the ALA's Office for Intellectual Freedom, says some books on the list reflect current trends and changes in technology, including "Hunger Games," inspired in part by reality television; Aldous Huxley's classic "Brave New World," (No. 3), which anticipates antidepressants and artificial fertilization; and a work of nonfiction: "Nickel and Dimed" (No. 8), Barbara Ehrenreich's despairing account of trying to get by as a waitress, maid and Walmart worker.

"The closer books come to things that are really happening in a lot of lives, the more they become a reminder of what people don't like to think about," Jones said, noting that Ehrenreich's book "really hits hard what it's like to have a low paying job."

"Nickel and Dimed" has been criticized for language, drugs and for its political and religious viewpoints.

Also on the list:

"Crank," Ellen Hopkins (drugs, language, sexual content).

"Lush," Natasha Friend (language, sexual content).

"What My Mother Doesn't Know," Sonya Sones (sexism, sexual content).

"Revolutionary Voices," a collection of gay-themed stories edited by Amy Sonnie (homosexuality, sexual content).

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▼ ▼ ▼ ▼ ▼ Commentary

One Hundred Feathers, One Hundred Years

Dr. WAMBLI SINA WIN

My Grandfather often talked about Lakota history and our legends as they play an important part in teaching youth about our culture, traditions and spiritual protocol. Spiritual people and elders with such knowledge, speak reverently about the eagle, a proud bird who lives in two worlds. Few Lakota youth today are aware that one of the reasons we hold the eagle in such high regard is because the eagle is an ancestor of ours as well as a messenger of the Thunder Beings. My grandfather spoke of a legend now nearly forgotten when the Thunder Beings sent a great flood which cleansed the land but wreaked destruction upon our people because our people were not living the way they were supposed to live. The eagle looked down from the sky during the flood and observed a young Lakota girl clinging to the branches of a tree.

The eagle, respected the courage and tenacity of this young girl. He came down and swept her to safety to live in a high place in the Black Hills. There the eagle hunted for and cared for the young girl. When she grew to adulthood, the eagle's care, respect and devotion were recognized by the Thunder Beings and his clawed feet became legs and his wings became arms. Amazingly, the eagle who had given up his sky kingdom for love and the Lakota woman eventually had seven children from whom it is said we have descended. The blood of our people whose lives were lost in the flood became our sacred pipestone which is found at only one place on this earth. From this point on, the eagle's brothers never forgot the connection between them and man. To this day, if a man is lost and he prays with faith, he may look up to the sky to find an eagle to show him where there is food and water.

In today's secular world, monuments, medals, trophies, awards, ribbons and certificates are awarded for accomplishments. Yet this is not the Lakota traditional way to honor people. The eagle throughout our history has watched over us in the skies and gifted us with decorations of honor from his wings, tail feathers and plumes. One of the symbols for our highest honor is but a feather from our great Chief of the sky. A sacred feather fallen or captured from such a venerable source is forever memorialized in the hearts and minds of our people.

Long ago before acculturation and forced assimilation, our warriors and leaders led by example and they incorporated traditional virtues of courage, wisdom, honesty, fortitude, humility, generosity and loyalty as part of daily life. An eagle feather represented a heroic deed, perhaps a life saved, or something extraordinary, a way to gain favor with the women and the feather was much sought after. Spiritual men could earn feathers for healing and helping people. Our leaders and warriors (living legends), proudly wore their honors or feathers into battle. Even warriors from different tribes recognized our heroes and tried to take the feathers from them during battle, "counting coup."

Leaders such as Chief Joseph, Tecumseh, Chief Rain-in-the-Face, Chief Sitting Bull, Chief Bull Bear, Touches the Clouds a warrior, Brave Buffalo a Heyoka, Chief Roman Nose, Chief Satanta and others defended their people and also their culture and spiritual way of life. Feathers were a part of a traditional honor system. Young warriors were eager to do brave deeds to prove themselves worthy of an eagle feather and to capture the attention of a female. There was a story behind how each feather was earned. Some warriors were awarded feathers for bravery after death that were given to their families who honored their warrior's brave deeds and memory by carrying the feathers. Children had to earn their own Lakota names which had meaning and must prove to be worthy to wear their father's headdress of eagle feathers. When members of the leadership Strong Heart Society died, according to Lakota custom, wives or relatives kept their staffs and feathers to honor their courageous deeds and memory. Women could wear the same markings and carry the same banners and regalia as their warrior husbands or relatives and were eligible to wear feathers if they earned them.

Today due to centuries of acculturation, cultural erosion has negatively impacted the value of eagle feathers for they have become commonplace. The eagle is disappearing just as our Indian blood is disappearing. The eagle's body parts, wing feathers, tail feathers and plumes have become nothing more than a commercial commodity. The 10th Circuit Court of Appeals recently upheld the conviction of Samuel Wilgus, Jr. an arrogant white man who was criminally prosecuted by federal authorities for a 1998 illegal possession over one hundred (100) eagle feathers. How many eagles were murdered to get these feathers? The law is far too lenient, in my opinion and this criminal, who is also a self admitted fake Indian, should have received one year in prison for each eagle feather that he illegally possessed. In the old days, a warrior society would have put him to death.

The federal permit process itself encourages inflation and devalues the meaning of eagle feathers because it ignores the spiritual protocols and Indian customs and traditions which placed a high value upon the eagle. A person who is totally ignorant about these matters or one who has minimal Indian blood can easily apply for a permit to possess eagle body parts and feathers and obtain them. If one has Indian blood of 1/100, that person is ninety-nine percent something "other" than Indian. Don't make us laugh. At some pow wows, the head of our sacred ancestor the eagle is paraded around on a stick. Is this the way to honor a relative who is cherished? This seems to me to be more like a "dishonor guard" than an "honor guard." Something alive and sacred would represent our heroes better.

Our people have lost a truly valuable spiritual/merit system which once helped to create our heroes and legends. Too many people who have not earned eagle feathers and are not worthy are wearing eagle feathers. In the old days, a person had to be brave enough to earn the feathers and brave enough to defend these feathers from being taken, even to the point of death. Is anyone willing to do this today? Eagle feathers have become status symbols and desirable objects of materialistic people. Non-Indians proudly show off their illegally obtained eagle feathers, saying they are "adopted" Indians, robbing us of our history and our distinguished symbols of honor.

A person can instantly become a "Chief" today and at our sacred Sundance, carry the largest eagle feather fan that money can buy. The poor Indian and those who follow our customs and traditions sit back unadorned but worthy and are forced to watch this shameful exploitation.

Wambli Sina Win

I remember my grandfather's words, "I have become a stranger to this earth and the world has changed. But I have been unchanging. Will they put me too in a museum when there's no longer any Indian blood left or will you, my granddaughter, defend my remains and remember what I have taught you about respect of our relationship to each other?" Was my grandfather speaking about himself or our ancestor the eagle?

Wambli Sina Win is currently an Associate Professor and Director of the Criminal Justice Studies Dept. of Bacone College in Muskogee, Okla.

Her grandfather was John Fire,Chief Lame Deer, Tahca Uste, a well known Lakota Holy Man from the Rosebud Sioux Indian Reservation in S.D.

One of her sons is a Heyoka (Thunder Dreamer).

She has served as a Tribal Judge for the Oglala Sioux Tribal Court, as an Assistant U.S. Attorney, a Tribal Judge, a Tribal Attorney and as a Legal Instructor for the U.S. Indian Police Academy at Artesia, NM.

You may contact her at: wamblisinawin@yahoo.com

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.
Letters to the editor are welcome and may be submitted via e-mail to editor@nativetimes.com or mailed to PO Box 411, Tahlequah, Okla. 74465.
To be published, we require you provide your name, tribal affiliation and city of residence for verification.

UND resuming Fighting Sioux merchandise licensing

BISMARCK, N.D. (AP) – The University of North Dakota is going to keep licensing Fighting Sioux merchandise next year.

North Dakota University System Chancellor Bill Goetz says UND will also be using its Fighting Sioux nickname and American Indian head logo during the 2011-12 school year.

UND had been planning to discontinue the nickname and logo in August. The NCAA considers the nickname and logo hostile and abusive, and it says UND will face sanctions if it keeps using them.

But the North Dakota Legislature approved a bill that says UND has to keep the nickname and logo. Goetz says because of that, UND asked to resume merchandise licensing.

UND had stopped approving new merchandise designs last October as part of the university's plans to quit using the logo and nickname.

PROTEST

Continued from Page 1

Water from Atoka Lake and McGee Creek is already being transferred.

Lake as it is located in his district, but received no response whatsoever.

"We don't even know what the true dollar value of this water is – much less the economic and environmental impact such a transfer would have on the southeastern counties of our state," Ellis said. "Just as objectionable is the fact that this agreement seems to be in the hands of the state's Water Resources Board which does not have a single member from our area."

The situation is further complicated by the fact that Sardis Lake has been the subject of a federal lawsuit originally filed in 1998 over unpaid costs of construction of the lake. A settlement was reached last year for more than $27 million. A payment of more than $5 million must be made by July 1.

"Of course Oklahoma City has expressed their willingness to make the payment and take control of the water. But, we have another offer from the Choctaw Nation," said Sen. Jim Wilson, D-Tahlequah. "Given the track record of water deals between Oklahoma City and southeastern Oklahoma, we're much more inclined to believe the Choctaws have our best interest at heart."

Wilson and Ellis pointed out water from Atoka Lake and McGee Creek is already being transferred to Oklahoma City. The surrounding region was promised economic development and jobs. "But all we got in the end were some picnic tables. That was it," Ellis said.

"Without a doubt, Sardis Lake is an invaluable resource in what is probably the poorest part of Oklahoma. Unfortunately, there are people in power who are more willing to exploit that poverty at pennies on the dollar," Wilson said.

Suggestions that Kaw Lake could be a viable alternative to provide water to Oklahoma City instead of Sardis Lake have also been ignored.

The lawmakers said they want three things to occur on behalf of the citizens of southeastern Oklahoma. First, the legislators want to ensure no agreement is made until the statewide water study is completed. Secondly, they want the make-up of the Water Resources Board to be revised so that citizens from southeastern Oklahoma have representation in future discussions. Thirdly, the lawmakers want to make sure that any negotiations on use take into account future, additional needs by the region in promoting their own economic development and growth.

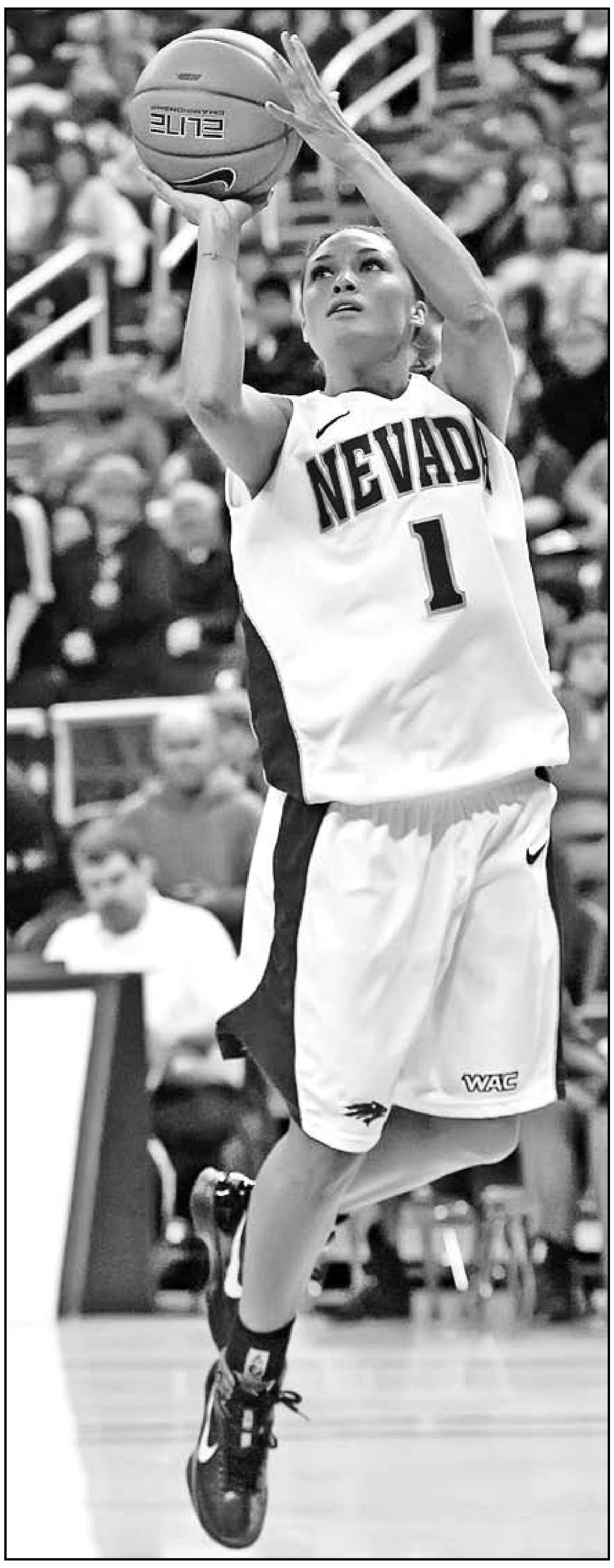
"We need to make sure that any plans made take into account the fact that economic development in southeastern Oklahoma means we will need to plan for greater water use than we currently need," Ellis said. "If Oklahoma City is allowed to take it all away now, then the people of southeastern Oklahoma will be robbed of the opportunity to create a better life for future generations."

– *Information from Okla. State Senate Communications Division.*

Robinson 1st full-blood drafted in WNBA league

AARON DeWALL

University of Nevada Reno



NEW YORK – University of Nevada women's basketball senior Tahnee Robinson has become the school's first-ever player drafted by the Women's National Basketball Association. Robinson was selected as the 31st overall pick in the draft by the Phoenix Mercury, but has been immediately traded to the Connecticut Sun. The Sun also selected Sydney Colson of Texas A&M in the second round and Adrienne Johnson of Louisiana Tech in the third round.

Transferring from Sheridan College in 2009, Robinson will easily be considered one of the best women's players ever at Nevada. After being named the Western Athletic Conference's Newcomer of the year and first-team All-WAC last year, she had a breakout season as the Wolf Pack's co-captain in 2010-11. She spent the entire season in the top-15 in the nation for scoring, ending the year as the ninth-best with 22.1 ppg. She picked up her second All-WAC first-team nod and was named to the WAC All-Tournament Team. In addition, she was named one of five finalists for the Sullivan Award, given annually to the nation's top amateur athlete. Robinson was also named a WBCA All-Region honoree and WAC Verizon Wireless Player of the Week three times over the season.

Robinson becomes the first full-blooded Native American player drafted in the league. She is descended from several tribes with her mother being Pawnee and Eastern Shoshone and her father is Northern Cheyenne and Sioux. Her family still lives on the Wind River Reservation in Fort Washakie, Wyo., the same reservation where she grew up.

The Sun were 17-17 last season finishing fifth in the Eastern Conference. Connecticut boasts the 2010 WNBA Rookie of the Year Tina Charles and also returns last year's seventh overall pick Danielle McCray who had to sit out last season due to an ACL injury.

MEETING

Continued from Page 1

The meeting was to be closed to the public, which prompted protests from The Associated Press and other media organizations and the Legislature's Democratic leaders. Dalrymple, who is a Republican, told the AP he believed the meeting should be open.

NCAA's response to the legislation.

Franklin, in an email message to Kelley on Wednesday, said the "difference of opinion seems to transcend the nickname/logo issue to the fundamental matters of governmental operation and authority." The NCAA, Franklin wrote, "has no role in that discussion."

"The NCAA and the University of North Dakota have agreed to the parameters of the NCAA's Native American mascot policy, and we remain ready to assist the institution in its implementation," Franklin wrote.

That policy says UND, should it keep its nickname and logo, will not be allowed to host postseason athletics tournaments. Its teams will not be allowed to wear uniforms bearing the nickname or logo in postseason games, and other NCAA teams will be encouraged not to schedule UND's teams.

"What we had hoped to address is if there would be any room for either reopening those discussions as to how that policy applies to UND, or a whole gamut of other possibilities," Shaft said.

UND will still seek "clarification" about the legislation's effect, if any, on NCAA policy, Shaft said.

"We now have a situation where we have a law that's been passed, and I believe that's the only time, with regard to this policy, that this has presented itself to the NCAA," Shaft said. "I don't know if it is any more leverage, but at least it is a new dynamic."

An NCAA spokesman did not respond April 15 to a telephone message left for comment or an emailed list of questions.

Dalrymple, Stenehjem, Kelley, Shaft and the North Dakota Legislature's GOP majority leaders, Bismarck Sen. Bob Stenehjem and Fargo Rep. Al Carlson, had been invited to attend the meeting, along with UND's athletics director, Brian Faison; William Goetz, the chancellor of the state university system; and Jon Backes, president of the Board of Higher Education.

The meeting was to be closed to the public, which prompted protests from The Associated Press and other media organizations and the Legislature's Democratic leaders. Dalrymple, who is a Republican, told the AP he believed the meeting should be open.

Franklin's email declaring that NCAA officials would not attend came days after Kelley, in his own email to Franklin, mentioned the objections and said that "members of the public may be in attendance, as will state and local media."

Shaft said Emmert and Franklin had committed to come to Bismarck for the meeting. "The only circumstance that changed" was the information in Kelley's email that the meeting might be open to the public, Shaft said.

Bob Stenehjem and Carlson, who sponsored the UND nickname legislation and has advocated that the meeting be open, said they were not surprised by the cancellation. Late Friday afternoon, Stenehjem was wearing a bright green shirt with UND's Indian head logo and the slogan, "Fighting Sioux. It's The Law." Carlson had an identical shirt hanging in his office.

"They (the NCAA officials) were afraid it was going to be a media circus, and you know what? It would have been," Carlson said. "Because people are interested in it."

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CLASSIFIEDS

EMPLOYMENT / HELP WANTED

Director
Office of Indian Energy and Economic Development

Open Period: April 4, 2011– May 4, 2011
Grade Level: ES-0340-00/00
Salary Range: $119,554.00 - $179,700
Announcement Number: ASIA-SES-2011-01

The Director of OIEED is responsible for utilizing innovative approaches to providing assistance to American Indian tribes for energy and mineral development, capital investment, economic and energy policy development, workforce development and will integrate that effort with the overall economic development program under the purview of the Assistant Secretary-Indian Affairs.

Position provides executive direction for energy and economic development programmatic initiatives, policies, practices, and operational guidance. Ensures proactive coordination/communication on emerging issues and keeps Indian Affairs senior management closely informed of matters of concern such as Congressional inquiries, developments related to other Federal components, state concerns, industry requirements, and tribal issues.

Develops and maintains relations throughout Indian Country to identify matters of mutual concern and to pursue productive courses of action. Reviews current and proposed legislation for impact on energy and economic development activities. Proposes and champions necessary activities to ensure fullest participation throughout Indian Country.

This position is located in Washington, D.C. in the Office of the Assistant Secretary-Indian Affairs. Relocation expenses may be paid.

For More Information and to Apply Online:
www.usajobs.gov
Contact:
Ms. Allison Beard, HR Specialist at (202) 208-2825 or
allison.beard@bia.gov

Healthy Native American Research Participants Needed

A novel study is being conducted at The University of Tulsa to assess pain processing in Native Americans.

This study is safe, non-invasive, and does not involve medication. Participants must be able to attend a 3 hour laboratory session in which physiological reactions to different stimuli are recorded.

Compensation ($50) will be provided

To find out if you are eligible to participate, contact

The University of Tulsa
Psychophysiology Research Laboratory
631-2175

- PARALEGAL SPECIALIST - CIVIL DIVISION

The U.S. Attorney's Office is seeking to fill one Paralegal Specialist position in its Civil Division. Beginning salary is $38,790.00 to $57,408.00 per year depending on qualifications. See vacancy announcement 11-OKW-461559-DE at www.usajobs.opm.gov (Exec Office for US Attorneys). Applications must be submitted on-line or by fax. See "How to Apply" section of announcement for specific information. Questions may be directed to Lisa Engelke, Human Resources Specialist, (405) 553-8777. Closing date is April 22, 2011.

ACTOR NEEDED

AITCO now looking for a male actor to play lead in a NEW romantic screwball comedy. The gig does pay! Must be between the ages of 35-40. Call to schedule an audition appointment 918-712-7543.

Administrator - New Mexico

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EXECUTIVE DIRECTOR

Catching the Dream (formerly Native American Scholarship Fund) seeks an executive director. Superior writing ability, knowledge of proposals and fund raising, knowledge of private scholarships, knowledge of college admissions process, three years of budget and finance experience, and knowledge of school improvement processes. Send resume, sample of writing, and salary requirements to CTD4DeanChavers@aol.com.

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IOWAS OF OKLAHOMA

Police Officers
Perkins, OK

The Iowa Tribe of Oklahoma Police Department is accepting applications for three (3) fulltime Police Officer openings. Must be 21 years of age, HS Diploma or equivalent. Must have a valid driver's license, good communication, written and verbal skills, reside in or near tribal jurisdiction. Great Benefits! Go to www.iowanation.org for complete details and applications. Or pick up application at Tribal Complex located 3 miles south of Perkins on Hwy 177 or forward application to: Iowa Tribe of Oklahoma, RT 1 Box 721, Perkins, OK 74059. HR Fax (405)547-1092. Deadline to Apply is 5/6/11 Equal Opportunity Employer with Native American preference.

Bacone College is currently accepting applications for the following positions:

Adjunct Instructor for Psychology

Bacone College has an adjunct faculty position open to teach Developmental Psychology. Responsibilities are limited to classroom instruction. Master's degree in psychology preferred. Positions begin in June 2011. Send letter of application, vita, transcripts, and three references to: Human Resources, Bacone College, 2299 Old Bacone Road, Muskogee, OK 74403 or e-mail to: humanresources@bacone.edu. Bacone College is a private four-year college with a mission to provide educational opportunities to American Indian students and employees. EOE

The American Indian College Fund
Is currently seeking to fill the following positions:

- **Development Officer**
  Corporate & Tribal Dev. Dept
- **Administrative Assistant**

Full job description and application details visit our website at:

www.collegefund.org <About Us>

or email letter of interest w/salary requirements, writing sample and resume to:

applications@collegefund.org

AMERICAN INDIAN COLLEGE FUND

Are you passionate about shaping the future of America's Youth?

Boys Town Nebraska is seeking a Family Teaching Couple for our residential living program located in Omaha - you and your spouse are at the Heart of our Mission. You will live in our residential homes creating a family environment for our at-risk kids aging 6-18 who often have nowhere else to turn. After completing our two week in-house paid training, you will take on a life-changing mission by guiding, counseling, and helping to meet the emotional, educational and daily needs of our at-risk youth. We are looking to you to provide compassion, internal strength and competence for these kids.

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If you and your spouse are committed, passionate and feel you are qualified to take on a life-changing experience please apply please take a few minutes to apply at www.boystown.org/careers

Director of Communications

Immediate Need, Open Until Filled

The National Indian Education Association is seeking resumes from highly motivated individuals to work on a full time basis as the Director of Communications who will lead the NIEA's communication and public relations activities. The position reports directly to the Executive Direction and is located in Washington, DC.

Contact
For more details and to apply, visit: www.niea.org

RFQ/RFP

Request for Proposal for Audit Services

The Northern Arapaho Tribe is soliciting proposals from Certified Public Accounting firms to perform the following services for the fiscal years ending December 31, 2010 and 2011. The scope of services is as follows:

1. Perform a financial and compliance audit of the governmental activities, the business-type activities, each major fund and the aggregate remaining fund information of the Northern Arapaho Tribe. The audit examination will be conducted in accordance with OMB Circular A-133, A-102 Common Rules, the Single Audit Act of 1984, GASB 34 and Generally Accepted Auditing Standards as developed by both the AICPA and the U.S. General Accounting Office (Government Auditing Standards).

Responsiveness and Experience Requirements:

I. The Accounting Firm shall be thoroughly familiar with OMB Circulars A-133, A-102 Common Rules, the Single Audit Act of 1984, GASB 34 and other pertinent federal, state and local laws.
II. Financial statements will be presented in accordance with the financial reporting model described in GASB 34.
III. The Audit Report and a management letter outlining recommendations for operational improvement shall be submitted in draft form to the Chief Financial Officer of the Northern Arapaho Tribe.
IV. Proposals shall include resumes of key staff working on these audit services.
V. A fee/rate schedule, including all travel expenses, shall be included.
VI. The Accounting Firm must provide a detailed itemized invoice before any payment will be issued.

Proposals that are faxed or emailed will not be accepted or reviewed. All proposals shall be sealed and marked "Audit Services" and postmarked no later than midnight April 30, 2011 and mailed to:
Northern Arapaho Tribe
P.O. Box 396
Fort Washakie, WY 82514
Attn: Kim Harjo, Chair

The Northern Arapaho Tribe has the right to reject or accept any and all bids.

Request for Proposal for Audit Preparation Services

The Northern Arapaho Tribe is soliciting proposals from Certified Public Accounting firms to perform the following services for the fiscal years ending December 31, 2010 and 2011. The scope of services is as follows:

1. Evaluate all financial activity of the Northern Arapaho Tribe for the fiscal year ended December 31, 2010 and 2011
2. Provide a timeline to determine when all financial statements of the Tribe will be available for audit.

Responsiveness and Experience Requirements:

I. Proposals shall include resumes of key staff working on these audit preparation services.
II. A fee/rate schedule, including all travel expenses, shall be included.
III. The Accounting Firm must provide a detailed itemized invoice before any payment will be issued.

Proposals that are faxed or emailed will not be accepted or reviewed. All proposals shall be sealed and marked "Audit Preparation Services" and postmarked no later than midnight April 30, 2011 and mailed to:

Northern Arapaho Tribe
P.O. Box 396
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Attn: Kim Harjo, Chair

The Northern Arapaho Tribe has the right to reject or accept any and all bids.

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SHARMINA MANANDHAR / CHICKASAW NATION

Karen Gaddis, left, director of Chickasaw Nation Safe and Stable Families Department, and Sandra Pickens at the third annual "Walking the Park: Stomp out Sexual Assault" awareness walk at Wintersmith Park in Ada, Okla. Saturday, April 9.

Hundreds walk to stomp out sexual assault

■ One in three Native American women suffers sexual assault during their lifetime.

SHARMINA MANANDHAR
Chickasaw Nation

ADA, Okla. - Sandra Pickens was told it was her fault.

The 44-year-old was raped in a shelter in California four years ago.

"When I went to report it, the social worker says that we women don't need to be there because it's (the shelter) supposed to be for men only and that we make them (the men) want to do these things to us," Pickens said. "This was coming from a woman, a social worker."

The response really "angered" Pickens and prompted her to work hard to become "a voice for women facing any kind of violence," the Chickasaw said.

She made three goals – to move out of the abusive situation, to get a house and to complete her education – and sought help from the Chickasaw Nation to accomplish the goals.

"I just called one day and told the operator my story and they directed me," she said.

With the help of Chickasaw Nation Office of Violence Prevention, she moved to Ada March 7, 2007 and later enrolled at East Central University.

Last May, she graduated with a bachelor's degree in human services counseling and took a service desk coordinator position at the tribal information technology department.

"As soon as I graduated, I wanted to give back to the tribe," she said.

Pickens said she has realized all three of her goals and is now on the "next level."

"I have a lot of peace and I just feel like I can succeed now," she said. "I have a lot more confidence in myself."

Pickens is currently working on an online graduate degree at Capella University and later wants to "open a transitional facility and get a team together to be able to help women come out of their situations."

The sexual assault and domestic violence victim was one of the 150 people at the third annual "Walking the Park: Stomp out Sexual Assault" awareness walk at Wintersmith Park in Ada, Saturday, April 9.

Hosted by the Chickasaw Nation Office of Violence Prevention, in participation with the Family Crisis Center in Ada, the ECU Campus Initiative to Reduce Crime Against Women (CIRCAW) and the Office of District Attorney, the event celebrated the National Sexual Assault Awareness Month.

"This event demonstrates how important it is for the community to join together to take a stand against sexual assault," said Chickasaw Nation Gov. Bill Anoatubby. "It is imperative that we work together to help prevent this terrible blight on our community and to support those whose lives have been affected."

National and State statistics show:

- Every two minutes someone in the United States is sexually assaulted.
- One in three Native American women suffers sexual assault during their lifetime.
- Sixty percent of sexual assaults are not reported to the police.
- Oklahoma reported more than 1,000 children as victims of sexual assault in 2008.

The event also included performances by the Chickasaw Dance Troupe. Water and fruits were provided by the Chickasaw Nation Nutrition Services Department.

Ada resident Eric Steidley was at the event to support his wife, a sexual assault victim.

Steidley said events like these are "especially important for increasing awareness among young people."

Downstream Casino opens children's learning center

SEAN HARRISON
Quapaw Casino

QUAPAW, Okla. – Children of Downstream Casino Resort's workforce have a new place to stay and learn while their parents are working. The Downstream Learning Center opened March 30 just behind the resort's employee parking lot. The state-of-the-art facility will provide pre-school services for children from 6 weeks to 12 years old, with extended hours, special rates and a level of convenience that lets parents breathe easy knowing their youngsters are well cared for — just a short walk from work.

The 12,000-square-foot modern facility features seven classrooms, a resource center for parents and guardians, and a kitchen that will serve healthy meals on site. The Learning Center also includes a 6,000-square-foot outdoor playground and a centrally located storm shelter.

"Our whole team of 1,100 employees has grown very close and we feel like a family. This is something we really wanted to do especially for our single parents, because we know how hard it can be these days," said John Berrey, Chairman of the Downstream Development Authority of the Quapaw Tribe.

Berrey said it was created as another employee benefit for Downstream's team members. "We are always trying to think of new ways to help keep our team members happy and help them lead better lives," he said.

JoOuita Smith, Quapaw Tribe Child Care Programs Director, said the Learning Center will accommodate 300 children at full enrollment. It will employ an additional 30 to 40 new Downstream team members (mostly teachers), at full capacity. Fifteen new team members were recently hired to open the Learning Center, and more will be hired as enrollment grows. Enrollment began Wednesday morning following a brief grand opening celebration. The Learning Center is also available for children of Quapaw Tribe members.

Downstream takes pride in offering employees the best benefits package in the region, and in providing a positive work environment to promote professional development. For instance, all full-time employees receive 100% paid comprehensive health coverage and other free benefits. Part-time employees are offered optional health plans and other benefits. Downstream also offers a variety of professional training and development programs, hoping its team members will grow and expand their career opportunities.

EVENTS ▼ ▼ ▼ ▼ ▼ ▼ ▼ ▼

Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

THROUGH APRIL 30
Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more info.

APRIL 23
Open Men's benefit basket ball tournament at the Kiowa Dome, Carnegie, Okla. All proceeds benefit 2nd Annual Battle on the Plains Tournament. Entry fee $125. Cash prizes, trophies, jackets and shirts. Contact Carlo Chalepah, 405-638-1236.

APRIL 27
Sexual Assault Awareness Walk Muscogee (Creek) Nation Mound Building. Time: Registration begins at 10 a.m. Presentation begins at 10:30 followed by walk Limited number of t-shirts available *Must make donation of hygiene products, paper products, diapers, wipes, new towels/and or bedding etc. All items will be donated to Okmulgee County Family Resource Center.

APRIL 29
Oklahoma Federation of Indian Women Contest Pow-Wow at Lakewood Christian School Gym, 840 S.George Nigh Expressway, McAlester, Oklahoma Grand Entry at 6pm

APRIL 30
Restoring Harmony Mental Health Powwow at Tulsa Westside YMCA, 5400 S. Olympia Ave. For more info call 918-382-2204

MAY 6
Putnam City Indian Education Youth Powwow, Putnam City High School old gymnasium, 5300 NW 50th, Oklahoma City. Gourd Dancing at 6:30. Grand Entry at 7:30pm. Call George "Crickett" Shields, 405-495-0168 or email gshields@putnamcityschools.org

MAY 6
Sequoyah Schools benefit powwow, 3:30 pm in the school gymnasium. Gourd Dance from 4-6pm; dinner breat at 5pm. Grand Entry at 7pm. Free admission. More info call Susan Adair at 918-458-0878 or email Karen-bell@cherokee.org

MAY 7
Comanche Little Ponies annual powwow at Comanche County Fairgrounds, Great Plains Coliseum, Lawton. Contest powwow. Grand Entry 7pm. Call Lowell Nibbs, 580-583-5279 or email lowellnibbs@yahoo.com.

MAY 7
Gray Horse War Mothers Annual Soldier Dance, Gray Horse Indian Village, 1:30 p.m. flag-raising, Supper at 5:30, War Dances at 7pm. Call Margie Burkhart, 918-816-2014 or email m_burkhart@live.com.

MAY 7
Honor Dance for Kensey Hall, Glenpool Indian Community Center, 138th & HWY 75, Glenpool. University of Tulsa Commencement at 10am. Lunch in Glenpool at 1pm. and Gourd Dancing. Supper at 5pm. Then Gourd Dance and Stomp Dancing. Cake Walk, 50/50 and George "Comanche Boy" Tahdooahnippah selling t-shirts and signing autographs.

MAY 7
2nd Annual 'Mid-States Bit & Spur Swap' at Osage County Fairgrounds, Pawhuska, Okla. Ranch Cowboy Gear - Bits & Spurs. Exhibit, buy, sell, trade, collect. Get in free! See map and details at www.bitsandspurs.com or call Hurley at 918-343-0149.

MAY 13-14
2011 Haskell Spring Commencement Powwow at Haskell Pow Wow Grounds, Lawrence, KS. Grand Entries: Friday 7pm
Saturday 12pm & 7pm
Gourd Dancing 5pm on Friday.

MAY 14
Honoring the Memory of Bill "No-Shame" Ahhaitty, All Gourd Dance at Comanche Nation Comples, 8 miles north of Lawton. Memorial Ceremony at 1pm, supper at 5pm. Dancing resumes at 6pm.

MAY 15
Graduation Dance for Shelby White Thunder at 200 Wolf Robe Circle, Concho. Call Tommy White Thunder, 405-329-4051 or email whitethundersheisie@yahoo.com

MAY 20-22
Tulsa Indian Art Festival at Central Park Hall, Expo Square, Tulsa, OK. Join us for our 25th Anniversary!!
MAY 21
Red, White & GI Blues Festival 2pm-11pm at Cain's Ballroom, Tulsa. Benefit for Native American Warriors Society. Tickets $15 at the door.

MAY 21
The Osage Tribal Director is having an Osage Princess Election Dance on May 21st, 2011, at the Hominy Indian Village Arbor. For princess applications or more information, call 918/885-2976

MAY 21
Honor Powwow For Johnette "Un-see" Silverhorn, 2010-2011 Comanche Nation Jr. Princess, at Watchetaker Hall, Comanche Nation Complex, Lawton. Gourd Dance at 2pm, Supper at 5:30, War Dancing at 6pm. For more info call Linda S. @ 580-713-2143

MAY 27-29
Gives Waters Service Club - Annual Memorial Week-end Dances. Princess selection - Friday May 27th; Family songs and war dances - Saturday May 28th; Veteran's day and Parade in - Sunday May 29th.

MAY 27-29
Annual Delaware Powwow at 401050 W 600 Road, Copan. Gourd Dancing daily. Contests and dancing 8pm-close. Contact Elaine Clinton, 918-531-2526 or email clintonj88@yahoo.com

CHEROKEE NATION COMMUNICATIONS OFFICE

Honor band members. Front row: Trevor Livingston and Dalton Moore. Back: Zane Kee

Sequoyah students selected for Okla. honor band

TRAVIS NOLAND
Cherokee Nation

TAHLEQUAH, Okla. — Three Sequoyah Schools students have been selected to perform in the Eastern District Band Director's Association of Oklahoma Honor Band. "I am very proud of our students for even trying out, but especially proud of the three that made the band," said Sam Morris, who teaches band at Sequoyah Schools.

Fourteen members of the Sequoyah Schools band tried out and those selected are Zane Kee, Trevor Livingston and Dalton Moore. Kee, 16, of Stilwell, plays the tuba. He is a sophomore and is the son of Michelle and Norman Kee. He is Cherokee and Navajo. Zane also plays the keyboard and the guitar. Livingston, 13, of Tahlequah is in the 8th grade. He is the son of Gerald Jr. and Kim Livingston and plays the baritone. He is a citizen of the Cherokee Nation and a student council representative.

Moore, 14, of Cookson is also in the 8th grade. He is the son of Dawn and Ron Summerlin and Jim Moore. He is Cherokee and plays the trumpet. "More than 15 schools were represented by the students that were trying out," Morris said. "I am so proud of these boys." The date of the EDBDA's Honor Band Concert is yet to be announced.

Sequoyah Schools is regionally and state accredited for grades 7-12 and has become the school of choice for more than 400 Native American students every year.

Pawnee Nation Pa<ee Pakoo<oo program accepting applications

ASHLEE WORLEY
Pawnee Nation

PAWNEE, Okla.— The Pawnee Nation Pa<ee Pakoo<oo Program is a fully staffed Pre-school program for Native American three and four-year-old children. Applications can be picked up at the Pa<ee Pakoo<oo Building, the Pawnee Nation Learning Center or on the website at pawneenation.org.

The Pa<ee Pakoo<oo staff develops the skills necessary for school readiness, by providing a curriculum that is enhanced through the use of updated technology that includes Smart Boards, iPods and iPads. In collaboration with Tribal programs, Oklahoma State University, Pawnee Nation College, Pawnee Language consultants and others, our program provides the means for Native American children to enter kindergarten ready to succeed in school.

The Pa<ee Pakoo<oo Program provides culturally relevant educational, social, and academic readiness, utilizing the Frog Street Curriculum, a National Board Certified Curriculum. Materials developed in the Pawnee Language are taught simultaneously with the Frog Street Curriculum.

The Pa<ee Pakoo<oo Program is in the third year of operation. The staff includes Project Director, Marilyn Feathers; Center Director, Christa Pratt; Curriculum Specialist, Tobi Wilson; Three-year-old teacher, Melissa Williams; Four-year-old teacher, Ron James; and Classroom assistant, Rachel McDonald.

If you would like more information, please contact Marilyn Feathers at 918-762-6495.

Native Explorers program seeking summer participants

SHARMINA MANANDHAR
Chickasaw Nation

STILLWATER, Okla. – Native American students interested in science, medicine and paleontology are encouraged to apply to the Oklahoma State University Center for Health Science (OSU-CHS) Native Explorers Summer Program.

The free program is designed to promote and increase the number of Native Americans in science and medicine fields and runs May 18 – 27, 2011. The application deadline is April 22.

Participants will begin the program at OSU-CHS in Tulsa, Okla. interacting with physicians and medical students as well as exploring anatomy, comparing diseased and normal organs, preparing fossil specimens, reading topographical maps and learning how to use a compass and global positioning system (GPS) units.

Students will then embark on a paleontological dig in the Mojave Desert in southern California, where they will get firsthand experience in collecting and identifying fossils.

Participants will work side-by-side with research scientists from OSU-CHS and the Sam Noble Oklahoma Museum of Natural History to learn paleontological techniques. Archeologists and biologists from state, federal and tribal agencies may introduce participants to their protocols for the management of natural resources and the preservation and protection of historic sites as well as possible career opportunities and internships.

Applicants must satisfy the following requirements for consideration:

- ***Minimum 18 years of age.***
- ***Enrolled member of a federally recognized tribe.***
- ***Earned high school diploma or equivalent (e.g., GED), at the time of participation in the program,***
- ***Interested in learning, especially science and medicine.***
- ***Good academic background (grades and service). Grades will be considered but will not be a limiting factor for a successful applicant.***
- ***Active member of an affiliated tribe (traditional). Individuals lacking this criterion but interested in learning traditional ways may be considered.***
- ***Online submission of a letter of reference from an academic instructor.***

Applicant is responsible for transportation to and from OSU-CHS.

Native American traditions and culture will be an important part of the students' experience throughout the program.

Students may be eligible to earn three hours of college credit for their participation in the program. All expenses are paid for by the Whitten-Newman Foundation.

To apply or learn more about the program, please visit http://www.healthsciences.okstate.edu/college/native_explorers/index.cfmor contact Dr. Kent Smith, associate professor of anatomy at OSU-CHS, at kent.smith@okstate.edu.

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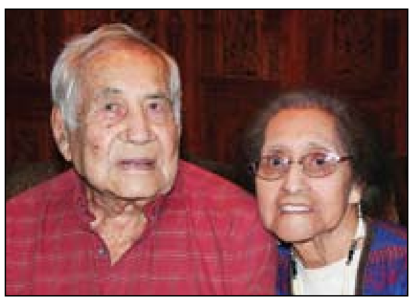
A FREE PUBLICATION

Inside this issue:
- Couple celebrating 74 years together
- Chickasaws open STEM school
- Choctaws aid Tushka tornado victims



TODAY'S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

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MURKOWSKI DEFENDS NATIVE CONTRACTS

AP PHOTO / MARK THIESSEN

U. S. Sen. Lisa Murkowski, R-Alaska is seen during an interview her office in downtown Anchorage, Alaska on Tuesday, April 19, 2011. Murkowski says she does not believe there is enough support in Congress to pass legislation that seeks to strip Alaska Native corporations of the advantage they enjoy in obtaining federal contracts worth billions.

New bill would strip some corporations of contracts under SBA's 8(a) program

RACHEL D'ORO
Associated Press

ANCHORAGE, Alaska (AP) – U.S. Sen. Lisa Murkowski said April 19 she does not believe there is enough support in Congress to pass legislation that seeks to strip Alaska Native corporations of the advantage they enjoy in obtaining federal contracts worth billions of dollars.

The Alaska Republican told The Associated Press that new, tighter oversight rules governing a Small Business Administration program should be allowed to work, rather than target the corporations, as the bill sponsored by Sen. Claire McCaskill, a Missouri Democrat, seeks to do.

Murkowski acknowledged there was need for such reforms to the program, which has been blamed for creating a system ripe for abuse that led to federal audits and the overhaul of the rules.

"Let's see if these regulations that have been promulgated, how they provide for that level of accountability that we're all looking for," Murkowski said.

McCaskill's bill, among other changes, would strip Alaska Native corporations of contracts with no monetary caps under the SBA's 8(a) program, which is designed to help small disadvantaged firms, including those run by American Indian tribes and Hawaii Natives. The same legislation also has been introduced as an amendment in a bill dealing with small-business innovation.

McCaskill, a former auditor, has said only a small portion of ANC profits are

See **BILL** *Continued on Page 3*

State burn bans interfere with Native Church services

DANA ATTOCKNIE
Native American Times

El RENO, Okla. – The recent burn ban in more than half the counties in Oklahoma put a damper on some church services.

On April 9, members of a Native American Church chapter in El Reno, Okla. were ordered by both the El Reno Fire and Police Department to put out their ceremonial fire because of the burn ban. The order caused the ceremonial fire to be doused with water and the ceremony postponed.

"That fire is part of our religion," George Woods, Cheyenne, said. "They should've known what was going on."

Fire is an integral part of Native American Church ceremonies, and some members are wondering what they can do to continue having meetings during a time of severe drought, sharp winds and intense humidity.

"I've been going to the Native American Church for over 30 years and it's so incongruous for a Native American Church meeting to start that fire and have to take a hose and put that fire out," Robert Brian said.

Woods said his tipi had been up for a couple of days and no one said anything to him, plus he has never run into this problem before and feels authorities "should have more respect."

Wambli Sina Win, Oglala Sioux, is all too familiar with the issue and once worked with Oklahoma State Rep. Mike Brown (D-Tahlequah) to find support for legislation that would make exemptions for ceremonial fires.

"Fire is essential to having those sacred ceremonies. You can't have a sweat lodge ceremony without having fire," Win said. "So not being able to have a fire really does interfere with the free exercise of religion."

Burn bans in Oklahoma were once exclusively issued by the governor of the state and guidelines for outdoor burning were provided by the Oklahoma Department of Agriculture, Food and Forestry, Forestry Division. Within those guidelines were provisions for Native American ceremonial fires, which stated, "Native American ceremonials conducted in sweat lodges or over non-flammable surfaces of at least 10 feet by 10 feet are exempt from this ban."

However those 2008 guidelines are no longer in place, and each set of Oklahoma county commissioners now make the decisions and exemptions for their respective counties, Michelle Finch-Walker, Oklahoma Forestry Services public information officer, said.

"They just need to reach out to county commissioners to see if there is any way to be allowed an exception, and every county is going to have a different process or protocol," Finch-Walker said. "If they're going to go to commissioners then just be prepared to discuss how they're going to conduct the fire, not the specific ceremonial fire, but just in general. For instance ... do you have a line around your fire, do you have bare ground, source of water in case fire were to escape … how they would keep a fire contained."

There are 77 counties in Oklahoma, and each county with an active burn ban is listed on the forestry Web site at http://www.forestry.ok.gov. The resolution passed for each county with a burn ban can also be viewed on the Web site. Burn ban rules commonly state, "It is unlawful for any person to set fire to any forest, grass, range, crop or other wild lands, or to build a campfire or bonfire, or to burn trash or other material that may cause a forest, grass, range, crop, or other wild lands fire."

See **SERVICES** *Continued on Page 4*

Vermont recognizes 2 Abenaki tribes

■ In the 1930s, many were placed on a state-sanctioned list of "mental defectives" and degenerates and placed in state institutions. Some even had sterilization surgery.

LISA RATHKE
Associated Press

MONTPELIER, Vt. (AP) – Years after the first Abenaki Indians sought to be publicly recognized in Vermont, the state on Friday granted recognition to two tribes: the Elnu Abenaki, based in Windham County and the Nulhegan Band of the Coosuk Abenaki Nation in northeastern Vermont.

Gov. Peter Shumlin signed the bills April 22, a step that could allow the tribes to sell their crafts as Indian-made and seek federal education grants but means much more.

"Today we have stepped out of the darkness and into the light," said Don Stevens, of Shelburne, chief of the Nulhegan Band, who along with others later celebrated with drumming on the Statehouse steps.

At least 1,700 Vermont residents say they are direct descendants of the Western Abenaki tribes that inhabited all of Vermont and New Hampshire, and parts of Maine, Quebec and New York, for hundreds of years before the arrival of Europeans, according to a Vermont law that set up a process for state recognition that passed in 2010. They include the Missisquoi and Cowasuck Abenaki who farmed the river floodplains of Vermont at least as long ago as A.D. 1100s, the law said.

But in the 1930s, many Vermont residents of mixed French-Canadian and Native American heritage, as well as poor, rural whites, were placed on a state-sanctioned list of "mental defectives" and degenerates and placed in state institutions. Some had surgery after Gov. Stanley Wilson in 1931 won enactment of a sterilization law.

"Today marks a turning point, the signing of two pieces of legislations by our governor that essentially washes away that very bad history and recognizes the culture that has been with us long before the European settlers move to place that we now call Vermont," said state Sen. Vincent Illuzzi, who has pushed for state recognition.

In signing the bills, Shumlin told a group of children surrounding him that his great-great-great-grandfather was a native American man who could not talk about his heritage.

"So his photo stands in my living room as their tribute to

See **TRIBES** *Continued on Page 4*

KYLE TAYLOR / COURTESY

Longest Walk 3 entering from West Gate to Bacone College April 21, 2011.

A conversation with Dennis Banks at Bacone

CHESLEY OXENDINE
Bacone College

MUSKOGEE, Okla. – There's a man named Dennis Banks walking across the country right now, to raise awareness for diabetes. He has crossed the United States seven times in the course of his life.

This same man helped found the American Indian Movement in 1968. In 1973, he led a group of Native Americans into Wounded Knee, South Dakota and occupied the town as a form of protest. In 1985, he turned himself in for his actions and spent 18 months in prison.

He did these things and more so that Native Americans would have the opportunities they enjoy today.

Let's not mince words: the man is a hero, and here I was, a fumbling student journalist sitting with him in the Palmer Center snack bar.

I think we could safely say I was terrified.

Despite my reservations,

See **BANKS** *Continued on Page 4*

Skywalk developer claims tribe violated contract

FELICIA FONSECA
Associated Press

HUALAPAI INDIAN RESERVATION, Ariz. (AP) – They come from as far away as Australia, China and Ireland to walk on a glass bridge that extends from the rim of the Grand Canyon.

Some cautiously hold the rails as they make their way around the horseshoe-shaped structure. Others scream in delight as they pretend to fall over and photographers snap their pictures.

What most tourists are unaware of is a dispute between the northern Arizona tribe that owns the Grand Canyon Skywalk and the Las Vegas developer who invested millions to build it. So far the disagreements over revenue shares and construction haven't swayed visitation numbers, but the two sides say it could, particularly when it comes to Chinese tourists.

David Jin, a Las Vegas businessman originally from Shanghai, China, counts the Skywalk as part of his legacy. He approached the Hualapai Tribe in 1996 with a plan to build it with his own money. The attraction just west of Grand Canyon National Park has about 300,000 visitors a year.

Under an agreement with the tribe, Jin is supposed to split revenues with the tribe for 25 years in exchange for his $30 million investment. Jin said he received some of what he was owed in 2007 but not the accounting to back it up and nothing since then.

He's taken his case to tribal court to try to force arbitration and to federal court to keep the tribe that recently passed an eminent domain ordinance from trying to sever the agreement.

In court documents, Jin said he believes the tribe's motivation is to avoid the embarrassment of explaining how ticket revenues evaporated under its watch and to keep from paying him what he's owed.

"He's not received a dime, and that is the fundamental portion of the contract," said Jin spokeswoman Aimee Romero, "It's the only way Mr. Jin has to make the money back on his contract."

The Tribal Council unanimously approved the ordinance earlier this month but its members dispute that it was aimed at Jin. Waylon Honga, who serves as the chief operations officer for Grand Canyon Resort Corporation, said it's a basic law that all governments should have on the books.

Should the government enforce it, tribal spokesman David Cieslak said Jin would be paid fair market value for his investment.

Jin puts that number at $100 million but said in court documents that it's difficult to know the true value because the tribe has failed in its contractual duty to produce the financial records. He believes the tribe would offer a "low-ball" figure of $15 million.

The tribe calls Jin's allegations over revenue shares "outrageous" and "false." The real issue, it contends, is that Jin has shunned his responsibility to complete a visitor center that tourists must pass through to access the Skywalk.

"It's about right and wrong," Honga said. "It's pretty simple."

A locked plywood gate keeps visitors from wandering through the building that has no electricity, running water, heating or cooling. Caution tape is stretched across an empty elevator shaft and doorframes, and a pile of bagged insulation sits on a concrete floor.

Visitors on a sometimes unshaded ramp peek inside the windows, and instead of seeing a gift shop, restaurant and restrooms, they see exposed wiring, no interior walls, and hardhats and tools strewn about – some of it due to glass replacement.

Emily and Leon Riley of Brisbane, Australia, figured that's because the visitor center construction is being done at night, but that's not the case. The building has sat vacant since the Skywalk opened in 2007. Jin said the tribe's refusal to bring utilities to within feet of the property means construction can't move forward.

"That's ridiculous," Leon Riley said of the delay. His wife chimed in with this: "Surely for the amount of revenue this has brought in, you want to get it done pretty quickly."

Others were more concerned about the time restrictions on tours and said the view from the Skywalk made them almost forget they had walked through a construction zone to get there.

"It's awesome," said Tamika Solomon of Fairfax, Va. "God's work is awesome."

A federal judge has rejected Jin's request to enjoin the Tribal Council from asserting eminent domain but retained jurisdiction of the case and ordered accelerated discovery.

In his complaint, Jin suggests tribal members have engaged in embezzlement and fraud in connection with Skywalk revenues, and that the tribe is selling tickets in violation of the contract.

Honga said those allegations are a "low blow to the Hualapai."

The Skywalk extends 70 feet from the canyon rim and 4,000 feet above the Colorado River. It's designed to withstand 100 mph winds and has shock absorbers to keep the walkway from wobbling as people pass over.

The Skywalk has become a major tourist draw for the tribe that has about 2,200 members. Romero said about a third of the visitation is thanks to Jin and his tour companies. He's also worked with the tribe to develop helicopter rides and whitewater rafting trips.

Efforts at arbitration have so far been unsuccessful. A hearing is scheduled next month in the tribal court on Jin's request to force a meeting.

Attorneys for both sides – former Arizona U.S. Attorney Paul Charlton representing the tribe and former Colorado U.S. Attorney Troy Eid representing the developer – say the preferred method to settle the dispute is through arbitration.

Asserting eminent domain would send a bad signal, Eid said. "If the Tribal Council persists in this, it will be very negative for tribes across the country."

Charlton said the tribe is reviewing its options and "if need be, the tribe is ready to go to court."

Hualapi tribal chairman removed in recall after petition

FELICIA FONSECA
Associated Press

PEACH SPRINGS, Ariz. (AP) – The northern Arizona tribe that owns the Grand Canyon Skywalk is under interim leadership after its chairman was recalled in an election two weeks ago.

Hualapai tribal members voted to remove Wilfred Whatoname Sr. from office April 16. He had about a year remaining in his four-year term.

The tribe's vice chairman, Richard Walema Sr., is serving as acting chairman and said through a spokesman that a notice of special election would be posted within 30 days.

Patricia Cesspooch said she pulled a petition more than a year ago to recall Whatoname over concern about how tribal funds were being appropriated. She gathered 314 signatures – more than she needed – but the recall election was delayed while Whatoname unsuccessfully challenged it in court.

Cesspooch said she was disappointed with the Tribal Council's handling of a profit-sharing agreement that Whatoname approved, among other things.

The Tribal Council publicly censured Whatoname early last year, after he approved $585,000 in profit-sharing payments to employees of Grand Canyon Resort Corp. – the business arm of the tribe. The council said Whatoname harmed the financial well-being of the tribe and acted without the council's approval.

Whatoname issued a public apology but said that he believed the employees, both Hualapai and non-Hualapai, work hard and earned the money.

"If I have done any harm to the financial well-being of the Hualapai Nation, I don't believe that there is any evidence to prove that this has happened," he wrote in a letter published in the tribal newsletter.

Efforts to reach Whatoname were unsuccessful. The Associated Press left email and phone messages with his family and friends, and a number listed for him went unanswered.

Cesspooch said she's been accused of being disgruntled and unsupportive of the tribe's business endeavors, but she said that's not the case. She said she took up the plight of elders and other community members to hold elected officials accountable.

"To say they're looking out for our well-being, that doesn't show it," she said. "I had to make a stand."

Under the tribal constitution, elected officials who are recalled cannot seek office for four years.

Whatoname had listed nearly a dozen accomplishments in urging tribal members not to approve the recall. Those include obtaining $13.3 million in federal funds to pipe water to Grand Canyon West, reopening the adult and juvenile detention centers, resurfacing roads and securing cell phone towers.

Still on his to-do list was paving a section of rough road that leads to the Skywalk and submitting a grant to bring power to Grand Canyon West.

The tribe partnered with a Las Vegas developer to open the Grand Canyon Skywalk in 2007. The glass-bottomed bridge extends 70 feet from the canyon's rim and rises 4,000 feet above the Colorado River.

The tribe said Whatoname's recall has nothing to do with a dispute with the Skywalk developer over revenues and construction of a visitor center.

Okla. agency investigating bald eagle's death

YALE, Okla. (AP) – The Oklahoma Department of Wildlife Conservation is investigating the death of an immature bald eagle that was found along the Cimarron River near Yale.

Lt. Jon Cunningham, a game warden, says residents found the bird's carcass earlier this month in an area frequented by recreational users of the river. Cunningham says the eagle had been shot and certain body parts had been removed.

Cunningham says he believes the eagle was shot several weeks ago.

Bald eagles are protected by the Bald and Golden Eagle Protection Act and the Migratory Bird Treaty Act. Violation of those laws could lead to a $5,000 fine and a possible jail term.

Cunningham urged people to call Operation Game Thief (800-522-8039) if they have information about the killing and mutilation. Cash rewards may be available.

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Cheyenne, Arapaho Tribes move forward on wind farm

■ Eventually, the tribes hope to build more turbines near Clinton to power a casino, a hospital and other tribal operations located there.

MURRAY EVANS
Associated Press

CONCHO, Okla. (AP) – The Cheyenne and Arapaho Tribes are working with a Kansas company on a wind farm project, with the goal to have tribal operations completely powered by renewable energy, officials said Thursday.

Plans call for 22 100-kilowatt turbines to be erected on tribal land located near the Lucky Star Casino in Concho by the end of the first quarter of 2012, said Scott Brantley, the CEO of Otis, Kan.-based West Wind Energy LLC.

Chester Whiteman, the tribes' director of economic development, said using the 102-foot-tall turbines could save the tribes as much as $9.2 million during the next 40 years. He said the tribes now spend more than $200,000 a month for electricity, some of that for generators that help power the casino.

The first two turbines will be built by the end of September, Brantley said, and will power the tribe's smoke shop along U.S. Highway 81 and the tribal headquarters complex. The other 20 turbines will be used to power the casino. The 22 turbines together will produce about 2.2 megawatts.

Eventually, Whiteman said, the tribes hope to build more turbines near Clinton to power a casino, a hospital and other tribal operations located there.

"We want the energy produced here to reduce the carbon footprint of our tribes," Whiteman said.

The blades for the first turbine to be built sat April 21 in a field across from the casino, as a gusty south wind blew across the mostly rural area.

"It's a beautiful location to put wind turbines up," Brantley said. "If you look at it, it's perfect. You couldn't ask for a better spot."

Fifty-five percent of the cost of the project is being paid for through grants the tribes received by the U.S. Department of Energy and the U.S. Department of Agriculture, Whiteman said.

Although a handful of Oklahoma-based tribes have explored the use of wind energy in recent years – including the Kaw Nation, the Iowa Tribe, the Cherokee Nation and the Comanche Nation – Cheyenne-Arapaho officials believe their tribes will be the first to have a wind farm on their land.

If any electricity generated by the turbines is left over after meeting the tribes' needs, it can be sold, Whiteman said.

Commercial wind farms are becoming more commonplace in Oklahoma. The state has 13 operational wind farms and four more are under construction, said Kylah McNabb, a wind development specialist with the Oklahoma Department of Commerce.

Brantley said his company would like to train tribal members to work on maintaining the turbines once they're operational. He also hopes to build a turbine manufacturing plant on tribal land within the next two years. Whiteman said it could employ as many as 35 people.

"It's something, because the wind industry is growing very rapidly, that West Wind is going to be having to move into this market down here in Oklahoma," Brantley said. "It has been discussed. ... It's an expensive process.

"We're really excited about it. Because of the expanding market, the way wind energy is moving, electricity prices are elevating, Oklahoma is a fantastic place to move into. Look at the wind."

American Indians long have harnessed the wind, tribal Gov. Janice Boswell said, and the tribes' project extends that legacy.

"We believe the wind is sacred," she said. "We are the Keepers of the Earth, so bringing the power of wind to our people is key to our survival and a part of honoring our instructions."

Chickasaw Nation radio station airing Gathering of Nations live this weekend

ADA, Oklahoma - KCNP, the Chickasaw Nation's community radio station, will air a live broadcast of the Gathering of Nations Pow-Wow 7 p.m. to midnight CDT Friday and Saturday, April 29-30.

Billed as "North America's biggest pow-wow," the Gathering of Nations has more than 3,000 dancers and singers representing more than 500 tribes across North America and draws more than 100,000 participants from across the globe.

Hosted by Native America Calling's Harlan McKosato (Sac & Fox/ Ioway) and Wallace Coffey (Comanche), the two days of coverage will capture all the sounds from the powwow floor, including the MC's, drum and dance competitions, along with candid interviews and the Crowning of Miss Indian World.

KCNP will be the only station in Oklahoma to broadcast the event.

KCNP is available on-air at 89.5 FM and online at www.kcnpradio.org. More information about the Gathering of Nations Pow-Wow can be found at www.gatheringofnations.com.

BILL

Continued from Page 1

Under the bill, corporations would no longer receive the unprecedented benefits ushered through Congress two decades ago.

reaching their shareholders.

The SBA rules "don't go far enough," said McCaskill spokeswoman Maria Speiser.

"The regulations do not crack down on creation of subsidiaries by ANCs and don't require that ANCs prove economic or social disadvantage as other 8(a) participants," Speiser said in an email to the AP. "McCaskill's legislation would put ANCs on equal footing with other 8(a) participants."

Under the bill, the corporations would still be able to participate in the SBA program, but they would no longer receive the unprecedented benefits ushered through Congress two decades ago by then-Alaska Sen. Ted Stevens.

The ANCs would have to qualify under the same rules as other program participants, such as being designated as socially disadvantaged businesses and managed by equally disadvantaged individuals. The corporations also would have to meet size requirements.

The corporations would be able to receive no-bid contracts with $5.5 million caps for goods and $3.5 million for services. Larger contracts would require that they compete.

The stricter rules address many concerns and should be given time to show results, Murkowski said. She said the program is too important to curtail for Alaska Natives.

"What we have allowed American Indians and Alaska Natives the benefit of with 8(a) opportunity is to gain a level of self-sufficiency, self-determination, which is what this is really all about," she said. "Give them the opportunity to go out there and participate in this world of commerce, earn those revenues that can come back to them and their shareholders."

Robin Kornfield with NANA Development Corp., business arm of NANA regional Native corp., agreed that the rules address most of McCaskill's concerns.

"We are pleased with the time, energy and effort the Small Business Administration has spent assuring Native voices were part of implementing these new regulations," Kornfield said. "It is time to move on, use these new rules and assess their impact in Indian Country, Alaska and Hawaii."

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The President is the chief executive officer of the College and reports to a seven-member Board of Trustees appointed by the Tohono O'odham Legislative Council.

It is the Tohono O'odham Community College's (TOCC) vision to become the Tohono O'odham Nation's center for higher education, and to enhance the Nation's participation in the local, state, national, and global communities. TOCC is a Tribal College under the Tribally-Controlled Community Colleges and Universities Act and has been designated a Minority-Serving Institution by the Civil Rights Office of the U.S. Department of Education. TOCC has developed new partnerships and programs in science and agriculture. The first classes were offered in January 2000 and the current student enrollment is 267.

TOCC is located in Sells, Arizona, the capital of the Tohono O'odham Nation, located in southern Arizona, 60 miles west of Tucson. The Tohono O'odham Nation is the second largest Native American nation within the United States (geographic size) with a population of 30,300 enrolled members (13,400 reside on the reservation).

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For additional information, nominations or confidential inquiries, contact Dr. Linda Spink, ACCT Search Consultant, drlindaspink@gmail.com, 805-338-2505 (mobile) or Dr. Narcisa Polonio, ACCT, Vice President for Education, Research and Board Leadership Services, 202-276-1983 (mobile) or npolonio@acct.org.

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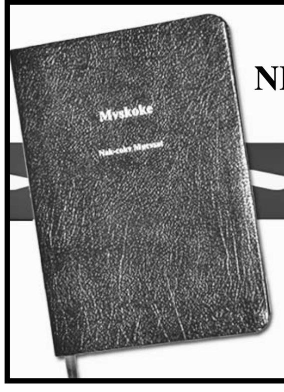

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National Collegiate Athletic Association says no go on Fighting Sioux law

DALE WETZEL
Associated Press

BISMARCK, N.D. (AP) – A new state law that orders the University of North Dakota to keep its Fighting Sioux nickname won't shield the school from penalties for continuing to use a moniker the NCAA considers hostile to American Indians, an NCAA executive told the school last week.

The law, which says UND must use the nickname and a logo featuring the profile of an American Indian warrior, "cannot change the NCAA policy" against using American Indian nicknames, logos or mascots that are considered offensive, said Bernard Franklin, an NCAA executive vice president.

In a letter to UND President Robert Kelley, Franklin said the university must follow an agreement it made in October 2007 to discontinue using the nickname and logo by Aug. 15, 2011, unless it received approval from North Dakota's Spirit Lake and Standing Rock Sioux tribes.

Spirit Lake tribal members endorsed the nickname and logo in a referendum, and the tribe's governing council followed. The Standing Rock Sioux's tribal council, which has long opposed the nickname, has declined to change its stand.

The letter means UND will be subject to NCAA sanctions after the new law takes effect in August. According to NCAA policy, the school will be barred from hosting NCAA postseason games and its teams will not be able to wear the nickname and logo on its uniforms in postseason contests.

"We thought it was important to clarify the NCAA's position, given all of the activity that's taken place with this issue over the last two months," university spokesman Peter Johnson said. "I think the letter is pretty clear."

Grant Shaft, the vice president of the state Board of Higher Education and a board spokesman on the Fighting Sioux dispute, did not respond late Tuesday to telephone messages and emails requesting comment.

Supporters of the "Fighting Sioux law" had argued it could prompt the college athletics association to rethink its position on the nickname and logo. Franklin's letter includes no hint that will happen.

"Unfortunately, (the law) cannot change the NCAA policy nor alter the contracted terms of the agreement," Franklin said.

The legislation, sponsored by state Rep. Al Carlson, R-Fargo, the Republican majority leader in the North Dakota House, was approved in the House and Senate overwhelmingly. It was signed by Gov. Jack Dalrymple last month a few hours after it was delivered to his office.

Carlson said that NCAA officials, legislators and the governor should meet to discuss the issue. Kelley had arranged a meeting Friday with Franklin and Mark Emmert, the NCAA's president, but the two officials declined after Kelley informed them the meeting might be open to the public.

"I think the citizens of our state view this quite differently than they do," Carlson said. "We want to know a lot more than what they're going to do. We want to know the reasons why, and we want them to listen to our side of the story."

Carlson said he hoped Emmert, who became the NCAA's president last October, would bring a fresh perspective to the issue.

"We got the impression that they were willing to look at new ideas," Carlson said. "We thought they were coming here to discuss some options, and hopefully those are still available, and we can get down and talk to them about it."

TRIBES

Continued from Page 1

an extraordinary man who could not talk about his identity and today we sign these bills so that you can be proud of yours," he said.

In years past, the state has been reluctant to recognize Abenaki, fearing it could bolster one tribe's bid to win federal recognition, which opponents said could lead to land claims and gambling casinos. The Vermont attorney general's office also had questioned the St. Francis/Sokoki Band's heritage in Vermont and opposed federal recognition, which the band was denied in 2007. Now that band and at least one other one are seeking state recognition.

In their applications for state recognition, the tribes met certain criteria documented by membership and records, which show they are descended from identified Vermont or regional Native people, according to the Vermont Commission on Native American Affairs, which recommended that the Legislature grant recognition to the two tribes, under the new state law. The applications were reviewed by independent scholars, the commission said.

But some in the Abenaki community have questioned the process for recognition, the experts and the authenticity of the tribes.

"Vermont legislators passed a law establishing vague criteria that most any social club could pass for recognition as an 'Indian tribe,' violating our rights for the sole purpose to 'sell crafts,'" said Denise Watso of Abenaki First Nation in an email.

Illuzzi said critics have been unable to explain to him why it would hurt the state to recognize what he described as tribes "that have existed here for generations but have been required to go underground because of the eugenics movement and other anti-Indian sentiments of the past.

"Until they convince me otherwise I'm on board," he said.

Stevens said it's time for Abenaki people to put aside their differences and work together.

BANKS

Continued from Page 1

Mr. Banks provided both a friendly smile and advice I'll never forget.

I asked him, after all the things he's done and been through, what advice he might have for the modern Native American student.

"Retention," he said, simply. "Cultural retention."

Mr. Banks talked about the importance of a Native student's culture as they moved through school and into careers—how those careers would be "enhanced' when combined with a sense of cultural identity.

"You don't want to be a number," he told me. "You don't want to graduate as a number."

He said he even gave this advice to prisoners; he told people going into prison not to lose their identity upon release.

Prisoners. I was a college student, with the world waiting on me to show up, and there were prisoners more grounded in their heritage than I was.

Mr. Banks opened up my eyes to how much my culture served as a ground to stand on, to support myself through a time in my life (and, I would imagine, many students' lives) where the phrase "I don't know what to do" isn't just common, it's a slogan. A chant.

He talked about changing policy, too: changing the status quo where there was a wrong to be righted. He talked about being cornered, and fighting back—not chasing someone down, or being aggressive, but fighting when against the wall.

What shocked me was that this same peaceful determination which fueled his current cross-country trip had fueled the occupation of Wounded Knee. The man didn't fight for the sake of fighting; he works for the betterment of his people.

He also talked about traveling the United States on foot, and how every time the sun came up you were in a different place. He said the hardest part was simply deciding to do it—to take that first step on the journey.

He even suggested I think about doing it.

After we spoke, Mr. Banks gathered his group, who had been eating lunch in the snack bar. He advised them to remember their visit to Bacone, because, he said, "today won't ever happen again."

Today won't ever happen again, huh?

I guess I have a trip to plan.

(Chesley Oxendine is a journalism student at Bacone College.)

BACONE COLLEGE

KYLE TAYLOR / COURTESY

Dennis Banks shakes Chesley Oxendine's hand at the end of the interview.

SERVICES

Continued from Page 1

Jerry Smith, Canadian County Emergency Management director, said ceremonial fires are a unique situation and they had not written anything in the provisions to account for them. He said normally they just wouldn't allow it because all it takes is one ember for things to get out of control. The city of El Reno is within Canadian County.

"Any open burning right now with weather conditions; any exceptions is pretty much out of the question," Smith said. "I would have to discuss it with some of the local fire chiefs and get their thoughts on it as well, before we ever think about approving that."

Smith said if they were to consider ceremonial fires, the first step would be to make sure a sufficient amount of firefighting equipment, water and manpower - not just people, but firefighters - were available to combat a fire if it were to get out of control. All equipment and manpower would strictly be at the expense of the people putting on the burn. He said they would also have to consider the wind conditions and humidity levels.

Win said several other states, including New Mexico and Arizona, have exceptions to the burn bans and she thinks it's because of the huge Native voting population and the other states are friendly to Native spirituality.

"This state of Oklahoma is existing; they have this land because of the Indian people who owned it. It's the very least that they could do to honor the original landlords of this state, which is the Indian people," Win said. "It's the very least they could do to honor our ancestors who died; gave up this land. The very least they could do is to grant an exception to the burn ban."

Win said it seems like some Native Americans have become so acculturated, especially since Oklahoma is home to 39 tribes, that the burn ban is not a concern for some of them.

"Once they lose their identity though they become just like anybody else and where will be the protection against termination. If a tribe no longer has a culture, no longer has a language, no longer practices its ceremonies, what are they? They are not a tribe and the government will be quick to terminate, so that's coming down the road, I predict," Win said. "Living the Lakota spirituality, it's a way of life. For me it's incomprehensible not to be able to practice these ceremonies … it's our way of life, it's not just something that we do on Sundays."

Win ran into resistance from some Oklahoma tribal leaders when she was working with Brown a few years ago on trying to get legislation passed for ceremonial fire exemptions during burn bans. She is a board member of the Oklahoma Department of Corrections Advisory Board on inmate religious rights and was aware that inmates could not have their sweat lodge ceremonies, in essence practice their religion, during burn bans, so she approached tribal leaders for support in getting legislation passed.

"I was very disappointed at the lack of leadership that I saw," Win said. "It was very disheartening to find out that money was what really seemed to matter to the majority of them that I talked to. Not the culture, not the religion, not the First Amendment."

Win said some Oklahoma tribal leaders would not meet with her and instead had their second-chiefs or attorneys tell her that gaming outweighed concern for culture and religion. She said she also heard one leader encourage their tribal members to break the law when it came to burn bans.

"I would not encourage people to break laws. Many people that are traditional practitioners are people that can't afford to go through the legal system, the cost, and that's not good leadership for the tribal leaders in Oklahoma … It's not acceptable to allow your people to be subject to criminal prosecution for having ceremonial fires; for practicing their traditional spirituality," Win said. "True leadership is making a way for your people to do things in accordance with the law. If the law needs to be changed then if you're a leader, then you stand up and you change it, you get it changed. You don't require your people to become criminals to practice their religion. It needs to be changed and the Oklahoma legislators, the majority of them, are ignorant about tribes and Native American religion and spirituality."

Brown echoed Finch-Walker by saying the individual county commissioners now decide whether their counties issue a burn ban. He said a sweat lodge would probably have to be performed on asphalt or concrete, not a wooded area. The legislation he and Win tried to initiate never came to fruition.

Tracy Brown, a Bureau of Indian Affairs police officer with the Southern Plains regional office in Anadarko said the BIA and the Department of Interior do recognize burn bans, however an application for Native American religious ceremonies can be applied for through the agency superintendents' office, which has jurisdiction over the property. He said if people do not have a signed permit, an exemption, they could be fined.

The application states the property must be Indian trust land, a 50 foot by 50 foot area around the ceremonial structure must be clear of combustible material (meaning bare ground), wind speeds must be less than 10 miles per hour, and a means to extinguish the fire must be on site.

Brown said people who apply for an exemption must understand their responsibilities, comply with those measures and they accept the liability if damages occur.

According to the 2001 Oklahoma Statue §16-26, a person convicted of violating a burn ban is guilty of a misdemeanor and can be fined up to $500, be imprisoned for not more than one year, or both.

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COMMENTARY

Native people and dual citizenship; The long journey

"A council fire for all the nations shall be kindled. We will kindle it also for the seven nations living toward the sunrise, and for the nations that dwell toward the sunsets. All shall receive the great law and labor together for the welfare of man"

– *Deganawidah, Iroquois*

DWAIN CAMP
Ponca Elder

An overlooked and ever evolving facet of the Native American's quest today is to plant one foot firmly in the 21st century and still maintain solid footing in our ancient culture and traditions. While the Indigenous Nations of this land paid very dearly for the remnants of sovereignty still extant under the trust relationship with the U.S. government, the slippery slope of dual citizenship requires wearing the mantle of loyalty to this country while still identifying oneself with a separate people's history on this part of Mother Earth. Day to day survival once was our paramount issue, however, the new generations of native people must now wend through a much different eclectic landscape. International indigenous issues, environmental degradation, still lingering racism, dealing with the very real effects of intergenerational trauma and layers of sophisticated financial and economic problems to name but a few. And then there is politics…. This native elder's observation today is to depict one positive aspect of this new political era. The "crab barrel syndrome" comes to mind to illustrate a mindset that is, thankfully, becoming past history; "When harvesting crab, the crab as a group will pull down any crab that starts to climb out of the barrel in an attempt to be the first out of the barrel that holds them in, hence crab barrel syndrome." Or, in Oklahoma native politics, we'll call it the crawdad syndrome. This crawdad syndrome may be as unsubtle as calling your opponent an apple (red on the outside, white on the inside) or damning them with the "sell-out" label. By comparison, other ethnic groups, notably Asian and Mexican American minorities, enjoy whole hearted support from their respective communities with fewer "crabs" pulling them back, a trait worth emulating. The following is a recent "crawdad" example. In last weeks Tonkawa tribal election, incumbent vice president Jim Schreen, who also serves as the city of Tonkawa vice mayor, ran (successfully) for a 3rd term. Rather then attempt to besmirch an excellent record, or find fault with the burgeoning prosperity of the Tonkawa Nation, the "crawdads" censored Mr. Schreen for "kissing up" to the city's administrators. This elder recalls similar negative reports from detractors of enrolled Ponca Nation member, Barbara Warner, during her first years as Oklahoma Indian Affairs Commissioner. Today, after more then 18 years at that post, none can say she has a less then stellar record. Today, Mr. Schreen and Ms. Warner bring a diversity of view points to their respective positions in the sphere of local and state politics as do a legion of native leaders. So… can our successful representatives in tribal government remain champions of our native issues in city, state and federal governments and in so doing, epitomize our unique dual citizenship? The obvious answer is a resounding, yes! With the divergent views of 21st century politics offering ever evolving problems challenging native leaders, this elder believes, with our support, they will they find equitable solutions that reflect a past of honorable Chiefs and Headsmen. Just as I believe we will find fewer and fewer crawdads' pulling them back into the bucket… as the long journey continues.

Around the Campfire: Indians in the Military

DR. DEAN CHAVERS
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Indians have fought in every war the U. S. has had since the American Revolution. They have enlisted in higher numbers than the general population, and have served valiantly. But they are seldom honored for their service. The Navajo Code Talkers, for instance, were forbidden to tell people what they had done in the Marines in WWII. They had to remain silent for over 30 years, until their mission was declassified. They were old men before anyone knew what they had done.

Over 12,000 Indians out of a total population of 300,000 served in World War I. A total of over 45,000 Indians out of a population of 340,000 enlisted in the military in World War II. This was one-third of the able-bodied men between the ages of 18 and 45.

A total of 28 Indians have been awarded the Medal of Honor. Seven Indians won the Medal of Honor in World War II. They were Lt. Jack Montgomery (Cherokee), Lt. Van Barfoot (Choctaw), Lt. Ernest Childers (Creek), Cmdr. Ernest Edwin Evans (Pawnee), Maj. Gregory (Pappy) Boyington (Coeur d'Alene), Pvt. Roy W. Harmon (Cherokee), and Pvt. John R. Reese, Jr. (Creek).

Jack had gone to Bacone College, finishing his AA degree in 1938. He then went on to Redlands University in California, a sister college to Bacone, and finished there in 1940. He was a running back on the Bacone football team and a star baseball player. He planned to become a coach, but WWII got in the way. Instead of becoming a coach, he became a hero in battle. In February 1944, at Padiglione, Italy, Jack took out three echelons of enemy by himself, and took 32 prisoners. He killed 11 Germans by himself. His troops called him a one-man army.

He was not wounded that morning, but got seriously wounded that night in another battle, and had to spend the next six months in the hospital. He suffered minor pain the rest of his life from his wounds.

After the war, Jack only wanted to work with military veterans. He got a job at the VA Hospital in Muskogee almost as soon as he got home. After pulling another stretch of two and a half years in the Army in Korea, he went back to work for the VA Hospital, where he worked for almost 40 years. He was a proud alumnus of Bacone, and we became friends during the time I was president of Bacone. He was one of the most self-effacing people I ever met. I knew him for over a year before one of the other veteran alumni members told me he had gotten the Medal of Honor.

Jack was a very quiet guy. His friend Bill Pearson once said, "If you waited for Jack to tell you he got a Medal of Honor, you'd never find out." When his future wife Joyce first saw the medal hanging on his wall, Jack just said, "Oh, it's just something that happened in the war." Someone else had to tell her what it was.

Col. Van Barfoot also got the Medal for actions in Italy. He took out three enemy machine gun positions by himself, captured 17 German prisoners, and took out a tank with a bazooka. He took out the first one with a hand grenade. He took out the second one with a Tommy gun. The third one gave up and let themselves be taken prisoner.

Van stayed in the Army, retiring as a full Colonel. He fought in Korea and Viet Nam. A few years ago, his neighbors in northern Virginia objected to him flying the flag over his house. Van took them to court and won. He is still flying the flag at 90 years of age.

Col. Childers got the Medal for actions in Italy, too. He was a graduated of Chilocco Indian School, finishing there in 1937. He had entered the Army from the Oklahoma National Guard. By the time they got to Italy, he had been commissioned as a Second Lieutenant.

His unit was fighting in Oliveto, Italy when he wiped out two enemy snipers, took out two German machine gun nests, and captured a German artillery observer. When he ran out of grenades, he took out the second machine gun nest with his rifle. He stayed in the Army and retired. Then he moved back home to Oklahoma. He died at the age of87 and is buried in his hometown of Broken Arrow.

Cmdr. Evans was a career Navy man who was killed fighting in the Battle of Leyte Gulf. He had finished at the Naval Academy in 1931 and was a career Navy man. He was commander of the USS Johnson, a destroyer. The Japanese fleet outgunned him, and sunk his ship. He was wounded in the battle and his body was never recovered.

"Pappy" was without doubt the most colorful aviator in the Marines in WWII. He already had a college degree in aeronautical engineering five years before the war. He was one of only handful of Indians with a college degree when the war started. He was the leader of the famous "Black Sheep" squadron and personally shot down an incredible 26 Japanese aircraft. His book "Baa, Baa Black Sheep" was a best seller that got turned into a TV series in the 1970s. He stayed in the Marines and retired as a full Colonel.

Harmon was a squad leader in the Army. His unit was fighting in Casaglia, Italy in 1945. He destroyed three enemy positions by himself, but was severely wounded three times in the battle, and died from his wounds. Pres. Harry Truman awarded him the Medal of Honor posthumously.

Reese was a private in the Army stationed in the Philippines. His unit attacked the Paco Railroad Station in 1945, and took it from 300 Japanese who were well dug in. He led the attack, which routed the enemy and won the battle.

Numbers of the World War II generation later distinguished themselves in civilian life. The late Dr. Sam Billison, a Navajo Code talker, became the first Navajo Indian to earn a doctorate degree, which he got from the University of Arizona in 1954. He was a teacher, principal, school superintendent, and tribal council member. He also was the founder of the National Indian Education Association, which he, Dr. Will Antell, and Dr. Rosemary Christensen formed in 1969.

Wilfred Billey was another Navajo hero of World War II. He was herding sheep one day when his grandfather rode up on his horse. "I am taking you to school," his grandfather said. They rode 20 miles on the horse, and Wilfred entered the Navajo Methodist Mission that day. When he came home nine months later, he could speak English.

He volunteered for the Marines when a recruiter came around. The Marines sent him straight overseas out of boot camp and the Navajo Code Talkers School. He was overseas for 30 straight months. He came home to become an educator, finishing college on the GI Bill. Then he worked work over 40 years in the schools at Shiprock, as teacher, Indian Education director, and principal. "With much pride and satisfaction, in the prime of my life, I served my country in the United States Marine Corps," he said in a speech in 2003.

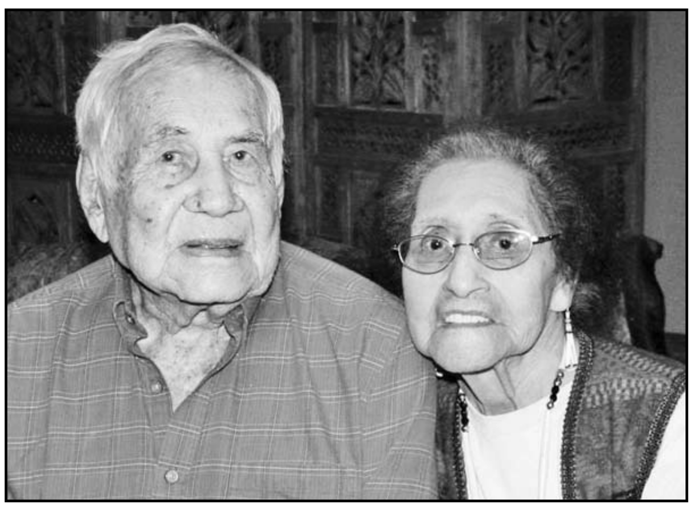
This column is an excerpt from a forthcoming book on Indian people, "American Indians and Popular Culture" from Praeger Publishers. Dean Chavers works at Catching the Dream, a national scholarship and school improvement program in Albuquerque. Contact him at CTD4DeanChavers@aol.com.

Caddo, Wichita couple celebrating 74 years May 1

GENNY DEER
Reader Submission

Come Sunday, May 1, 2011, Randlett and Geneva Edmonds will have been married for 74 years. They have certainly made a life for themselves and a legacy that will be hard to follow. They were just 22 and 18 years of age when they said their "I do's" and one may wonder what sort of dreams and aspirations they had at the time. The year they were married, 1937, America was still experiencing the effects of the Great Depression and the unemployment rate had fallen to 14.3% from the previous year. The cost of a gallon of gas that year was 20 cents and a loaf of bread was nine cents. A postage stamp was three cents that year as well. That was also the year that Amelia Earhart mysteriously disappeared and the same year that the Golden Gate Bridge of San Francisco opened. Franklin D. Roosevelt was the U.S. President and Adolph Hitler and Joseph Stalin were in power. Some notable celebrities born that year were Anthony Hopkins, Bill Cosby, Jane Fonda, Morgan Freeman, Dustin Hoffman, and Jack Nicholson to name a few.

Randlett, a member of the Caddo tribe of Oklahoma, is one of the few speakers left who knows the Caddo language. He knows hundreds of Caddo songs and in an effort to preserve the language, he has recorded the language with the help of the Kiwat Hasinay Foundation. The recordings can be purchased through the Caddo Nation Museum in Binger, Oklahoma. Geneva, a member of the Wichita and Affiliated Tribes of Oklahoma, is the eldest of the tribe and was honored a few years ago at their annual Wichita Dance that occurs in August each year. These two have a great sense of pride in their Native American heritage. They regularly attend Caddo dances and the occasional powwow and Randlett still sings at the drum from time to time.



Randlett and Geneva are the proud parents to four children, Randlett Edmonds Jr. of San Diego, California and Margie Deer, Donna Williams, and Michael Edmonds, all of Oklahoma City. They have 22 grandchildren, numerous great-grandchildren, and several great-great-grandchildren. Randlett was the eldest of 12 siblings and Geneva had three siblings of her own. Needless to say, they have been blessed with a very large extended family as well.

During the course of their lives, Randlett and Geneva have endured many hardships and have enjoyed many celebrations. They have had to battle health issues such as cancer, heart disease, organ failure, diabetes, and strokes to name a few, but even with the ups and downs of life, they have been able to maintain a close and loving relationship. They have a genuine friendship with each other and exhibit a genuine love for each other every single day. It is their love for each other and their love of life that has kept them young in spirit and those blessed to know them have been deeply enriched by their presence in their lives.

On May 14, 2011, the family of Randlett and Geneva will be hosting a gathering at the Wichita Housing Authority's Iscani Community Gym in Anadarko, Oklahoma in honor of their life and love and would be both blessed and honored if their friends and family would join in the celebration. The Iscani gym is located behind the Wal-Mart on Petree Rd.. The gathering will be held from four o-clock in the afternoon until eight o'clock in the evening. Randlett and Geneva love to visit with friends and family and because it is such a blessing to hear their stories as well as stories about them, we are also calling on all talent to help make this event one to remember so if you have a talent that you would like to showcase or perhaps a funny story or fond memory about this couple that you would like to share, please contact Genny Deer at (405) 208-9870 or by email at genny.deer@gmail.com.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.
Letters to the editor are welcome and may be submitted via e-mail to editor@nativetimes.com or mailed to PO Box 411, Tahlequah, Okla. 74465.
To be published, we require you provide your name, tribal affiliation and city of residence for verification.

CLASSIFIEDS

EMPLOYMENT / HELP WANTED

Director
Office of Indian Energy and Economic Development

Open Period: April 4, 2011– May 4, 2011
Grade Level: ES-0340-00/00
Salary Range: $119,554.00 - $179,700
Announcement Number: ASIA-SES-2011-01

The Director of OIEED is responsible for utilizing innovative approaches to providing assistance to American Indian tribes for energy and mineral development, capital investment, economic and energy policy development, workforce development and will integrate that effort with the overall economic development program under the purview of the Assistant Secretary-Indian Affairs.

Position provides executive direction for energy and economic development programmatic initiatives, policies, practices, and operational guidance. Ensures proactive coordination/communication on emerging issues and keeps Indian Affairs senior management closely informed of matters of concern such as Congressional inquiries, developments related to other Federal components, state concerns, industry requirements, and tribal issues.

Develops and maintains relations throughout Indian Country to identify matters of mutual concern and to pursue productive courses of action. Reviews current and proposed legislation for impact on energy and economic development activities. Proposes and champions necessary activities to ensure fullest participation throughout Indian Country.

This position is located in Washington, D.C. in the Office of the Assistant Secretary-Indian Affairs. Relocation expenses may be paid.

For More Information and to Apply Online:
www.usajobs.gov
Contact:
Ms. Allison Beard, HR Specialist at (202) 208-2825 or
allison.beard@bia.gov

Healthy Native American Research Participants Needed

A novel study is being conducted at The University of Tulsa to assess pain processing in Native Americans.

This study is safe, non-invasive, and does not involve medication. Participants must be able to attend a 3 hour laboratory session in which physiological reactions to different stimuli are recorded.

Compensation ($50) will be provided

To find out if you are eligible to participate, contact

The University of Tulsa
Psychophysiology Research Laboratory
631-2175

ICW Coordinator

The Pawnee Nation of Oklahoma is accepting applications for the full-time, regular status position of Indian Child Welfare Program Coordinator. For complete job descriptions, application deadlines, and the employment application form, please visit our website at http://www.pawneenation.org

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Administrator - New Mexico

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www.pinonmgt.com **EOE**

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AITCO now looking for a male actor to play lead in a NEW romantic screwball comedy. The gig does pay! Must be between the ages of 35-40. Call to schedule an audition appointment 918-712-7543.

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Native American hiring preference?

Advertise to Native Americans!
E-mail your ad for a quote to lisa@nativetimes.com

EXECUTIVE DIRECTOR

Catching the Dream (formerly Native American Scholarship Fund) seeks an executive director. Superior writing ability, knowledge of proposals and fund raising, knowledge of private scholarships, knowledge of college admissions process, three years of budget and finance experience, and knowledge of school improvement processes. Send resume, sample of writing, and salary requirements to CTD4DeanChavers@aol.com.

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  Corporate & Tribal Development Dept.
- **DIRECTOR OF SCHOLARSHIPS**

Full job description and application details visit our website at:

www.collegefund.org <About Us>

or email letter of interest w/salary requirements, writing sample and resume to:

applications@collegefund.org

Bacone College is currently accepting applications for the following positions:

FINANCIAL AID COUNSELORS

General Statement of Duties: Counsel students and parents on financial aid issues. Provide students with estimates of financial aid awards in accordance with federal and school policies. This position is responsible for coordination of the Federal Work-Study program. Additional duties will include working with current and prior students to resolve and collect on outstanding account balances.

Essential Duties and Responsibilities:
Counsel students and parents on financial aid options.
Responsible for awarding a portion of the student body.
Loan processing, conduct entrance / exit interviews.
Completes all verification activities for assigned student files.
Assist students with financial aid forms.
Complete Financial Needs Analysis for tribal funding.
Enter FAFSA's and other data entry.
Import/Export and Print ISIR's
Assist in financial aid workshops.
Copy and mail loan applications to lenders.
Oversee and coordinate FWS process.
Responsible for work-study program: contracts, W-4, I-9, and timesheet report.
Responsible for job postings and forwarding applications to work-study supervisors.
Maintain and monitor federal work-study funds.
Assist in organizing meeting with work-study supervisors.
Arrange outstanding balance payment plans and collect on old student account debt.
Any other job related duties as assigned.
Skills and Abilities:
Must be sensitive to both parent and student needs, and possess the ability to demonstrate good interpersonal communication skills. Must be computer literate and show willingness to take classes to improve or acquire skills.

Education and/or Experience:
Associate Degree or equivalent experience in related field.

Please submit an application and resume packet and other documents (if required) to the Human Resources Office, humanresources@bacone.edu. Application packets are available on our website, www.bacone.edu. Bacone is a private four- year college with a mission to provide opportunities to American Indian students and employees. EOE

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Bacone College is currently accepting applications for the following position:

DEAN
School of Health Sciences

Position open for Dean for the School of Health Sciences (SOHS) to begin July 1, 2011. Dean will coordinate all aspects of the SOHS programs to include instruction, accreditation, advising, and supervisory responsibilities; and will provide academic leadership for the SOHS programs including AS in Diagnostic Medical Sonography, AAS in Radiography, BS in Medical Imaging, and ADN and BSN.
Master's degree required; doctoral degree preferred and documented instruction in educational theory or techniques, plus documented work experiences in the Health Sciences field and in the supervision of a related health science academic program.
Salary competitive. Send letter of application, vita, transcripts, and three references to: Human Resources, Bacone College, 2299 Old Bacone Rd., Muskogee OK 74403 or email to: humanresources@bacone.edu. Bacone College is a private four-year college with a mission to provide opportunities to American Indian students and employees. EOE

RFQ/RFP

Request for Proposal for Audit Services

The Northern Arapaho Tribe is soliciting proposals from Certified Public Accounting firms to perform the following services for the fiscal years ending December 31, 2010 and 2011. The scope of services is as follows:

1. Perform a financial and compliance audit of the governmental activities, the business-type activities, each major fund and the aggregate remaining fund information of the Northern Arapaho Tribe. The audit examination will be conducted in accordance with OMB Circular A-133, A-102 Common Rules, the Single Audit Act of 1984, GASB 34 and Generally Accepted Auditing Standards as developed by both the AICPA and the U.S. General Accounting Office (Government Auditing Standards).

Responsiveness and Experience Requirements:

I. The Accounting Firm shall be thoroughly familiar with OMB Circulars A-133, A-102 Common Rules, the Single Audit Act of 1984, GASB 34 and other pertinent federal, state and local laws.
II. Financial statements will be presented in accordance with the financial reporting model described in GASB 34.
III. The Audit Report and a management letter outlining recommendations for operational improvement shall be submitted in draft form to the Chief Financial Officer of the Northern Arapaho Tribe.
IV. Proposals shall include resumes of key staff working on these audit services.
V. A fee/rate schedule, including all travel expenses, shall be included.
VI. The Accounting Firm must provide a detailed itemized invoice before any payment will be issued.

Proposals that are faxed or emailed will not be accepted or reviewed. All proposals shall be sealed and marked "Audit Services" and postmarked no later than midnight April 30, 2011 and mailed to:
Northern Arapaho Tribe
P.O. Box 396
Fort Washakie, WY 82514
Attn: Kim Harjo, Chair

The Northern Arapaho Tribe has the right to reject or accept any and all bids.

Request for Proposal for Audit Preparation Services

The Northern Arapaho Tribe is soliciting proposals from Certified Public Accounting firms to perform the following services for the fiscal years ending December 31, 2010 and 2011. The scope of services is as follows:

1. Evaluate all financial activity of the Northern Arapaho Tribe for the fiscal year ended December 31, 2010 and 2011
2. Provide a timeline to determine when all financial statements of the Tribe will be available for audit.

Responsiveness and Experience Requirements:

I. Proposals shall include resumes of key staff working on these audit preparation services.
II. A fee/rate schedule, including all travel expenses, shall be included.
III. The Accounting Firm must provide a detailed itemized invoice before any payment will be issued.

Proposals that are faxed or emailed will not be accepted or reviewed. All proposals shall be sealed and marked "Audit Preparation Services" and postmarked no later than midnight April 30, 2011 and mailed to:

Northern Arapaho Tribe
P.O. Box 396
Fort Washakie, WY 82514
Attn: Kim Harjo, Chair

The Northern Arapaho Tribe has the right to reject or accept any and all bids.

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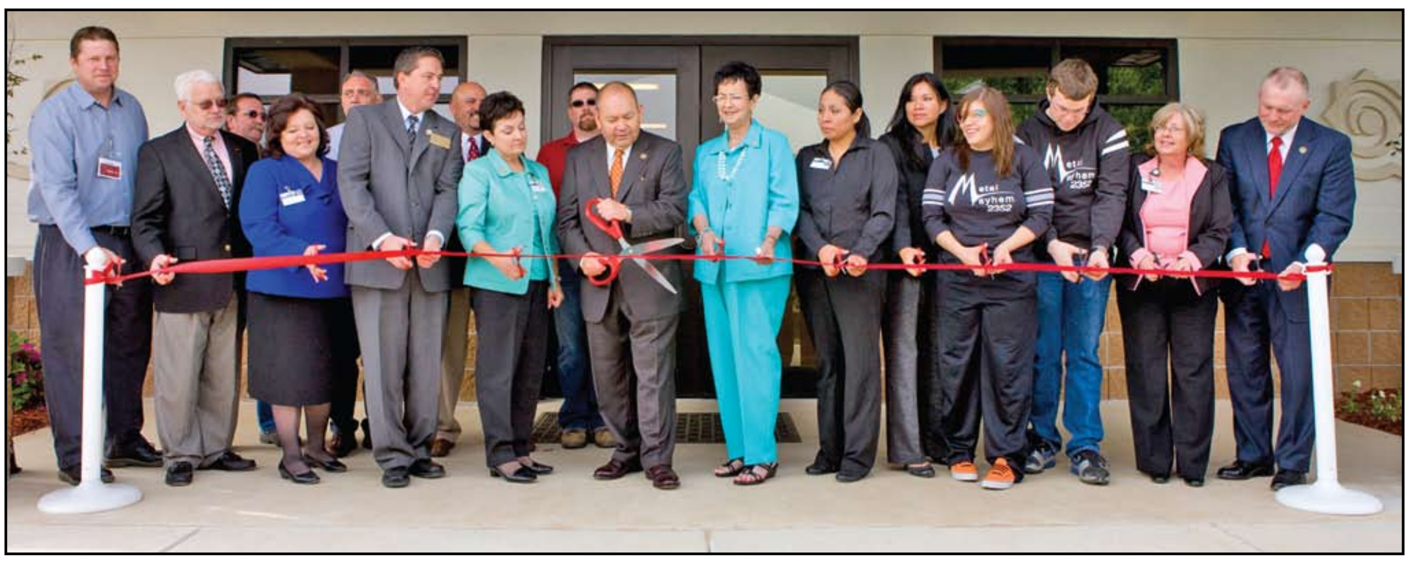

CHICKASAW NATION MEDIA RELATIONS PHOTO

Chickasaw Nation Gov. Bill Anoatubby, center with scissors, is joined by several tribal officials, staff and community members to cut the ribbon for the new tribal Science-Technology-Math Academy Wednesday, April 20, in Ada, Okla. First row, from left: Tim Elliott, Redland architect, John Hargrave, East Central University president, Cheri Gordon, tribal Supreme Court justice, Nancy Elliott, tribal legislator, Gov. Anoatubby, Mary Jo Green, tribal legislator, Sara Willie, Science-Technology Math program manager, Lisa John, tribal Education Division administrator, Kagan St. Clair-Shelton and Billy Bonner, robotics team members, Lynne Chatfield, tribal education programs director and Jay Keel, tribal division of Youth and Family administrator. Second row, from left, robotics mentors James Howerton, Jim Lawson, tribal Housing Division Administrator Wayne Scribner and mentor Ty Moore.

Chickasaw Nation opens STEM Academy

DANA LANCE
Chickasaw Nation

ADA, Okla. – An innovative building designed to inspire and nurture future scientists and engineers was officially opened Wednesday, April 20, 2011.

Chickasaw Nation Governor Bill Anoatubby was joined by several hundred guests to open the Chickasaw Nation Science-Technology-Math Academy, located at 301 Seabrook Drive.

The 7,000-square-foot building houses the tribal robotics program and Chickasaw Nation Aviation and Space Academy. "The Science-Technology-Math Academy is an integral part of our effort to provide the tools and instruction which will inspire our young people to make that important connection between education and a meaningful career," said Gov. Anoatubby. "We are also providing challenging opportunities such as the robotics teams and LEGO leagues, which should help give these students the confidence to excel in any area of education."

CNASA is a summer learning program designed to engage Chickasaw students' interests in aviation, space, science or math.

The building will also provide the LEGO and Metal Mayhem robotics teams and other science student programs a place to conduct meetings, research information for projects, build robots, simulate tournament play, and utilize the flight simulator.

"Some of our former robotics and CNASA students are now pursuing higher education and careers in the science and aerospace fields," said Gov. Anoatubby. "Our hope is this facility will provide another tool which will help motivate more students to set lofty goals and do what it takes to reach those goals."

A classroom with SmartBoard technology is available as an additional learning tool for students. The new facility will also include a large shop area, a kitchen, and office space.

Scholarships available for museum's summer programs

NORMAN – The Summer Explorers programs offered by the Sam Noble Museum in Norman have entertained and educated a generation of children. Offering a range of subject matter – from dinosaurs to pond biology, archaeology to outdoor survival tactics – the Summer Explorers programs teach children about the world around them using a hands-on and object-based approach. The museum strives to keep the cost of these programs manageable, and this year, additional scholarship funding is available for qualifying students on a first-come, first-served basis.

A recent gift to the museum from Les & Lee Cornwell of Colorado Springs, Colo. has been earmarked to provide scholarships for children who wish to attend the Summer Explorers program or the "Spike's Club" after-school program offered by the museum during the school year. The gift was made in memory of the Cornwell's son, Jeff, who was a science teacher in Oklahoma City.

In order to apply for scholarship funding, interested families should submit a copy of their free or reduced lunch award letter to the museum's education department. Letters may be faxed to (405) 325-4436.

A full listing of Summer Explorers programs is available online at www.snomnh.ou.edu/publicprograms. Or you can call the museum education department at (405) 325-1008 to request a brochure.

The Sam Noble Museum is located on the University of Oklahoma Norman campus at Timberdell Road and Chautauqua Avenue. For more information about the museum, call (405) 325-4712, or go online to www.snomnh.ou.edu.

Tulsa law school launching online Indian law master's program

TULSA, Okla. – The University of Tulsa College of Law and Concord Law School of Kaplan University have announced that they will offer an online master of jurisprudence in Indian law degree beginning in August, pending acquiescence by the American Bar Association.

The 30-credit-hour program is for college graduates, particularly those working in tribal governments and businesses and government agencies, interested in learning about Indian law.

The program is also for lawyers who wish to gain additional expertise or expand their practices.

The TU College of Law and its Native American Law Center already offer a Native American law certificate that allows students pursuing a juris doctorate to specialize their degree by taking courses in Native American jurisprudence. The college also offers a master of laws degree in American Indian and indigenous law.

"Our nationally recognized J.D. (juris doctorate) certificate program and LL.M. (master of laws) are extremely valuable to lawyers and judges working in the field of Native American law," said G. William Rice, associate professor at the TU College of Law and co-director of the Native American Law Center. "Adding the ability for both lawyers and non-lawyers to pursue this new master's degree in a fully online format expands our reach to working adults across the country who want to study with the top professors and practitioners in the field of Indian law today."

Stephen Burnett, interim dean of Concord Law School, said, "Increased accessibility to legal education is a significant part of our school's mission. Bringing the expertise of the University of Tulsa together with our innovative legal education platform will provide a valuable opportunity for students interested in Native American law."

Judge Patrick E. Moore of the Muscogee (Creek) Nation has also endorsed the program.

"As a tribal leader, judge and educator, I have observed and participated in the field of Indian law for more than 35 years," he said. "Educating those who are or will be involved in the operation and management of tribal government is essential for our continued growth and prosperity. Tribal leaders must study, at the graduate level, the duties and responsibilities of Indian government and the basics of Indian law, all of which are covered in the University of Tulsa College of Law's excellent MJIL program."

The TU College of Law provides an academically rigorous, yet congenial atmosphere with opportunities for scholarship, leadership and faculty mentoring. Specialties include energy law and Native American law. J.D. students develop practical skills through participation with student-driven legal journals, award-winning moot court teams and an on-campus clinic.

The Mabee Legal Information Center is recognized as one of the nation's top university law libraries.

The TU College of Law is one of the four colleges of TU, which is ranked among U.S. News and World Report's Top 100 Universities. The only law school located in Indian Country, the college offers unparalleled resources and opportunities for the study of Indian law. The college is home to the Native American Law Center, which provides resources for the study and teaching of legal issues concerning Indian tribes and other indigenous peoples worldwide. The college offers an LL.M. in American Indian and indigenous law, a summer institute on Indian and Indigenous Peoples law held in Geneva, Switzerland, and was the first law school to offer a certificate program in Indian law. To find out more, visit www.utulsa.edu/law or visit info.concordlawschool.edu.

EVENTS

Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

THROUGH APRIL 30
Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more info.

APRIL 26-JUNE 2
Introductory Creek Language Class at the Sapulpa Creek Indian Community Center, 1020 N. Brown St. Classes are scheduled from 6:00 – 7:30 p.m. on Tuesday and Thursday evenings. Info call 918.227.9627.

APRIL 27
Sexual Assault Awareness Walk Muscogee (Creek) Nation Mound Building. Time: Registration begins at 10 a.m. Presentation begins at 10:30 followed by walk Limited number of t-shirts available *Must make donation of hygiene products, paper products, diapers, wipes, new towels/and or bedding etc. All items will be donated to Okmulgee County Family Resource Center.

APRIL 29
Oklahoma Federation of Indian Women Contest Pow-Wow at Lakewood Christian School Gym, 840 S.George Nigh Expressway, McAlester, Oklahoma Grand Entry at 6pm

APRIL 30
Restoring Harmony Mental Health Powwow at Tulsa Westside YMCA, 5400 S. Olympia Ave. For more info call 918-382-2204

MAY 6
Putnam City Indian Education Youth Powwow, Putnam City High School old gymnasium, 5300 NW 50th, Oklahoma City. Gourd Dancing at 6:30. Grand Entry at 7:30pm. Call George "Crickett" Shields, 405-495-0168 or email gshields@putnamcityschools.org

MAY 6
Sequoyah Schools benefit powwow, 3:30 pm in the school gymnasium. Gourd Dance from 4-6pm; dinner breat at 5pm. Grand Entry at 7pm. Free admission. More info call Susan Adair at 918-458-0878 or email Karen-bell@cherokee.org

MAY 7
Farmer's Market 8:00 a.m. to Noon at Norris Park, Tahlequah. For more information visit tahlequahfarmersmarket.com or call 918-458-0670. Plus, find us on Facebook and Twitter!

MAY 7
Comanche Little Ponies annual powwow at Comanche County Fairgrounds, Great Plains Coliseum, Lawton. Contest powwow. Grand Entry 7pm. Call Lowell Nibbs, 580-583-5279 or email lowellnibbs@yahoo.com.

MAY 7
Gray Horse War Mothers Annual Soldier Dance, Gray Horse Indian Village, 1:30 p.m. flag-raising, Supper at 5:30, War Dances at 7pm. Call Margie Burkhart, 918-816-2014 or email m_burkhart@live.com.

MAY 7
Arrington McSpadden All Indian Rodeo in Henryetta. Info call Brad Fish 405-474-7847 or Shirley 918-652-5387.

MAY 7
Honor Dance for Kensey Hall, Glenpool Indian Community Center, 138th & HWY 75, Glenpool. University of Tulsa Commencement at 10am. Lunch in Glenpool at 1pm. and Gourd Dancing. Supper at 5pm. Then Gourd Dance and Stomp Dancing. Cake Walk, 50/50 and George "Comanche Boy" Tahdooahnippah selling t-shirts and signing autographs.

MAY 7
2nd Annual 'Mid-States Bit & Spur Swap' at Osage County Fairgrounds, Pawhuska, Okla. Ranch Cowboy Gear - Bits & Spurs. Exhibit, buy, sell, trade, collect. Get in free! See map and details at www.bitsandspurs.com or call Hurley at 918-343-0149.

MAY 13-14
2011 Haskell Spring Commencement Powwow at Haskell Pow Wow Grounds, Lawrence, KS. Grand Entries: Friday 7pm Saturday 12pm & 7pm Gourd Dancing 5pm on Friday.

MAY 14
Honoring the Memory of Bill "No-Shame" Ahhaitty, All Gourd Dance at Comanche Nation Comples, 8 miles north of Lawton. Memorial Ceremony at 1pm, supper at 5pm. Dancing resumes at 6pm.

MAY 14-15
Haskell Commencement Indian Men;s Fast Pitch Tournament, Clinton Lake Sports Complex, Lawrence KS Entry Deadline: May 10. Contact: Sherry Girty sherry.girty@haskell.edu or 785-979-5501

MAY 15
Graduation Dance for Shelby White Thunder at 200 Wolf Robe Circle, Concho. Call Tommy White Thunder, 405-329-4051 or email whitethundersheisie@yahoo.com

MAY 20-22
Tulsa Indian Art Festival at Central Park Hall, Expo Square, Tulsa, OK. Join us for our 25th Anniversary!!
MAY 21
Red, White & GI Blues Festival 2pm-11pm at Cain's Ballroom, Tulsa. Benefit for Native American Warriors Society. Tickets $15 at the door.

MAY 21
The Osage Tribal Director is having an Osage Princess Election Dance on May 21st, 2011, at the Hominy Indian Village Arbor. For princess applications or more information, call 918/885-2976

MAY 21
Honor Powwow For Johnette "Un-see" Silverhorn, 2010-2011 Comanche Nation Jr. Princess, at Watchetaker Hall, Comanche Nation Complex, Lawton. Gourd Dance at 2pm, Supper at 5:30, War Dancing at 6pm. For more info call Linda S. @ 580-713-2143

Creek class starts this week

SAPULPA, OKLA. – Muscogee (Creek) citizens and other area Native Americans are invited to learn the fundamentals of the Creek language during the months of April, May and June.

In partnership with the Mvskoke Language Program of the Creek Nation, an introductory Creek Language Class will be held April 26 – June 2 at the Sapulpa Creek Indian Community Center, 1020 N. Brown St. Classes are scheduled from 6:00 – 7:30 p.m. on Tuesday and Thursday evenings.

Daria Hicks will serve as the Introductory Creek Language Course Instructor. It is a 6-week course designed to give the Creek student a minimal understanding of the function of Creek literacy and other aspects of Creek culture. Students will learn the Creek alphabet, vocabulary and grammar, and conversational phrases and perhaps even a few Creek hymns.

"Sapulpa was fortunate to have been chosen as one of the Creek communities to host a language class this spring," said Jo Anna Fixico, Chairman of the Sapulpa Indian Community. "Daria has previously taught a Creek language course here in Sapulpa, and everyone is certainly looking forward to her return. It is our hope that a new segment of our members—or even a new generation, will have the opportunity to learn conversational Creek in an intimate setting."

Registration is free for all Muscogee (Creek) citizens and to enrolled members of the Sapulpa Creek Indian Community (SCIC). There is no charge for Sapulpa area Native American residents to join the SCIC (note: all SCIC membership records must be up-to-date). However, tribal enrollment card and/or CDIB card, along with other requested documentation, must be presented. Non-Indian class participants must register at the SCIC office and provide a nominal donation fee.

For more information on the Mvskoke (Creek) Language class, call the Sapulpa Creek Indian Community at 918.227.9627 or Daria Hicks at 918.732.7646. Or visit: www.muscogeenation-nsn.gov.

Thunder Road Theater Co. seeking people to help create plays in Mvskoke language

Thunder Road Theater Company is creating Mvskoke language plays focused on outdoor environments, traditional food and lifestyle themes. We will be creating content for the plays, along with Mvskoke speakers and actors. We will then cast and rehearse the skits, then make arrangements to tour in the summer and fall to schools and community centers.

We welcome everybody at any level of the process—contributing ideas, improvising characters—aspiring playwrights can help work on the script. Native speakers can contribute Mvskoke language dialogue. Auditions will be held, open to non-actors and experienced actors.

Brainstorming sessions will be on Tuesday, May 3rd, at the YWCA, 1910 S Lewis Ave.

CHOCTAW CASINO RESORT

BRET MOSS / CHOCTAW NATION

Durant Casino Resort employee Shawn Lyday, right, delivers hot meals to two Tushka residents affected by the April 14 tornado.

Choctaws providing aid to Tushka tornado victims

LARISSA COPELAND
Choctaw Nation

DURANT, Okla. – Though the April 14 tornado in Tushka lasted only minutes, the effects of the devastation felt by the residents will be long lasting. The storm, which the National Weather Service rated an EF3 on the Enhanced Fujita scale, affected 237 homes in the small town in southeastern Oklahoma. Of the homes affected, 33 will need repairs, 47 will need major repairs before they will be livable, and most heartbreaking, 149 were completely destroyed. Of these homes, only 42 percent were covered by insurance, leaving many families in Tushka wondering what to do next.

Almost before the storm cleared, an outpouring of family, friends, churches, and numerous non-profit and governmental relief organizations were pulling into town to provide aid to their neighbors in need. The Choctaw Nation of Oklahoma is proud to be one of those able to answer the call as well, providing aid to storm victims by offering resources for food, water, supplies and services, and will continue to do so for as long as needed.

The Choctaw Nation is offering assistance at the Incident Command Center. A few of the services offered there are free meals, free water, assistance with clearing drives and roadways, as well as support with other vital needs of the community.

With 2,700 people left without electricity in the days following the storm and no way to cook a hot meal, the Choctaw Nation took to feeding families and volunteers in Tushka. Choctaw Nation employees grilled hamburgers and hot dogs, and delivered warm meals to families when needed. In the first 24 hours alone, the Choctaw Nation served more than 1,000 meals.

While the Choctaw Nation is providing support to residents where it can, it has found it can also make a large impact by helping the aid organizations that are there to help as well. It has fulfilled requests from the Red Cross, churches and other organizations on the ground by providing $3,000 in large tarps and four generators to meet medical needs. The tribe delivered eight pallets of water over the weekend and has ordered another 10 pallets of water to be delivered later. It also made a donation to the Voca Baptist Church for enough lunch sacks, sandwich bags, and chips to make 4,000 sack meals to get through the next several days. The church is gave out approximately 800 sack lunches per day.

The Community Center in Atoka was also turned into a temporary shelter over the weekend, providing a place to stay for many displaced families. The tribe held a clothing drive to help those who lost everything in the storm. The clothing drive was a huge success and the need for clothing has been met at this time.

"The minor things the tribe can help with like bottled water and food – we are happy to provide to everyone affected by the storm – Indian or non-Indian," said Chief Gregory E. Pyle, referring to the community assistance the Choctaw Nation has been offering the victims of the storm disaster. The debris removal, free meals, ice, tarps, and immediate aid provided with boarding up windows and doorways blown out by the tornado are only part of the help mentioned by the Chief that the Choctaw staff had been able to provide.

For those wanting to help out, officials say monetary donations will make the biggest impact. The Choctaw Nation has set up tornado relief fund for those who would like to make a contribution. Donations can be made by calling Mandy Lawson at 580-271-1758, or in person at the tribal complex at 529 N. 16th in Durant.

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Inside this issue:
- Comanche finishes Trail of Tears hike
- Kiowa Five artist work well preserved
- Cherokee artists featured in N.M. show

TRAIL OF TEARS
HISTORIC ROUTE

TODAY'S INDEPENDENT INDIAN NEWS
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NATIVE AMERICAN TIMES

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Judge approves USDA, Indian farmers settlement

■ Due to the terms of the settlement, the American Indian money would not need legislative action to be awarded. Farmers will have until December to file their claims.

MARY CLARE JALONICK
Associated Press

WASHINGTON (AP) – A federal judge has approved a $680 million settlement between the Agriculture Department and American Indian farmers who say they were denied loans because of discrimination.

The two sides agreed on the deal last year subject to court approval. U.S. District Judge Emmet Sullivan approved the terms Thursday.

Individuals who can prove discrimination could receive up to $250,000 from the government. The agreement also includes $80 million in farm debt forgiveness for the Indian plaintiffs and a series of initiatives to try and alleviate racism against American Indians and other minorities in rural farm loan offices.

The lawsuit, named after George and Marilyn Keepseagle of Fort Yates, N.D., was filed in 1999 and contends Indian farmers and ranchers lost hundreds of millions of dollars over several decades because they were denied USDA loans that instead went to their white neighbors. The government settled a similar lawsuit filed by black farmers more than a decade ago and has offered to settle other suits brought against USDA by Hispanic and women farmers.

President Barack Obama said the settlement was "yet another important step forward in addressing an unfortunate chapter in USDA's civil rights history."

Obama praised the roles played by Agriculture Secretary Tom Vilsack and Attorney General Eric Holder in reaching the settlement.

"Today's approval of the settlement will help strengthen our nation to nation relationship with Indian Country and reinforce the idea that all citizens have a right to be treated fairly by their government," Obama said.

Due to the terms of the settlement, the American Indian

See **FARMERS** *Continued on Page 3*

E. B. PRETTYMAN
COURTHOUSE

AP PHOTO / J. SCOTT APPLEWHITE

From left, Marilyn Keepseagle, Claryca Mandan and Porter Holder, plaintiffs in a class-action lawsuit by American Indian farmers, celebrate outside the federal courthouse on Oct. 29, 2010, in Washington, D.C. The lawsuit filed in 1999 contended Indian farmers and ranchers lost about $500 million because they were denied USDA loans.

Cheyenne-Arapaho governor files appeal

MURRAY EVANS
Associated Press

Janice Boswell

OKLAHOMA CITY (AP) – Last week, the governor of the Cheyenne and Arapaho Tribes formally appealed a ruling by a Bureau of Indian Affairs official that could result in her removal from office.

Gov. Janice Boswell filed the appeal with Dan Deerinwater, the regional director of the bureau's Southern Plains office in Anadarko, and Betty Tippeconnie, the superintendent of the bureau's office in El Reno, which falls under the Southern Plains regional umbrella on April 28.

Boswell is embroiled in a dispute with Lt. Gov. Leslie Harjo over who is the rightful governor of the Concho-based tribes. Harjo maintains a tribal court has suspended Boswell, making Harjo the governor. The two are running what appear to be separate tribal operations with different judges and each also has their own attorney general.

Tippeconnie, the superintendent of the Bureau of Indiana Affairs office in El Reno, said in a letter on March 28 that the agency would recognize the judges supported by Harjo. Boswell had 30 days to file an appeal of that decision.

Boswell maintains Tippeconnie "has no authority" to issue such a ruling and asks in the appeal that Tippeconnie's decision be vacated.

Tippeconnie told The Associated Press April 27 that "someone else, higher than me" might make another ruling on the issue but that she would not. Deerinwater has not returned numerous phone messages left in recent weeks.

Deerinwater has previously ruled that the bureau recognized Boswell as governor, but the agency's Board of Indian Appeals vacated that decision and sent it back to Deerinwater on March 28 for reconsideration.

In her appeal, Boswell said that Tippeconnie's "consideration of this matter is a duplication of the Regional Director's effort and a risk of inconsistent decisions exist."

Harjo said Boswell wants "to do appeal after appeal until she gets out of office. What's the purpose in that? All we're asking her to do is follow the (tribal) constitution and follow the laws."

Boswell and Harjo took office in January 2010. Each has accused the other of violating the tribal constitution and various misdeeds.

The Cheyenne and Arapaho Tribes claim about 13,000 members and have a thriving casino operation that nets the tribe millions of dollars annually.

Bradford urges Native youth to get active

WASHINGTON – Cherokee Nation citizen and St. Louis Rams quarterback Sam Bradford teamed up with the United States Department of Agriculture to encourage Native American youth to get active.

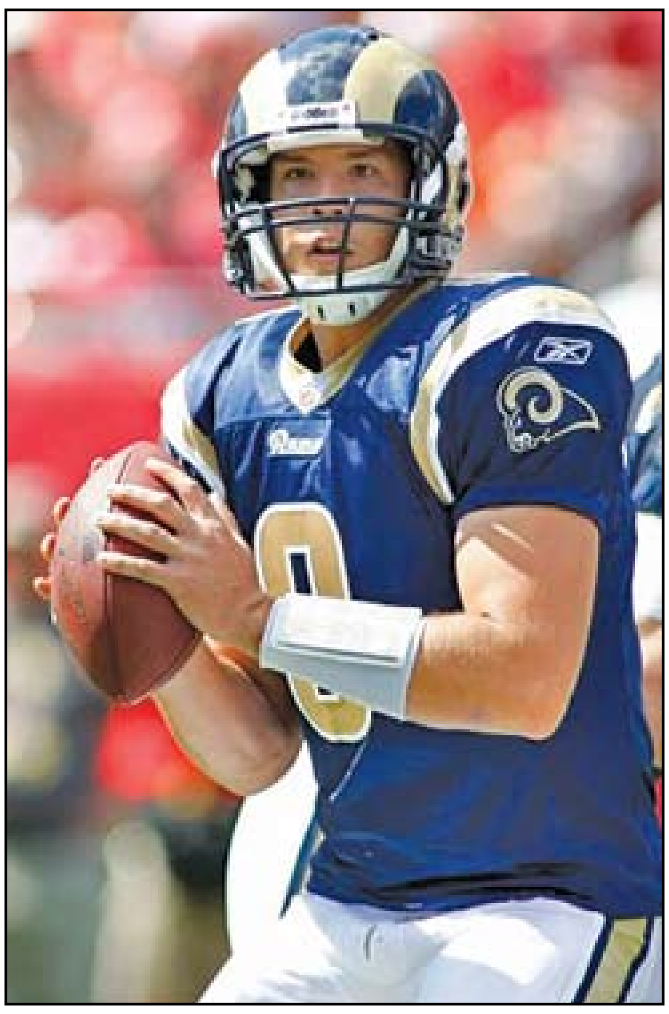
Agriculture Secretary Tom Vilsack welcomed Bradford to the USDA on April 27 and joined him in urging Native American youth to spend the summer pursuing healthy outdoor activities. Bradford participated with more than 30 Native American students at the USDA People's Garden in planting a Native American garden called The Roots of American Agriculture.

"Through programs like 'Fuel Up to Play 60' and Let's Move!, the Obama administration is helping get kids active in order to help them have a healthy future," Vilsack said. "Our partners at the NFL and across the country are key to engaging kids in an exciting way that teaches them that physical activity can be fun, while also important to their health."

Bradford and Vilsack noted that a recent study of 4-year-old children found that obesity is more than twice as common among American Indian/Alaska Native children than among white or Asian children.

In 2002, nearly 15 per-

See **BRADFORD** *Continued on Page 8*



AP PHOTO / BRIAN BLANCOY

St. Louis Rams quarterback Sam Bradford looks for an open receiver during on Oct. 24, 2010, against the Tampa Bay Buccaneers in Tampa, Fla. The Cherokee Nation citizen has teamed with the United States Department of Agriculture to encourage Native American youth to get active.

Native Hawaiians one step nearer to state recognition

MARK NIESSE
Associated Press

HONOLULU (AP) – Laying the foundation for a Native Hawaiian government, lawmakers agreed on legislation April 29 that grants them recognition as the indigenous people of the state.

The bill starts the process of registering Native Hawaiians for their future government, and it could lead to the formation of a political body overseeing their affairs.

The measure unanimously cleared its conference committee last week and advances to final votes in the House and Senate next week.

"It's sending a message to the indigenous Native Hawaiian population that we recognize you, and you can do whatever it takes to empower yourselves so that you can achieve self-determination," said Sen. Malama Solomon, D-Hilo-Honokaa.

Native Hawaiians are the last remaining indigenous group in the United States who haven't been allowed to establish their own government, a right already extended to many Alaska Natives and Native American tribes.

Federal legislation for Hawaiian recognition hasn't passed despite more than a decade of efforts by Sen. Daniel Akaka, D-Hawaii.

But this state initiative gives Hawaiians a way to organize themselves and decide on their form of government, without having to wait for Congress to act first. It also may spur the federal government to act.

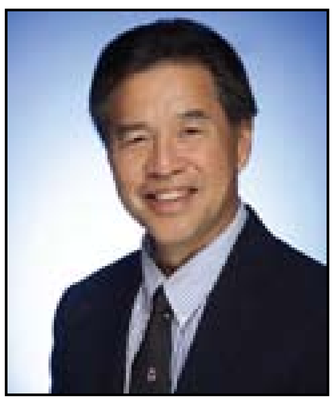
"It really is fundamentally a very significant step for self-determination for Native Hawaiians," said Clyde Namuo, CEO for the state Office of Hawaiian Affairs.

The bill calls for a five-member commission responsible for creating a roll of qualified Native Hawaiians interested in participating in their government.

Those eligible for the roll include Native Hawaiians and others who have maintained significant cultural, social or civic connections to the Native Hawaiian community.

Once the roll is established, they could hold a convention and create founding documents of their Native Hawaiian nation.

"It restores a modicum of dignity to the first people of these islands, whose kingdom was stolen illegally," said Sen. Clayton Hee, D-Kahuku-Kaneohe.



Hawaiian State Senator Clayton Hee

A previous effort by the Office of Hawaiian Affairs, called Kau Inoa, gathered about 110,000 signatures of people showing interest in a Hawaiian governing entity.

The people on the Kau Inoa list could form a starting point for creating the new roll of Native Hawaiians, if they decide to join, Namuo said.

In all, there are about 400,000 Native Hawaiians in the world, with about half of them living in Hawaii.

"The Hawaiian people will have their own destiny they can create for themselves instead of having other people telling them what they need to do," said Rep. Faye Hanohano, D-Pahoa-Kalapana.

Funding of $110,000 over the next two years will be paid by the Office of Hawaiian Affairs, which will administer the roll commission, Namuo said.

The roll commission would be appointed by Gov. Neil Abercrombie, with one commissioner from each of Hawaii's four main counties along with one at-large commissioner.

Seattle to pay $1.5M to family of slain woodcarver

GENE JOHNSON
Associated Press

SEATTLE (AP) – The city of Seattle said April 29 it is paying $1.5 million to the family of a homeless woodcarver who was shot by a police officer last summer, a killing that helped prompt a top-to-bottom federal review of the city's police department.

Officer Ian Birk shot John T. Williams last August after the Native American woodcarver crossed the street in front of Birk's patrol car while holding a piece of wood and a small knife. Birk later maintained Williams had threatened him, but the department's firearms review board ruled the shooting unjustified, and Birk resigned. The knife was found folded at the scene.

According to the settlement announced last week, the city will pay $250,000 in trust to Williams' mother and place $1.25 million in escrow for his estate. A judge will oversee distribution of the money from the estate, and a special representative will be appointed to determine whether Williams had any children who might be entitled to the money. No children have been located thus far.

"This is one step towards justice, but it is only a step," Williams' brother, Rick, said in a news release issued jointly with the city. "Nothing can make up for the loss of my brother."

Along with other incidents of force used against minorities, Williams' killing prompted the Justice Department to announce last month that it would launch a formal civil rights investigation of the police department, to determine whether Seattle police have a "pattern or practice" of violating civil rights or discriminatory policing, and if so, what they should do to improve.

Separately, the DOJ is reviewing whether Birk should be charged criminally with deliberately violating Williams' civil rights while acting under "color of law" as a police officer. Birk's attorney has called that a waste of time, saying Birk feared for his life and was following his training when he shot.

The settlement was reached through mediation between the city and Williams' family. The city attorney's office said that saved both sides from protracted litigation and expensive legal fees.

Lawmakers advance cigarette legislation

LINCOLN, Neb. (AP) – A bill that would create a way for Nebraska to collect tobacco tax revenue from American Indian tribes advanced last week through a first-round legislative vote.

The measure would call for state officials to reach compacts with tribes so they could collect money to comply with a national legal settlement with the four largest U.S. tobacco companies.

At stake is $46 million in settlement money for health care expenses. The four companies have claimed recently that states are failing to collect escrow payments from smaller tobacco manufacturers that were not part of the settlement. The escrow payments were required as part of the settlement to keep small manufacturers from having an unfair advantage.

Grand Island Sen. Mike Gloor said his bill is intended to keep Nebraska in compliance with the terms of the 1998 agreement to reimburse governments for tobacco-related health care costs. The settlement stemmed from a lawsuit filed by the attorneys general of 46 states, the District of Columbia, Puerto Rico and the Virgin Islands.

The settlement requires the four companies – Philip Morris USA, R.J. Reynolds Tobacco Company, Brown & Williamson Tobacco Corp. and Lorillard Tobacco Co. – to pay at least $206 billion over a 25-year period.

Gloor said one of the four, R.J. Reynolds Tobacco Company, withheld $2.5 million from its latest payment because it claims Nebraska is not complying with the settlement.

"We literally are at risk of having to pay back some of the money we use in the health care cash fund if we do not get compliant," Gloor said.

American Indian reservations and federal trust lands are generally considered sovereign nations, immune from state tobacco taxes. In March, Nebraska Tax Commissioner Doug Ewald apologized to the Ponca Tribe in Niobrara after state officials seized $14,000 worth of tribal cigarettes on the mistaken belief that they should have had a state tax stamp. The cigarettes were returned.

But the state can collect taxes on tobacco sales to non-tribal customers.

Wholesalers within the Winnebago Tribe in northeast Nebraska collect about $250,000 a year in tribal tobacco taxes. The chief executive of Ho-Chunk Inc., the tribe's economic-development arm, told the Legislature's Revenue Committee in March that tobacco and gas taxes account for tribe's entire tax base. Nebraska and the tribe already share tax revenue from gas sales.

Lance Morgan, the chief executive, told the committee that the bill was an attempt by the big tobacco companies to crush its competitors by eliminating their price advantage.

The bill advanced, 38-0, but requires two more votes before it clears the Legislature.

Tribal meeting focuses on violence against women

DAVE KOLPACK
Associated Press

AGENCY VILLAGE, S.D. (AP) – Officials at a women's shelter on the Sisseton-Wahpeton Indian Reservation told top federal prosecutors from the Dakotas April 29 that violence against women continues to be a forbidden topic for most families.

Most women who end up at the shelter had no idea it was an option before getting there, said Julie Watts, director of the Women's Circle.

"Because the abuse has always been so hush-hush, so is the shelter," Watts said to U.S. Attorneys Brendan Johnson of South Dakota and Timothy Purdon of North Dakota.

Johnson and Purdon have scheduled periodic meetings with tribal leaders and others at reservations in their respective states to talk about public safety. The Sisseton-Wahpeton reservation is located mostly in northeast South Dakota, but also covers a small strip in North Dakota.

The Women's Circle can be found among a row of identical-looking houses in Agency Village, which is headquarters for Sisseton Wahpeton Oyate. Both state and federal sources fund the shelter.

Watts said the No. 1 issue for the shelter is lack of space. It has room for 11 women, although shelter officials make due when there are children to house.

"Not too long ago we had about four or five kids here," she said, looking up at the ceiling from her basement office. "You could hear pitter-patter all over the place."

Women are allowed to stay in the shelter for six months, Watts said. Many of them are "shelter hoppers" who keep moving to avoid their abusers, she said.

Justice Department statistics show that each female American Indian baby born in the United States has a one-in-three chance of being sexually assaulted in her lifetime. Sophia Brown, the shelter manager, believes the number is higher.

"Most cases go unreported," Brown said. "They are often times ashamed and embarrassed and don't know how to come forward."

When victims agree to pursue a case, they often are intimidated by family members and others when it goes to court, Brown said.

Johnson and Purdon said their offices can pursue assault charges that involve weapons or serious injuries, but other cases wind up in tribal court.

"When Brendan and I come together for something like this, we can help raise awareness about this issue, not just in Indian country, but across the states," Purdon said. "You walk out after spending that time with the people who are working in the trenches and it's humbling."

Violence against women is "not an American Indian problem, it is an American problem," Purdon said.

Johnson said he was energized by last week's visit.

"It provides me with hope," he said. "You meet so many people who are so committed to public safety and the lives of women in their communities."

Detective details sweat lodge probe

James Ray

CAMP VERDE, Ariz. (AP) – When Yavapai County sheriff's Detective Ross Diskin arrived at an Arizona retreat center a day after two people died in a sweat lodge ceremony, he wasn't sure where to turn.

Other sheriff's deputies who had been at the retreat outside Sedona into the morning hours hadn't returned yet, and he wasn't familiar with sweat lodges that are commonly used by American Indians to rid the body of toxins.

He then was approached by Ted Mercer, a man who tended to the fire that heats the rocks placed inside the structure. Through interviews with Mercer and his wife, Diskin said he learned that no other ceremonies on the property other than those held by James Arthur Ray resulted in problems.

Diskin's testimony April 27 was interrupted by defense attorney Tom Kelly, who objected. The judge called for a brief recess in the manslaughter trial of the self-help guru, who pleaded not guilty to the deaths of three people following the ceremony. Two people died that day, and a third more than a week later at a hospital.

Judge Warren Darrow warned Yavapai County Attorney Sheila Polk that the questions couldn't go so far as to illicit hearsay evidence regarding years of past ceremonies led by Ray at the Angel Valley Retreat Center – particularly when his rulings have addressed the issue.

"It's not the time for a bunch of hearsay to be brought into evidence, Ms. Polk. That certainly would jeopardize the whole proceeding to have that happen," he said. "Limiting instructions can only go so far."

Ray's attorneys have suggested that authorities focused their investigation on Ray early on and ignored other potential causes for the deaths, including toxins, poisons and the construction of the sweat lodge.

Diskin, the lead detective, testified that the presence of toxins seemed unlikely because not everyone in the sweltering structure became ill. Eighteen people exhibited signs ranging from dehydration to kidney failure, while others emerged with no problems.

"We believed that if there was some type of toxin in the sweat lodge, that it would have affected everybody," he said.

He said interviews with dozens of participants backed up statements by the Mercers and the owners of the Angel Valley Retreat Center that Ray conducted the ceremonies in an extreme way.

Authorities collected samples of the soil, wood and cross sections of the sweat lodge coverings but did not test them for toxins or chemicals.

Prosecutors said that was unnecessary because the evidence pointed to criminal culpability on Ray's part. They say Ray subjected the participants to a heat endurance challenge in which he controlled the number of rounds, the length of the ceremony and the amount of water.

Ray's attorneys have said the deaths were a tragic accident.

Amayra Hamilton, who owns Angel Valley that Ray rented for his "Spiritual Warrior" event, testified earlier that she didn't initially mention the use of poisons on the property because she didn't believe it was relevant to the case.

She said she first researched the rat poison and ant killing products used there at Diskin's request after the trial began. She also disputed a defense suggestion that her testimony correlated with that of another witness, Fawn Foster, who works at the retreat center.

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Sam Bradford, Tony Romo join in Notah Begay III Foundation Challenge

VERONA, N.Y. – Notah Begay III, a four-time PGA TOUR winner, today announced some of the marquee participants in the fourth annual Notah Begay III (NB3) Foundation Challenge, slated to take place on Tuesday, July 5 at Turning Stone Resort's Atunyote Golf Club on Oneida Indian Nation lands near Vernon, N.Y. PGA TOUR stars Tiger Woods and Rickie Fowler will tee it up alongside NFL quarterbacks Tony Romo of the Dallas Cowboys and Sam Bradford of the St. Louis Rams in the two-person team, best-ball 18-hole shootout.

Three additional top names from the world of sports and entertainment will be revealed at a later date, and join Begay and the star-studded field in an effort to raise awareness and funding for the improved health and wellness of Native American youth on Indian reservations nationwide.

All proceeds from the tournament go directly to benefit the Notah Begay III Foundation. More than $2.4 million has been raised in support of the foundation's mission through the first three years of the event, thanks to the strong and ever-growing partnership with the Oneida Indian Nation, and the efforts of the many top professional golfers who have participated.

"I am humbled and very excited to have some of the world's elite athletes as a part of this year's event," said Begay. "The involvement of world-class golfers like Tiger (Woods) and Rickie (Fowler) and NFLer's Tony (Romo) and Sam (Bradford) takes the 2011 NB3 Challenge to a whole new level and, more importantly, helps reinforce the Foundation's commitment to empowering Native youth to sustain active, healthy and productive lives."

The Notah Begay III Foundation was founded in 2005 by Begay, the only full-blooded Native American on the PGA TOUR. In an effort to make a difference in the lives of Native American youth, the Foundation took on the mission to reduce the incidences of childhood obesity and Type 2 diabetes, and promote the leadership development of Native American youth. Driven by Native staff, the Foundation is committed to developing sustainable and evidence-based sports, health, wellness and leadership development programming that can be replicated throughout Indian Country.

This year's event continues the partnership between Begay and the Oneida Indian Nation, and demonstrates what can be accomplished when Native groups come together and donate time and resources to issues important to Native American communities. The event magnifies the monumental progress Indian Nations like Oneida have made recently to build a more promising future for their youth and communities. The host site for the NB3 Foundation Challenge, Turning Stone Resort Casino, is an economic enterprise of the Oneida Indian Nation.

"The Oneida Indian Nation and Turning Stone Resort are delighted to once again host the Notah Begay III Foundation Challenge at the Atunyote Golf Club," said Ray Halbritter, Oneida Nation Representative and CEO of Nation Enterprises. "We are proud to have partnered with Notah over the years in his efforts to improve the lives of American Indian youth."

Proceeds from past NB3 Challenges have helped Begay and the Foundation launch and support the model golf and soccer programs the Foundation is striving to implement across Indian Country. More than 3,850 Native youth have been engaged and served by NB3 soccer and golf programs. With funds raised during the 2009 Challenge, the San Felipe Soccer Club received a new home in the form of a $750,000 soccer field and community park in the San Felipe Pueblo. The park is the first recreational facility in the Pueblo's history. The Challenge has also allowed the Foundation to establish a number of partnerships, including with the Johns Hopkins Center for American Indian Health. Through a series of studies in 2010, Johns Hopkins found that the NB3 Foundation is succeeding in its efforts to create evidence-based sports programming. Results found that NB3 programming's efforts at the Pueblo "may be early predictors of reduced rates of obesity and diabetes as participating children age." The findings are significant as the NB3 Foundation hopes to replicate it model and evidence-based programming in other Native American communities in the future as a means to fight the epidemic of childhood obesity and type 2 diabetes among Native American youth.

"The battle against childhood obesity and Type 2 diabetes is one of the most serious public health problems among Native youth," Begay said. "Through our field's generous support and the partnership of the Oneida Indian Nation, our commitment to the long-term battle to ensure that Native American youth are given the opportunity to be healthy is strengthened."

This year, the NB3 Foundation Challenge will be a two-person team, best-ball format, with a total purse of $275,000. Past events have featured a mixed-team, best-ball format in 2010 with Hunter Mahan and Cristie Kerr victorious, and a Skins Challenge format with Woods capturing top honors in 2009 and Camilo Villegas earning the top spot in the 2008 inaugural event.

Tickets are on sale now, and may be purchased by contacting the Turning Stone Box Office at 315-361-SHOW (7469) or visiting the Box Office which is open daily from 10 a.m. to 8 p.m. NB3 Challenge tickets are priced at $50 for adults and, until May 15, can be purchased for a special, limited-time offer of $40 each (no restrictions applied). Overnight packages are also available by calling 1-800-771-7711.

For more information about the NB3 Foundation Challenge, visit: www.nb3challenge.com.

The Tohono O'odham Community College
Board of Trustees invites
applications and nominations for the position of

President

The President is the chief executive officer of the College and reports to a seven-member Board of Trustees appointed by the Tohono O'odham Legislative Council.

It is the Tohono O'odham Community College's (TOCC) vision to become the Tohono O'odham Nation's center for higher education, and to enhance the Nation's participation in the local, state, national, and global communities. TOCC is a Tribal College under the Tribally-Controlled Community Colleges and Universities Act and has been designated a Minority-Serving Institution by the Civil Rights Office of the U.S. Department of Education. TOCC has developed new partnerships and programs in science and agriculture. The first classes were offered in January 2000 and the current student enrollment is 267.

TOCC is located in Sells, Arizona, the capital of the Tohono O'odham Nation, located in southern Arizona, 60 miles west of Tucson. The Tohono O'odham Nation is the second largest Native American nation within the United States (geographic size) with a population of 30,300 enrolled members (13,400 reside on the reservation).

Nominations and applications will be accepted until the position is filled. **The target date for applications is Friday, July 1, 2011.**

For detailed information, the presidential profile and information on how to apply please visit http://www.tocc.edu/ or www.acct.org.

Electronic copies of the application package must be submitted to searches@acct.org.

In addition, a paper copy must be mailed to: TOCC – Presidential Search

ATTN: Dr. Narcisa Polonio
ACCT
1233 20th Street, NW, Suite 301
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For additional information, nominations or confidential inquiries, contact Dr. Linda Spink, ACCT Search Consultant, drlindaspink@gmail.com, 805-338-2505 (mobile) or Dr. Narcisa Polonio, ACCT, Vice President for Education, Research and Board Leadership Services, 202-276-1983 (mobile) or npolonio@acct.org.

-An ACCT Search-

FARMERS

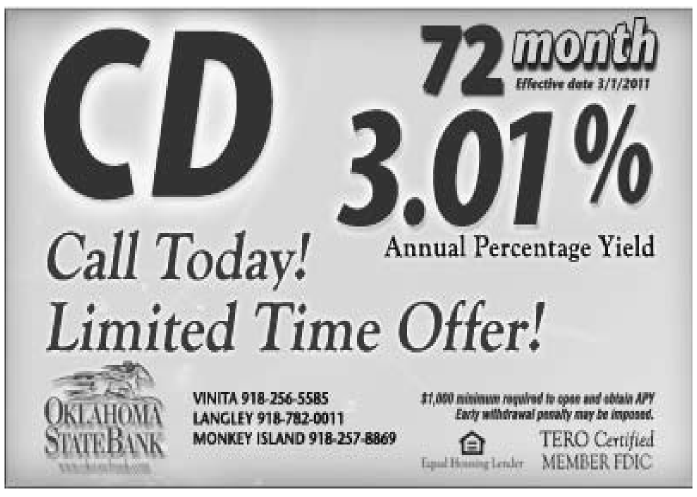
Continued from Page 1

money would not need legislative action to be awarded. Farmers will have until December to file their claims.

"This settlement will help thousands of Native Americans who are still farming and ranching," said Porter Holder of Soper, Okla., a named plaintiff in the suit. "The USDA has some terrific programs, but Native Americans must have equal access to them."

Agriculture Secretary Vilsack said his department is working on improving its civil rights record.

"We are committed to changing the culture that made this settlement necessary, and we believe we are well on the way to doing just that," he said.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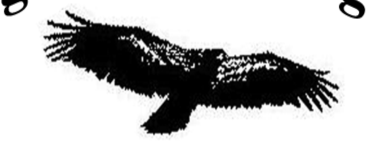
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Comanche finishes Trail of Tears hike

■ More important than plotting out an actual trail people can walk to recreate the journey, Cooper hopes people will think about his journey and reflect on all the history behind it.

RENEE JEAN
Park Hills Daily Journal

PARK HILLS, Mo. (AP) – He is a Comanche and a Kiowa, recreating a trail of Cherokee tears, but the names of the tribes are not the important thing, Ron Cooper says. The tears all had the same salt and copper tang, no matter which tribe shed them.

“The Trail of Tears is all part of the same story,” Cooper says. “The Cherokee were not the only tribe to walk – and die – along the trail of tears. Many tribes were forced to take this way. Choctaws, Creeks, Seminoles, Chickasaws and Cherokees.”

The Trail of Tears is the story of Indian Removal. And it is, in its way, also the story of one Ron Cooper, a descendant of Kiowa and Comanche tribes, born and raised in Lawton, Oklahoma. He is 1/8 Kiowa and 3/8 Comanche. “French is about the only thing I’m not,” he said. “Comanches were notorious for raiding in Mexico for food and women. The nomadic lifestyle was very difficult on the women. So who knows how much Indian I really am. But I always say being Indian is a state of mind, not blood.”

Cooper went to public school in Lawton and was raised by his grandparents. It was a time when there was still lingering shame about Native American roots, so he was not raised in any type of distinctly native setting.

But he was aware of his Native American heritage. It was there in the background, in the dishes of boiled meat and potatoes, tasty Indian corn and a soup he likes called Boat – an Indian form of Menudo. It was all there, waiting to be rediscovered and appreciated.

When he was 17, Cooper read the book “Bury my Heart at Wounded Knee” and that was the beginning of a lifelong journey for him, a rediscovery of who his ancestors were, and where he himself has come from – and something deeply felt that he believes in still today.

“That book changed my life,” Cooper said. “You can go one of two ways with that book. Become an angry person out of it, looking at what happened to us and what we lost. Or you could do like I did.”

Cooper focused on what his ancestors were fighting for, what they fought nearly to the death to save. Every step on his recreation of the Trail of Tears journey has been about that. Preserving the history and heritage of all Native Americans.

“Ever since reading that book, I have been learning whatever I can about all the different tribes, not just Comanche. And just relating it to why I’m walking this, I can relate to all the other tribes who struggled to keep their way of life alive. It didn’t matter what part of the country they were in, what tribe they were. We had the same struggle. And so you have a Comanche walking the Cherokee Trail of Tears.”

The northern route of the Trail of Tears went through Libertyville, Farmington and Doe Run, then meandered a little bit south of Bismarck on its way to Steelville. The northern route that Cooper is walking covers 835 miles in all.

Because there were so many people and so many ill among them, the tribes had to travel slowly and might only go five to six miles a day. By comparison Cooper has been able to go 12 to 15 miles a day at his fastest pace.

TRAIL OF TEARS
HISTORIC ROUTE

COURTESY PHOTO / KRISTAL COOPER

Ron Cooper stops along the trail before entering the Kentucky portion of the route.

He started at Fort Cass, the starting point for many other tribes that took the trail. Farmington was about the halfway point for his re-creation of the trail. He began walking Jan. 17 and entered the St. Francois County area about mid-March. He has since passed on to Springfield, Missouri and finished his walk in the lower quarter of southeastern Oklahoma. The end of the trail, but not necessarily the end of his journey. He is writing a book about the experience.

He started his march in winter, but the Indian tribes always began their marches in the fall, after harvest. The idea was that they would have the fall harvest then arrive in the Indian Territory that had been reserved for them in time to plant new fields in the spring.

“This journey has taught me that I can’t really recreate the Trail of Tears,” Cooper said. “I’ve had some pains and some aches and I’ve been in some weather – a quarter of the people who were on the trail died – but I have a lot of modern technology backing me up here. I have fast-drying clothes that they didn’t have, I have gel supports in my shoes and many of them had rags tied to their feet. I can get out of the cold, they could only build fires. I can’t imagine they were warm any time on this hike.”

While the Cherokee are the tribe most people associate with the Trail of Tears, they were not the first to take the long trail west to present day Oklahoma. Nor were they the first to describe it as a trail of tears.

The first were actually the Choctaw, one of the five civilized tribes, so-called because they had adopted and integrated so many of the customs and practices of their European American colonial neighbors. At the time of removal the Choctaw were farmers and blacksmiths, merchants and carpenters, missionaries and scoundrels, weavers and craftsmen, innkeepers and statesmen. They had schools, churches, jails, workshops, orchards and cornfields.

And they had land which white settlers wanted for their own.

The leaders of the Choctaw nation believed it was futile to fight against what was coming. Removal was inevitable. Fighting and war would only extend their casualties and weaken their nation. They decided instead to negotiate the best recompense they could for their lands and go voluntarily, in hope of sparing as many lives as possible and having the best possible start in their new territory.

But like all the tribes who took the journey west to the promised Indian lands, they found the promises of the European fathers lacking and ultimately empty. Supplies were not always where they were supposed be, and when the supplies finally did arrive, they were often infested and spoiled.

President Andrew Jackson would call the Choctaw exodus a model for Indian removal. If it was a model, it was one of starvation, misery and death.

Wrote one Choctaw missionary on the trail, “Two hundred fifty head of horses have died on the road. We have had very bad weather. Since we landed at this place about 20 . have died and still they are continuing to die. We are about 200 miles from . Red River. It will be some time in February before we get to where we want to settle. We are compelled to travel slow, as there are so many sick people I am afraid that a great many will die before we get home.”

A white citizen observing the procession wrote there were “two large deep streams that must be crossed in a boat or on a raft, and one other nearly impassable in any way. This they had to perform or perish, there being no provision made for them on the way. This, too, was to be done in the worst time of weather I have ever seen in any country – a heavy sleet having broken and bowed down all the small and much of the large timber. And this was to be performed under the pressure of hunger, by old women and young children, without any covering for their feet, legs or body except a cotton under-dress. In passing, before they reached the place of getting rations here, I gave a party leave to enter a small field in which pumpkins were. They would not enter without leave, though starving. These they ate raw with the greatest avidity.”

At this point, cholera had not yet struck, but this trial, too, was coming. The Choctaw left in three waves. More than 2,500 of them died along the way.

One Choctaw chief was quoted in the Arkansas Gazette as saying the removal was “a trail of tears and death.”

In Oklahoma, the Choctaw faced a land of wiry post oaks, tough grasses and tangled roots. Many planted the first corn and built houses near the river because there was where the fertile farmland was. But the nearby Arkansas River swept away everything they’d built, and on top of that, cholera struck again.

There are actually several routes that comprise the Trail of Tears, the northern route passing through St. Francois County being only one of several.

The details of removal vary from tribe to tribe. All but 13 young and 19 old men of the Mandans died in a small pox epidemic. Not a shot fired. But the Seminoles of Florida refused to go down the Trail of Tears without a fight. Their chief Osceola cut a distinctive figure in American history before finally being captured and perishing of malaria. Some of the Seminoles successfully retreated into the swamps and never signed any treaty with the white man. Their descendants may yet remain in its shadows.

Regardless of the specific tribe, be it the Osage, Delawares, Onandaga’s, the Wyandots, Senecas, Miamis or the Illini, Oneida’s, Hidatsas and the Wea’s, Piankeshaw’s or the Pheasant People. Whether Creek, Cayuga, Chippewa, Sac or Fox, Iraquois, Mohawk, Mingoes, Kiowa or Comanche, the overall thrust of the tale is the same.

America would be won by the European settlers. The Indian Nation would pass into the west and fade away into legend, like elves of old.

Cooper and his wife Kristal work in the national park system and are full-time RVers. As a bonafide outdoorsman, an epic journey through nature – a walk of major proportions – was something Ron had been wanting to do for quite some time.

As he learned more about the history of his people, he realized recreating the Trail of Tears was not only the journey he wanted to make, but something he needed to complete.

Literally.

There was no actual footpath worked out for the trail.

“I was taken aback at first that there wasn’t actually a single trail,” he said. “One of the landscape architects is watching this, so I am going to try to give him a map when this is over.”

Cooper has had to adjust his actual route to respect private property rights and skirt various manmade or natural obstacles, but he’s keeping the route as close to history as possible.

More important than plotting out an actual trail people can walk to recreate the journey though, Cooper hopes people will think about his journey and reflect on all the history behind it.

“For my fellow native people, I want to promote tribal unity. Just because the northern route was mainly walked by Cherokees doesn’t mean that’s not a Comanche story or a Navajo story. Every struggle on the trail was the same, no matter which tribe did it. You still had that same despair when you lost everything you had, and you still had that same resilience to keep going and survive,” he said.

One of the things that destroyed Native Americans in the past, he pointed out, was the disunity of the tribes. They couldn’t work together.

“They couldn’t get past the tradition of my tribe is the enemy of your tribe, so if I get with these white people, I can finally beat you,” Cooper said. “I get

See **COMANCHE** *Continued on Page 7*

Victims of priest abuse being interviewed

GREAT FALLS, Mont. (AP) – Native Americans who reported sexual abuse at Jesuit-run schools are telling their stories to court-appointed reviewers as part of an effort to determine how to distribute a $166.1 million settlement reached last month with an order of Jesuit priests.

Some of the interviews happened in Great Falls last week, while others have taken place in Missoula and Polson.

“It’s hard. These are very difficult stories,” attorney Andrew Chasan of Boise, Idaho, told the Great Falls Tribune for a story published April 28. “This may be only the second or third time they’ve told this story in their lives.”

The settlement money will be distributed among more than 450 claimants based on the severity of the abuse they suffered and other factors, he said.

The reviewers also will have to determine if a claim is valid.

“It’s very rare to find a fraudulent claim,” Chasan said, noting that the important details almost always line up from story to story.

About 140 of the victims are from Montana, including 40 of his firm’s clients, he said.

In 2009, the Oregon Province of the Society of Jesus was accused of using its schools in remote villages and on Indian reservations in Montana, Idaho, Oregon, Washington and Alaska as dumping grounds for problem priests. Hundreds of people, mostly Native American and Alaska Natives, have come forward claiming they were abused by clergy at those schools.

The settlement, reached in late March, also calls for publishing the names of the abusers and a written apology along with new policies to aid whistleblowers and educate children about abuse. It also sets aside about $6 million for future claims.

Chasan said the settlement represents justice for hundreds of victims and it is gratifying to see them overcome their trauma through the settlement.

“It’s been one of the greatest experiences of my life,” he said. “To see people who have gone through such trauma and sadness in their life and rise above it. ... You don’t often get this kind of chance in your career.”

3 accused of stealing artifacts plead guilty

CHI-CHI ZHANG
Associated Press

SALT LAKE CITY (AP) – Three Utah residents pleaded guilty on April 29 to federal charges of trafficking stolen artifacts from federal and tribal lands.

Blanding residents Reece Laws, Tad Kreth and Joseph Smith acknowledged taking American Indian artifacts from public lands and selling them to dealers working undercover for the Bureau of Land Management and other government agencies.

Sentencing is set for July in U.S. District Court in Salt Lake City.

Prosecutors agreed to drop charges against a fourth defendant, Meredith Smith, if she doesn’t commit any more crimes in the next six months.

The defendants are among 26 people indicted by federal prosecutors in Utah, New Mexico and Colorado in June 2009 following a two-year undercover investigation of artifacts looting and trafficking. Two of them committed suicide after their arraignments.

Joseph Smith and Kreth pleaded guilty to a felony count of trafficking in stolen artifacts. Laws pleaded to a misdemeanor theft count.

Federal prosecutor Rich McKelvie recommended probation for Kreth and Laws, granted they don’t enter public lands, buy or exchange artifacts or associate with anyone who does during their probation period.

“This is a good and fair resolution,” said Joseph Smith’s lawyer, Benjamin Hamilton. “We arrived at this after discussions and further investigations showed the value of the goods the government purchased was inflated.”

On April 26, Monticello resident David A. King pleaded guilty to three counts of trafficking in artifacts improperly taken from public lands in Utah and Colorado. The plea agreement said King helped arrange sales to an informant of a pendant, jar and stone point in 2008.

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Jacobson House: Representing an Art Legacy

S.E. RUCKMAN
Native Times Contributor

Perched on the corner of Chautauqua Avenue and Boyd Street near the University of Oklahoma (OU) in Norman, OK, the Oscar B. Jacobson House sends out all the right signals. Manicured, trim and stylish, it marks an era when Indian art began its own orbit.

As a student at OU, I once sat in a class that expounded and lovingly examined Indian artwork from surviving textiles to paintings to wooden masks. In amongst these were the works of Spencer Asah, James Auchiah, Jack Hokeah, Stephen Mopope, Lois Smoky, and Monroe Tsatoke. I was familiar with them since similarly named kinfolk of these phenoms hailed from my hometown.

But the Kiowa Five/Six and I were unacquainted up until that point. It was in this class that I learned that the group was discovered by a field matron at the Kiowa Agency, Susie Peters, in the 1920s. The keen-eyed public servant arranged for the Kiowa art club to get painting lessons. They all stayed in a small rent house near the OU campus. Turns out, this was the perfect soil to germinate renown.

Once again, I was able rely on my chance upbringing in Southwest OK to buttress my formal education. I had grown up checking the family mailbox inside the U.S. Post Office in Anadarko, OK under 16 watchful Kiowa Five murals perched along the top of a vaulted ceiling. I accepted them as colorful, neat and precise, albeit passé (in my childish eyes). Later, I walked under them with new insight.

Marked by their flat two-dimensional and platinum-rich content, a way of life had been frozen for posterity years after settlement came to the Southern Plains. And yet, in the works compiled by the group, dancers swayed, priests parlayed and elders exclaimed. Murals by the same artists decorated the walls of the old Redskin Theater in Anadarko where I spent years overlooking the extraordinary while munching popcorn and sipping soda in the dimly lit theater.

In the lives of any great artists, there are two versions: The official and the unofficial versions. In the official version, the director of OU's art department, Jacobson, laid the cobblestones for the group's commercial path. After persuading them to attend OU, he later arranged for their work to be shown at the Denver Museum of Art . Then in 1928 he entered their work in the First International Art Exposition in Prague, Czechoslovakia, where the traditional Kiowa painters rocked the house.

The unofficial version emphasizes a group of students who had come from exceedingly humble backgrounds. Either orphaned, raised by grandparents or hailing from Kiowa strongholds of Saddle Mountain and Medicine Park, they were the descendants of ledger artists, bundle keepers or medicine men. They had grown up in a society run by an omnipotent Indian agency that had objected to the depiction of Indian customs and religion as late as 1926.

With great encouragement, they managed to preserve the legacy with which they became synonymous. They were still Kiowa boys (Smoky had left circa 1920) from Southwest OK. I read that at times they were homesick and sang and danced the old way to soothe themselves. I liked that; it puts a recognizable slant on a group so revered as to seem removed.

Last month was Kiowa Five/Six month at the Jacobson House. The non-profit group was abuzz with Kiowa storytelling, gourd dance, Indian taco sales (delivered campus-wide), basket weaving classes and their Spring Art Market. All of the events were designed to keep the doors open and to build up programming, I heard. As a 501 (c) 3, all is fair in love and art.

Applause goes to these efforts by the Jacobson House director and staff. Their director, Kricket Rhoads-Connywerdy, told me the group's goal is to draw more attention to what the Jacobson House represents. She points out that the House brings art, culture, and cohesiveness to Oklahoma through diversity rather than divisiveness.

Putting out a banner for this landmark reminds me how easy it is to take things for granted. Ignoring a priceless piece of artistic memorabilia is something that I admit. And I once stood in line to see a Vincent Van Gogh painting at the Dallas Museum of Art.

Much of the original charm has been preserved at the Jacobson House with its hardwood floors, rustic landscaping and original woodwork. The place was subsequently named for Jacobson by the University in 1951. Then the building was named to the National Register of Historic Places in 1986 after surviving a move to demolish it for University parking spaces.

A picture of the Kiowa Five with Oscar Jacobson is viewable on its website, www.jacobsonhouse.com. I'd love to see more photos of them. The public has no way of knowing how it was to be young, Indian, and talented at a major university in the 1920s. But with a drive to OU, they can still see where it all unfolded.

S.E. Ruckman

S.E. Ruckman is a citizen of the Wichita and Affiliated Tribes in Anadarko, Okla. She graduated from the University of Oklahoma's School of Journalism and has written for the Tulsa World and the Native American Times. She is a freelance writer who is based in Oklahoma.

Mortal Indian, Immortal Manifest Destiny

Wambli Sina Win

WAMBLI SINA WIN
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For over 500 years, our ancestors have fought against and resisted the destruction of our traditional Native American religion, culture, traditions and spirituality. But even in death, the bones of our ancestral Chiefs, warriors, leaders and heroes have not been left in peace. Our Lakota ancestors were so feared and despised by the government that after they were killed, their remains were not allowed to be put to rest according to our own Native American religious beliefs and spiritual practices.

This government through its racist policies, regulations and laws, has relentlessly tried to interfere with and control every aspect of our lives from birth to death by regulating almost everything. For example, the government requires that we enroll our children into a tribe to "prove" that they are Indian. A more gruesome example of the government's interference is the permit process under the Native American Grave Protection and Repatriation Act (NAGPRA) which allows "grave diggers" with permits to excavate the human remains of our ancient relatives. Respect for traditional religious rights and dignity for the dead does not extend to the Indian people of this country.

Joseph Eagle Elk, a powerful Lakota Thunder Dreamer, a Heyoka and a relative, related a story told by a respected Sicangu tribal leader, Stanley Red Bird, about forced acculturation and assimilation on the Rosebud Sioux Indian Reservation in Eagle Elk's book, "The Price of a Gift," during the early days on the Reservation. According to Mr. Red Bird, a BIA Agency Superintendent at Rosebud, a Catholic priest and Indian police officers went door to door destroying the sacred medicine bundles of our Lakota medicine men. The federal government for many years outlawed traditional Native American religion and our sacred ceremonies. How many Sicangu, Oglala and other tribes across this country have memories of such disrespect?

I have heard it said many times that the U.S. Constitution is supposed to be a "timeless" document. Yet our ancestors' rights to free exercise of traditional Indian religion and spirituality since the founding of this country to today have never been protected by the First Amendment. In 2011, few of our people are aware of the anti-Indianism in U.S. Supreme Court decisions and the ignorance and hostility shown towards traditional Indian religion in these decisions. These racist attitudes and laws pose a threat to our sacred sites as well as our right to freely exercise our traditional Native American religion and spirituality.

In *Lyng v. Northwest Indian Cemetery Protective Association*, 485 U.S. 439 (1988) the Supreme Court turned its back on tribes and their right to free exercise of their religion. The Court did away with its free exercise balancing test for Indian religious rights. Prior to this case, the government's interest was balanced against the burden on religion. Now it is okay for the federal government to interfere with Native American religious practices if it involves the government's "property."

Thus traditional Lakota spiritual practices such as vision quests on a sacred site such as Bear Butte in South Dakota are not afforded any protection. In another anti-Indian case, *Employment Division v. Smith*, 495 U.S. 872 (1990), the Supreme Court further gutted the right of Indians to be protected by free exercise clause of the First Amendment clause. The Court held that the balancing test didn't apply if the object of a "generally applicable" rule had only an incidental effect and didn't burden religion. This shows the ignorance of the Court about Native American traditional religion and practices. Some tribal leaders have complained that the policy of Manifest Destiny is now firmly entrenched at the highest level of the judicial system in this country. Where have all the open minded and fair Justices gone who would apply the Canons of Construction for Indian law? These rules are now disregarded and tossed aside by the majority on this Court.

We must remember that in 1890, our respected and beloved Hunkpapa Chief Sitting Bull was murdered by traitorous Indian police at the direction of the government agent who was jealous of Chief Sitting Bull. Even in death, our great Chief could not be put to rest in the traditional way upon a scaffold so his remains could go back to nature rapidly. Instead, the government and soldiers desecrated Chief Stitting Bull's body and they tossed him into a "grave" outside the church cemetery in Ft. Yates, ND. Chief Sitting Bull deserved to be honored and laid to rest in accordance with Lakota spiritual belief and practice, not the shameful way he was treated. The wounds which were inflicted upon our people remain as fresh as ever for the government has never given up on trying to destroy our religion, culture and spirituality.

Our elders taught that man is only a small part of creation and nature. They also taught and promoted generosity, sharing, not selfishness. If man took from nature, there was a moral and spiritual obligation to give back to nature as practiced also in another of our sacred ceremonies, the Sundance or Wiwanyung Wacipi. Giving back extended to our traditional Lakota way of placing the body of one who has passed on a scaffold. In this manner, the remains would soon again become the many different parts of nature. Even in death, the Indian way is to give back to the relatives so others could live.

According to our Lakota religious beliefs, everything returns to Unci Maka, Grandmother Earth. The buffalo and the eagle, important in traditional Lakota society, existed natural and wild but in death, also returned to the earth and gave back to nature. As we Lakota will all make the journey South to deer killing country, are we assured that the government will not try to restrict that as well? In the spirit of our forefathers, have we not been robbed of the very Red Road that we have lived and walked on for centuries. Has civilization gone too far within the dimensions in a square world we must share also in our fate the minds, laws and words that imprison within a square paper? Have we been so defined and regulated as to have lost the very spiritual path back to our Creator? For the Heyoka and stubborn traditionalists, we will find our way home upon departure any way we choose for spiritual laws supersede man's laws.

Wambli Sina Win is currently an Associate Professor and Director of the Criminal Justice Studies Dept. of Bacone College in Muskogee, Okla.

Her grandfather was John Fire,Chief Lame Deer, Tahca Uste, a well known Lakota Holy Man from the Rosebud Sioux Indian Reservation in S.D.

One of her sons is a Heyoka (Thunder Dreamer).

She has served as a Tribal Judge for the Oglala Sioux Tribal Court, as an Assistant U.S. Attorney, a Tribal Judge, a Tribal Attorney and as a Legal Instructor for the U.S. Indian Police Academy at Artesia, NM.

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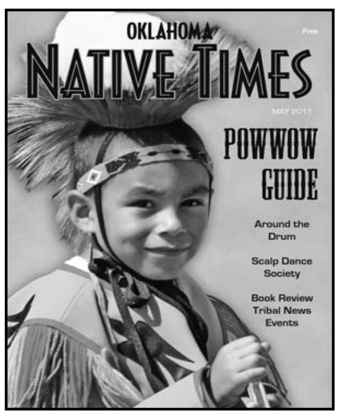
in the Division of General Studies

Bacone College invites applications for the following full-time position beginning Fall 2011: Assistant/Associate Professor in the Division of General Studies. The successful applicant is expected to teach English Composition and Speech, and coordinate a writing across the curriculum program. A PHD or ABD is preferred but a Masters Degree will also be considered. A commitment to undergraduate education is expected.

Send letter of application, vita, transcripts, and three references to: Human Resources, Bacone College, 2299 Old Bacone Road, Muskogee, OK 74403, or email to: humanresources@bacone.edu. Bacone College is a private four-year college with a mission to provide opportunities to American Indian students and employees. EOE

ATTENTION
SOCIAL WORKER SUPERVISORS

Exciting opportunity now available at Osage Nation Social Services in Pawhuska, OK. If you have at least two years experience in the field as a child welfare worker plus three years experience as a child welfare supervisor, please APPLY NOW for the full-time Social Work Supervisor position at Osage Nation (these requirements are not negotiable). Person hired will supervise all aspects of child welfare plus adult social services (Individual Indian Monies account supervision and adult protective services). Contact Osage Nation Human Resources at 918/287-5322 for an application or email lcollins@osagetribe.org for more information.



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Bacone College is currently accepting applications for the following positions:

FINANCIAL AID COUNSELORS

General Statement of Duties: Counsel students and parents on financial aid issues. Provide students with estimates of financial aid awards in accordance with federal and school policies. This position is responsible for coordination of the Federal Work-Study program. Additional duties will include working with current and prior students to resolve and collect on outstanding account balances.

Essential Duties and Responsibilities:
Counsel students and parents on financial aid options.
Responsible for awarding a portion of the student body.
Loan processing, conduct entrance / exit interviews.
Completes all verification activities for assigned student files.
Assist students with financial aid forms.
Complete Financial Needs Analysis for tribal funding.
Enter FAFSA's and other data entry.
Import/Export and Print ISIR's
Assist in financial aid workshops.
Copy and mail loan applications to lenders.
Oversee and coordinate FWS process.
Responsible for work-study program: contracts, W-4, I-9, and timesheet report.
Responsible for job postings and forwarding applications to work-study supervisors.
Maintain and monitor federal work-study funds.
Assist in organizing meeting with work-study supervisors.
Arrange outstanding balance payment plans and collect on old student account debt.
Any other job related duties as assigned.
Skills and Abilities:
Must be sensitive to both parent and student needs, and possess the ability to demonstrate good interpersonal communication skills. Must be computer literate and show willingness to take classes to improve or acquire skills.

Education and/or Experience:
Associate Degree or equivalent experience in related field.

Please submit an application and resume packet and other documents (if required) to the Human Resources Office, humanresources@bacone.edu. Application packets are available on our website, www.bacone.edu. Bacone is a private four- year college with a mission to provide opportunities to American Indian students and employees. EOE

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EOE

EXECUTIVE DIRECTOR

Catching the Dream (formerly Native American Scholarship Fund) seeks an executive director. Superior writing ability, knowledge of proposals and fund raising, knowledge of private scholarships, knowledge of college admissions process, three years of budget and finance experience, and knowledge of school improvement processes. Send resume, sample of writing, and salary requirements to CTD4DeanChavers@aol.com.

Bacone College is currently accepting applications for the following positions:

Nursing and Sonography Positions

Full-time and adjunct faculty positions available for classroom/clinical instruction in: Associate Degree in Nursing, Bachelor of Science Degree in Nursing, and Diagnostic Medical Sonography. Bachelor degree considered, Master's degree and experience preferred. Salary competitive.

Send letter of application, vita, transcripts, and three references to: Human Resources, Bacone College, 2299 Old Bacone Road, Muskogee, OK 74403, or email to: humanresources@bacone.edu. Bacone College is a private four-year college with a mission to provide opportunities to American Indian students and employees. EOE

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Pawnee Nation College

President

Pawnee Nation College, located on the Pawnee Nation Reserve near Pawnee, Oklahoma, is a public college chartered by the Pawnee Nation in 2004. The College is working toward accreditation while building an institution of higher learning that serves the Pawnee Nation, other Indian nations, and surrounding communities. The starting date of the position is July 2011.

Description of Job Responsibilities:
As the chief executive officer, the president serves at the pleasure of the College's Board of Trustees and is responsible for managing the day-to-day operations of the College, representing the College at social and civic events, following policies, procedures, and directives issued by the Board of Trustees. The president's position is funded 100 percent by a U.S. Department of Education NACTEP grant that funds the Oklahoma Native Leadership Initiative (ONLI) program.

Minimum Qualifications:
- Master's degree required, doctorate desired. (The degree must be in hand by July 2011).
- Five years or more of demonstrated experience in academic and institutional leadership including academic accreditation and public relations.
- Demonstrated successful fundraising experience.
- Demonstrated skills in building consensus, delegating responsibilities, practicing full disclosure, and resolving disputes.
- Demonstrated record of successful academic program building and teaching at the post-secondary level.
- Demonstrated sensitivity to Indian cultures (Pawnee in particular), protocol, educational needs, and nation-building initiatives.
- Demonstrated experience working with tribal, state, and federal government entities.
- Working knowledge of American Indian Studies.
- Scholarly publications in an area of study about American Indian issues desired.

American Indian candidates, especially Pawnees, are strongly encouraged to apply.

Please email a single pdf file with a letter of interest discussing how the applicant meets or exceeds the minimum requirements, curriculum vitae, a writing sample, and a completed PNC Application for Employment (available online) to awhiteshirt@pawneenationcollege.org. Have three letters of recommendation mailed to President Search Committee, Pawnee Nation College, 861 Little Dee Drive, Pawnee, OK 74058. For more information about the College and position, go to our website at http://pawneenationcollege.org or contact James Riding In by phone at 480-208-2867 or by email at james.riding_in@yahoo.com.

Application materials are due May 9, 2011. For more information on the College, please visit our website at www.pawneenationcollege.org.

RFQ/RFP

Request for Bid
Kialegee Tribal Town • P. O. Box 332 • Wetumka, OK 74883

Construction Inspector

The KIALEGEE TRIBAL TOWN, a federally recognized Indian Tribe, is seeking a **Construction Inspector** for a 3,600 square foot Administrative Office Design-Build construction project. The scope of the Construction Inspector is to coordinate the entire process from initial planning through the final walk-through inspection and close-out report. The Construction Inspector serves as the intermediary between the Tribal Town Program Manager, the builder and his subcontractors, the architect/engineers, and any regulatory personnel. The estimated time of construction is 200 days.

This Bid is subject to Indian preference (51% or greater Indian owned for a firm); others may bid on this contract.

The Selection Process for the Construction Inspector will be based on evaluation of the following Selection Criteria in descending order and the best price submitted.

1. Experience/Qualifications - Points 0-25;
2. Management Tools utilized in practice to meet schedule of 200 days - 0-20;
3. Experience working with Tribes - 0-25;
4. P.L. 93-638 Subpart J -Knowledge and Abilities - 0-25; and
5. Firm/Individual meets Tribal Membership Requirements - 0-05.

Responders may be individuals, partnerships, corporations, and/or other legal entities. A proposed joint venture should provide profiles for all legal entities in the joint venture.

This is a **firm fixed price sealed bid**. The Bid Packet must include the daily rate, the total BID price and responses to the 5 Selection Criteria above. All Bids are final and will not be returned. This project is subject to the Indian Self-Determination and Education Assistance Act, Public Law 93-638, as Amended.

Provide two sealed Bid Packets, including responses to all 5. Selection Criteria as stated above for the selection process.

Bid Packets must be received no later than **4:00 p.m. May 13, 2011**, at the Tribal Headquarters: 627 East Highway 9, Wetumka, OK, ATTN: Program Director. Further information may be obtained at: (405) 452-3262.

The Kialegee Tribal Town reserves the right to void this announcement and re-advertise at its discretion.

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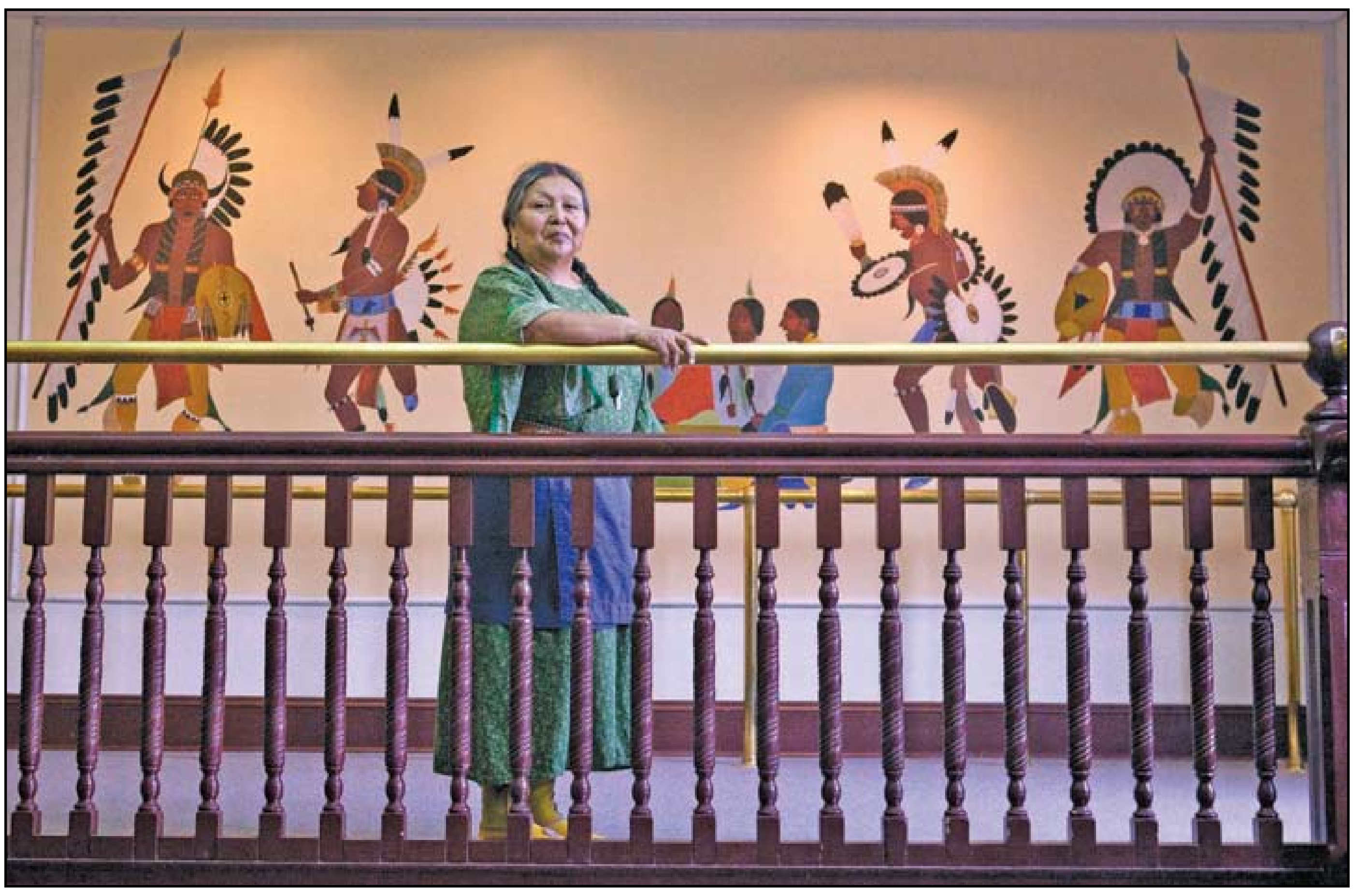

COURTESY

Vanessa Jennings standing next to the mural her grandfather, Stephen Mopope, painted in Seminary Hall on the NSU campus.

Kiowa Five artist's granddaughter visits Seminary Hall murals on NSU campus

LEAH COIRO
Northeastern State University

TAHLEQUAH, Okla. – An heir to the legacy of Kiowa art her grandfather left behind, Vanessa Jennings connected with her family, history and the Northeastern State University campus during her tour on April 15.

On campus for the 39th Annual Symposium on the American Indian, Jennings toured the murals inside Seminary Hall, NSU's oldest structure. Her grandfather, Stephen Mopope, one of the "Kiowa Five" artists who earned international fame in the early 20th Century, painted one of the murals.

"Really, I have never seen the murals before," Jennings said. "I visited here when I was four- or five-years-old, but at that age, you're not paying attention. It is heartbreakingly touching, especially to see that they are so well-preserved and not defaced. It is such a show of respect and for me it is profound."

For Jennings, carefully maintained traditional art on prominent display carries particular significance. Working to preserve the customs and practices of the Kiowa, Jennings has preserved her family history and cultural knowledge in photographs, documents, songs, oral traditions and artwork. Her efforts are documented in the video Kiowa Cradleboard Maker and in an OETA Stateline documentary, The People.

From her home near Fort Cobb, and with the vigorous support of her husband, Carl, she constructs cradleboards, traditional clothing and art, and educates on Kiowa practices and language.

"What some people may not understand about my perspective of the murals is that Mopope has recorded a culture that has mostly disappeared," Jennings said. "There are very few fluent speakers of Kiowa, so we're losing our language. There was a time when all Kiowa women made cradleboards, now I'm the only one. Out of 10,000 enrolled Kiowas, I am the only woman who dresses traditionally every day."

She visited the symposium to speak about Mopope and his connection to the traditions of the Kiowa Tribe of Oklahoma.

"Stephen was very funny," Jennings said. "He never met a stranger and visited with everyone. He was incredibly humble and never thought of himself as an internationally renowned artist. He was very compassionate and caring, and what you saw was what you got."

Jennings' familiarity with her grandfather goes beyond kinship. As her parents' first-born, she was reared by Stephen and his wife Jeanette, following Kiowa custom. Eldest children lived with grandparents to learn and preserve tribal conventions.

"My grandmother spoke four languages," Jennings said. "She was fluent in Kiowa and spoke Comanche, which was a trade language. She was very proud of being able to speak English, and she spoke Apache when she didn't want Grandpa to know what was being talked about. She had a very dynamic personality. If I'm anything, it is because of what my grandparents gave me."

The "Kiowa Five" were a group of artists who, after their works were exhibited in the Denver Art Museum, gained international notoriety in 1928 when their watercolors were entered in the First International Art Exhibition in Prague, Czechoslovakia. The pieces, which represented facets of Kiowa life and culture, were entered by mentor Oscar Jacobson, director of art at the University of Oklahoma.

"It is very kind of NSU to invite me to the symposiums," Jennings said. "It's special to be able to come here and see my grandfather's work. I wanted it to be informal. I wanted it to be about Stephen Mopope."

Osage Country Jam Concert Series kicks off

TULSA, Okla. – This spring, five free outdoor concerts are coming to Osage Million Dollar Elm Casinos. The Osage Country Jam Concert Series is scheduled to be in Pawhuska, Bartlesville, Ponca City, Skiatook and Hominy from April 30 through May 21, 2011.

Osage Country Jam Concert Series will feature various local talents, as well as more widely known country artists. Guests must be 18 and over to attend the Bartlesville stop of the concert series. The featured artists will be former Cross Canadian Ragweed singer Cody Canada in his new band, Cody Canada and The Departed.

All other venues are open to all ages. Guests must bring their own lawn chairs. No outside food and drinks permitted.

The concerts are scheduled for the following:

May 7 - Osage Million Dollar Elm Casino, Bartlesville
9 p.m. – Cody Canada and The Departed. Guests 18 and over are welcome.

May 13 – Osage Million Dollar Elm Casino, Ponca City
6 p.m. – Jason Savory Band
7:30 p.m. – Slide Bar
9 p.m. – Merle Jam

May 14 – Osage Million Dollar Elm Casino, Skiatook
6 p.m. – Iron Country
7:30 p.m. – Muskogee's Wild Card Band
9 p.m. – Blackwater Band

May 21 – Osage Million Dollar Elm Casino, Hominy
6 p.m. – Badly Bent Band
7:30 p.m. – Kinsey & Co.
9: p.m. – Thomas Martinez

Osage Million Dollar Elm Casinos are an economic enterprise of the Osage Nation and are located in Tulsa, Sand Springs, Bartlesville, Skiatook, Hominy, Pawhuska and Ponca City. For more information visit www.milliondollarelm.com

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COMANCHE

Continued from Page 4

tired of hearing our tribes only think about their own tribe. It's important no matter what tribe it was or is. As powerful as the white people were, with their technology and all this to conquer the natives – one of the main tools they used above all else was other natives."

To those who are not Native Americans he wants to point out that not all the European settlers were the bad guys. "The treaty was passed by one vote, which means lots of others voted against it, one of them being Davy Crocket," Cooper said. "He was one of the ones who spoke out against it. Ralph Waldo Emerson wrote a great letter to president Van Buren begging him not to go on with the removal. Of course it was ignored. But the point is, there were heroes in the white world too. They were not all bad guys."

Last but not least, Cooper said, is simply to remember.

"It needs to be remembered so it won't happen again," he said.

EVENTS ▼ ▼ ▼ ▼ ▼ ▼ ▼ ▼ ▼

Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

THROUGH JUNE 2
Introductory Creek Language Class at the Sapulpa Creek Indian Community Center, 1020 N. Brown St. Classes are scheduled from 6:00 – 7:30 p.m. on Tuesday and Thursday evenings. Info call 918.227.9627.

MAY 6
Putnam City Indian Education Youth Powwow, Putnam City High School old gymnasium, 5300 NW 50th, Oklahoma City. Gourd Dancing at 6:30. Grand Entry at 7:30pm. Call George "Crickett" Shields, 405-495-0168 or email gshields@putnamcityschools.org

MAY 6
Sequoyah Schools benefit powwow, 3:30 pm in the school gymnasium. Gourd Dance from 4-6pm; dinner breat at 5pm. Grand Entry at 7pm. Free admission. More info call Susan Adair at 918-458-0878 or email Karen-bell@cherokee.org

MAY 7
Farmer's Market 8:00 a.m. to Noon at Norris Park, Tahlequah. For more information visit tahlequahfarmersmarket.com or call 918-458-0670. Plus, find us on Facebook and Twitter!

MAY 7
Comanche Little Ponies annual powwow at Comanche County Fairgrounds, Great Plains Coliseum, Lawton. Contest powwow. Grand Entry 7pm. Call Lowell Nibbs, 580-583-5279 or email lowellnibbs@yahoo.com.

MAY 7
Gray Horse War Mothers Annual Soldier Dance, Gray Horse Indian Village, 1:30 p.m. flag-raising, Supper at 5:30, War Dances at 7pm. Call Margie Burkhart, 918-816-2014 or email m_burkhart@live.com.

MAY 7
Honor Dance for Kensey Hall, Glenpool Indian Community Center, 138th & HWY 75, Glenpool. University of Tulsa Commencement at 10am. Lunch in Glenpool at 1pm. and Gourd Dancing. Supper at 5pm. Then Gourd Dance and Stomp Dancing. Cake Walk, 50/50 and George "Comanche Boy" Tahdooahnippah selling t-shirts and signing autographs.

MAY 7
Birthday Honor Dance for Nova Marie Moore Fields
Gourd Dance: 2:00pm
Supper: 5:00pm
Intertribal dancing: 7:00pm at Pawnee Camp Grounds, Pawnee, OK (Inclement weather will move to the roundhouse) Info call Delilah 918-672-3612

MAY 7
2nd Annual 'Mid-States Bit & Spur Swap' at Osage County Fairgrounds, Pawhuska, Okla. Ranch Cowboy Gear - Bits & Spurs. Exhibit, buy, sell, trade, collect. Get in free! See map and details at www.bitsandspurs.com or call Hurley at 918-343-0149.

MAY 7
Arrington McSpadden All Indian Rodeo in Henryetta. Info call Brad Fish 405-474-7847 or Shirley 918-652-5387.

MAY 13-14
2011 Haskell Spring Commencement Powwow at Haskell Pow Wow Grounds, Lawrence, KS. Grand Entries: Friday 7pm; Saturday 12pm & 7pm; Gourd Dancing 5pm on Friday.

MAY 14
Honoring the Memory of Bill "No-Shame" Ahhaitty, All Gourd Dance at Comanche Nation Comples, 8 miles north of Lawton. Memorial Ceremony at 1pm, supper at 5pm. Dancing resumes at 6pm.

MAY 14
Jenks Public Schools Native American Convocation recognizing Native American graduates, 6pm Building Six Auditorium, 205 East B Street, Jenks, Okla. Powwow and food immediately following. Call Linda Rogers, 918-299-4415 ext. 2769.

MAY 14
Bixby High School Indian Heritage Club annual powwow at Bixby High School Gym, 601 S Riverview, Bixby. Free admission. Info call Tina Francis (918) 366-2335.

MAY 14-15
Haskell Commencement Indian Men;s Fast Pitch Tournament, Clinton Lake Sports Complex, Lawrence KS
Entry Deadline: May 10. Contact: Sherry Girty sherry.girty@haskell.edu or 785-979-5501

MAY 15
Graduation Dance for Shelby White Thunder at 200 Wolf Robe Circle, Concho. Call Tommy White Thunder, 405-329-4051 or email whitethundersheisie@yahoo.com

MAY 20-22
Tulsa Indian Art Festival at Central Park Hall, Expo Square, Tulsa, OK. Join us for our 25th Anniversary!!

MAY 21
Red, White & GI Blues Festival 2pm-11pm at Cain's Ballroom, Tulsa. Benefit for Native American Warriors Society. Tickets $15 at the door.

MAY 21
Red, White & GI Blues Music Festival benefit for Native American Warriors Society at the Cain's Ballroom, 423 N Main, Tulsa.

MAY 21
The Osage Tribal Director is having an Osage Princess Election Dance on May 21st, 2011, at the Hominy Indian Village Arbor. For princess applications or more information, call 918/885-2976

MAY 21
Honor Powwow For Johnette "Un-see" Silverhorn, 2010-2011 Comanche Nation Jr. Princess, at Watchetaker Hall, Comanche Nation Complex, Lawton. Gourd Dance at 2pm, Supper at 5:30, War Dancing at 6pm. For more info call Linda S. @ 580-713-2143

MAY 21
Indian Taco Sale @ Indian Fellowship Baptist Church, 6130 So. 58th W. Ave, Oakhurst, Okla. from 11a.m. to 3p.m. Adults $6.00 children 10 & under $3.00

BRADFORD

Continued from Page 1

cent of those receiving care from the Indian Health Service were estimated to have diabetes.

The People's Garden initiative promotes the establishment of school and community gardens to grow healthy food, people and communities across the country. Those participating included students representing Eastern and Western tribes, Southeast Alaska and a class from a Native elementary school in Tuba City, Ariz. The garden showcases heirloom Native American crops and planting techniques and celebrates the contributions Natives have made to the foods eaten today.The Let's Move! initiative, which aims to end childhood obesity, has also since joined in support of Fuel Up to Play 60 and USDA's HealthierUS Schools Challenge, which are both helping to combat childhood obesity and provide access to nutrition information.

Fuel Up to Play 60 is an in-school nutrition and physical activity program launched by the National Dairy Council and NFL, with additional partnership support from USDA. The program encourages youth to consume nutrient-rich foods and achieve 60 minutes of physical activity daily. It is designed to engage and empower youth to take action for their own health by implementing long-term, positive changes for themselves and their schools.

Blood of the Sun: Artists respond to the poetry of Suzan Shown Harjo in new exhibit

Santa Fe, NM — The powerful poetry of Suzan Shown Harjo (Cheyenne & Hodulgee Muscogee) will be celebrated and explored by visual artists in a unique exhibit, Blood of the Sun: Artists Respond to the Poetry of Suzan Shown Harjo, opening May 13 at Ahalenia Studios (1422 Second Street) in Santa Fe. Harjo will attend the opening. The Zotigh Singers, a Southern style drum group from Albuquerque, New Mexico, will also perform at the opening.

Blood of the Sun will remain on display until May 22. An installation and performance piece created by artist Decoy Gallerina (Warm Springs Chiricahua Apache) will occur at both the opening and closing receptions.

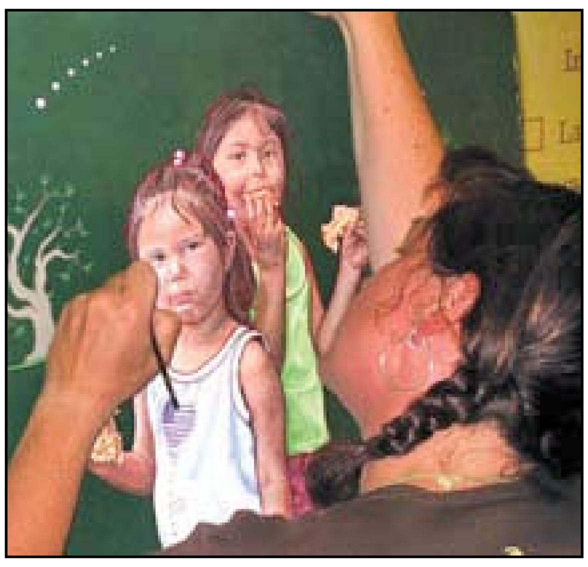
Harjo is a poet, curator and likely the most influential policy maker in Indian country today. She has helped Native nations to regain ownership and control of over one million acres of ancestral lands. She also has been involved in drafting and securing the passage of key legislation to promote and protect Native nations, sovereignty, children, arts, cultures and languages, as well as the 1978 American Indian Religious Freedom Act, 1989 National Museum of the American Indian Act, 1990 Native American Graves Protection and Repatriation Act and the 1996 Executive Order on Indian Sacred Sites.

Harjo was one of seven prominent Native people who filed the 1992 landmark case, Harjo et al v. Pro Football, Inc., against the disparaging name of the Washington professional football team. She has been a featured guest twice on the Oprah Winfrey Show and has been profiled and her work included in myriad broadcasts, newspapers, magazines and books.

"It's an honor to be associated with such extraordinary artists," said Harjo. "Many of these artists have inspired my creative and policy work for years. I look forward to the interpretations of and commentary on my poetry by these diplomats, resisters and catalysts in the arts." Both emerging and internationally exhibited artists will be a part of Blood of the Sun, each responding to a poem or phrase of Harjo's in order to create a finished piece.

For more information on the exhibit, visit: www.ahalenia.com/harjo.

Cherokee artists to show at Firegod Gallery



COURTESY

America Meredith

ALBUQUERQUE, N.M. – Eleven Cherokee artists will participate in an upcoming group art show titled "Kanutche Dogs: Contemporary Cherokee Art" at the Firegod Gallery located at 3413 Central Ave.

An opening reception is scheduled for 6 p.m. on May 6. It's free and open to the public. The show will run through May 31.

From 2 p.m. to 4 p.m. on May 7, computer animation and claymation videos in the Cherokee language by Roy Boney Jr. and Joseph Erb will be displayed, followed by a question-and-answer period about using art to preserve tribal languages. This lecture is also free and open to everyone.

Artist and art historian America Meredith will present a public, two-part presentation about Cherokee art history from pre-European contact times to the present at 2 p.m. on May 28.

More than 800,000 people claimed Cherokee descent on the 2010 U.S. Census. However, few people are familiar with Cherokee culture or arts. Of the 300,000 actually enrolled in of the three federally recognized Cherokee tribes, only about 10,000 people speak the Cherokee language – mostly in Oklahoma and North Carolina. Only an estimated 500 Cherokee people participate regularly in stomp dances, the traditional expression of Cherokee religion, at the seven ceremonial grounds in northeastern Oklahoma.

This show hopes to share culturally-informed contemporary Cherokee art with the public and Cherokee people in New Mexico. New Mexico has such a large Cherokee population that it is home to the Southwest Cherokee Township, a Cherokee Nation satellite community.

The show's title comes from a folk term, Kanutche Dogs, for the America dingo or Carolina dog, the indigenous dog of the American southeast that has been an important part of Cherokee society. "Kanutche" (pronounced kah-NUH-chee) is a traditional Cherokee food made from hickory nuts.

Participating artists are:

- Roy Boney, Jr. (Cherokee Nation), from Locust Grove, Okla., is a painter, illustrator, digital artist and computer animator, who uses the Cherokee language extensively in his work. He also created a series of zombie comics for Slave Labor Graphics.
- Ross Chaney (Cherokee Nation/Osage Nation), from Santa Fe, is an emerging expressionist painter and draftsperson.
- Joseph Erb (Cherokee Nation), from Gore, Okla., is a painter, digital artist and computer animator, working to preserve the Cherokee language. Mixing new and old technology, he also paints on gourds, an ancient Cherokee art media, and uses imagery from the Booger Dance, a masked dance unique to the Cherokee people.
- Lara Evans, (Cherokee Nation) is an experimental photographer and painter, as well as a professor of Native art history at Evergreen State College in Olympia, Wash. Her work was recently published in Art in Our Lives: Native Women Artists in Dialogue.
- Fran Hill is a contemporary ceramic artist from Albuquerque, who is an active member in the Southwest Cherokee Township.
- Daniel Horsechief (Cherokee Nation-Pawnee) is a bronze sculptor, wood carver and painter from Sallisaw, Okla. He is an alumnus of the Institute of American Indian Arts.
- America Meredith (Cherokee Nation) is a painter and printmaker from Santa Fe, who is also an IAIA alumna. She will exhibit her recent experiments in fumage (smoke art).
- Mary Beth Nelson (Cherokee Nation) is a painter specializing in wildlife. She lives in Guthrie, Okla.
- Lisa Rutherford (Cherokee Nation) of Tahlequah, Okla., specializes in southeastern beadwork and ceramics, but is also experimenting with traditional feather-work clothing.
- Sean Ross (Eastern Band of Cherokee Indians) from Cherokee, N.C., combines humor, social commentary and Cherokee culture in his paintings.
- Arlo Starr, a painter, currently lives in Albuquerque, but was active in the development of the Squirrel Ridge Ceremonial Ground in Kenwood, Okla. He worked with Cherokee elders to create a healthy cookbook based on traditional foods.

Firegod Gallery specializes in quality and innovative contemporary Native American art. It is owned by Silvester Hustito (Zuni), an artist and curator. He can be reach at (505) 252-3330 or firegod@gmail.com. The gallery's website is www.firegodgallery.com.

For more information about the show, call (505) 699-5882, email Ahalenia@gmail.com or visit www.ahalenia.com/cwy.

SPRING GREEN & BACKYARD BLING MAY 2011

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OSAGE COUNTRY JAM 2011

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FREE OUTDOOR CONCERTS

BARTLESVILLE
Cody Canada and The Departed
Saturday, May 7
Gates open at 7pm. Must be 18 to attend. Ticket required. For tickets, visit the Bartlesville Players Club or call the Osage Event Center in Tulsa at (918) 699-7667.

PONCA CITY
Friday, May 13

SKIATOOK
Saturday, May 14

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Inside this issue:
- College to award Cobell honorary degree
- Red Earth Festival celebrates 25 years of art, dance
- Texas town celebrating Quanah Parker

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NATIVE AMERICAN TIMES

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ATF honors Kaw law officer 75 years after death in line of duty

MURRAY EVANS
Associated Press

William Louis Pappan

OKLAHOMA CITY (AP) – A Native American beaten and shot to death outside a Tulsa night club was listed May 11 on national memorial wall dedicated to law enforcement officers – more than 75 years after he died while working as an investigator for an agency that became part of the Bureau of Alcohol, Tobacco and Firearms.

William Louis Pappan died Dec. 4, 1935, at age 40. His death dominated headlines for a time, but recollections faded until an ATF historian came across his name a year ago. His son Stephen, 82, will take part in ceremonies this week in Washington and later this month in Oklahoma marking the death.

"I'm happy for his son," said Barbara Osteika, who connected William Louis Pappan to the ATF while researching names on Oklahoma's law enforcement memorial. "He's lived to see his father get the proper recognition."

Pappan joined the Treasury Department's Alcohol Tax Unit in August 1935. At the time, Osteika said, Tulsa was rife with vice rings, with gangsters fighting for control of liquor distribution networks after Prohibition ended in December 1933.

Pappan went to the Sheridan Club with a private investigator, but both died in an ambush while trying to conduct a nighttime inspection, Osteika said. Pappan was shot five times in the back of the head, and his death certificate lists

See **OFFICER** *Continued on Page 3*

ND higher ed board might challenge on UND nickname

DALE WETZEL
Associated Press

BISMARCK, N.D. (AP) – The Board of Higher Education may consider a legal challenge to a state law requiring the University of North Dakota to keep its Fighting Sioux nickname and logo, which the NCAA considers hostile to American Indians, the board's president said May 9.

Jon Backes said he already has asked university system attorneys to review whether the law that takes effect Aug. 1 illegally infringes on the board's power to manage North Dakota's 11 public colleges, which is bestowed by the state Constitution.

Backes said he also intends to ask Attorney General Wayne Stenehjem to undertake a similar review. A group of 10 state lawmakers – nine Democrats and one Republican – already has sent a letter asking the GOP attorney general for a formal legal opinion about whether the Fighting Sioux legislation collides with the board's constitutional authority.

"We should have a discussion about whether we want to have the courts define what that constitutional authority means," Backes said Monday. "If the language in the constitution doesn't mean that the board owns that (nickname and logo) issue, and has authority over it, I'm not quite sure what it means."

During a Monday board meeting at Bismarck State College, Backes asked members to think about steps they would be willing to take to resolve the dispute.

The NCAA considers UND's Fighting Sioux nickname and the school's American Indian head logo to be abusive to American Indians and has said the state law won't shield the school from penalties for continuing to use the moniker.

UND agreed in October 2007 to drop both unless North Dakota's Standing Rock Sioux and Spirit Lake Sioux tribes endorsed their continued use. The Standing Rock tribal council declined to do so, and the board directed UND President Robert Kelley to begin the process of retiring the nickname and logo by August 2011.

The pro-nickname legislation, which was approved overwhelmingly in the North Dakota House and Senate and signed by Gov. Jack Dalrymple last March, halted the retirement plans.

On May 9, the board voted to rescind its earlier retirement orders to Kelley, and endorsed an earlier decision by William Goetz, chancellor of the state university system, to continue licensing Fighting Sioux merchandise, such as jerseys and caps, during the 2011-12 school year. UND had stopped approving new merchandise designs in October 2010.

Board member Claus Lembke suggested during the discussion that the board bar the NCAA from selling any Fighting Sioux gear through its website. Lembke's motion died when none of the board's seven other voting members seconded it, a result Lembke called surprising.

"They shouldn't be selling our Fighting Sioux shirts and paraphernalia," Lem-

See **NICKNAME** *Continued on Page 3*

Audit requested of state dollars for museum

AMERICAN INDIAN CULTURAL CENTER PHOTO

Construction progress on the American Indian Cultural Center and Museum can be viewed on the AICCM website, www.aiccm.org

OKLAHOMA CITY (AP) – State Sen. Patrick Anderson of Enid is asking for an audit of the use of state dollars for construction of the American Indian Cultural Center and Museum.

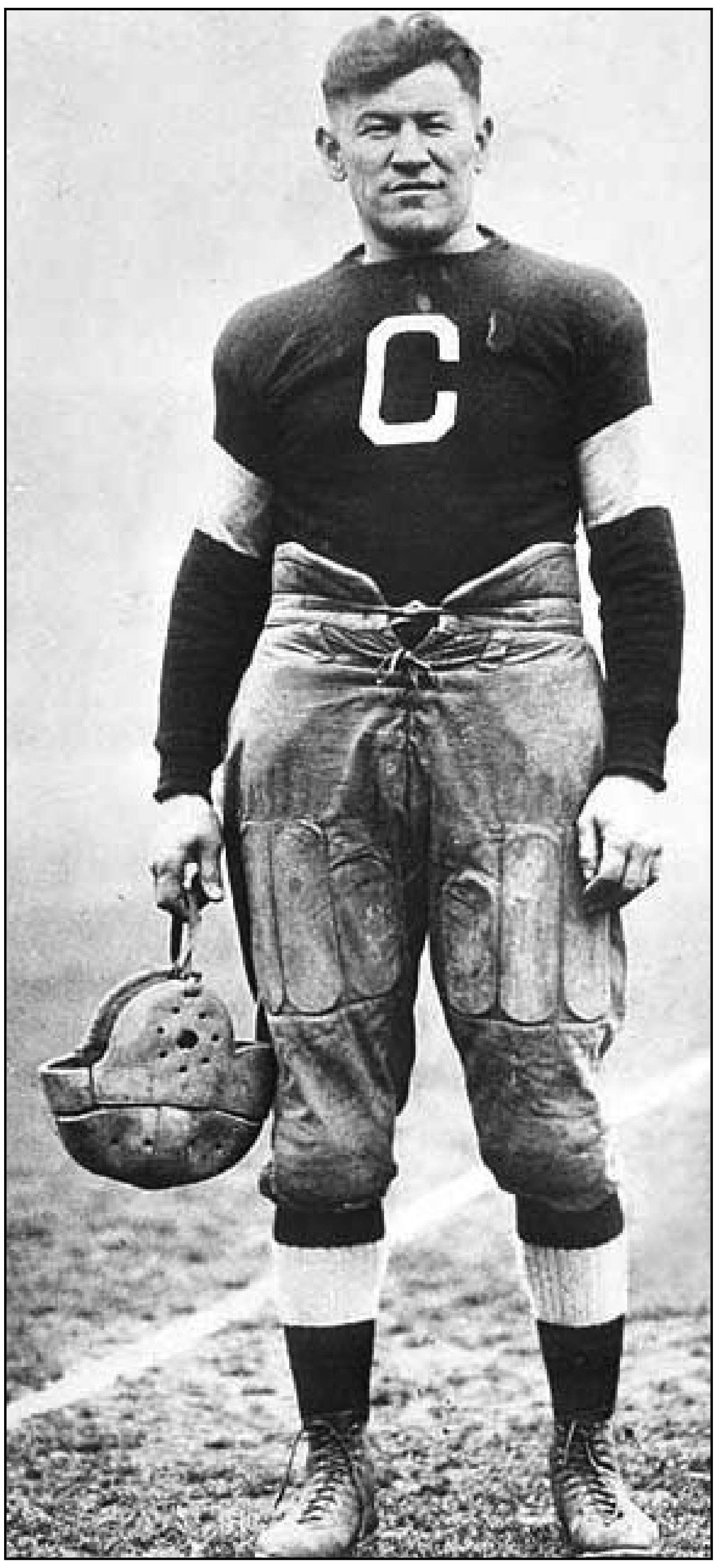
Anderson's request on May 13 came a day after committee approval of a bill authorizing up to $40 million in state bond money for the museum that's being built along the Oklahoma River near downtown Oklahoma City.

A bill authorizing the Capitol Improvement Authority was approved in a Senate committee May 12 on a 14-6 vote.

Anderson says the state has already issued $63 million in bonds for the project and if the current bill is approved it would bring the annual debt service payments for the center to $9 million a year. He says lawmakers should have a clear picture of where previous bond money has been spent.

The bill provides that three separate series of bond issues will not be authorized until the Native American Cultural and Educational Authority has in place matching funds from private donors and other sources.

Republican Sen. Dan Newberry of Tulsa complained the state already has spent close to $90 million on the project over the last decade and is paying close to $6 million annually in debt service for a "hole in the ground."



FILE PHOTO

Jim Thorpe

Jim Thorpe hall to unveil 2nd statue

GENARO C. ARMAS
Associated Press

STATE COLLEGE, Pa. (AP) – A new statue of sports great Jim Thorpe is going up in the eastern Pennsylvania town that bears his name, while two of Thorpe's sons have joined a federal lawsuit demanding his remains be returned to Oklahoma.

The recent developments regarding Thorpe, winner of the decathlon and pentathlon in the 1912 Olympics, don't appear to be related. The statue to be unveiled May 21 at Jim Thorpe's burial site by the Jim Thorpe Area Sports Hall of Fame has been in the works for years, hall president Jack Kmetz said Tuesday.

Thorpe's son, John Thorpe, filed suit last June to get his father's remains returned to his native Oklahoma under a federal law designed to give Native American artifacts back to the their tribal homelands. John Thorpe died in February, but two brothers, Richard and Bill Thorpe, joined as plaintiffs two weeks ago, as did the Sac and Fox Nation of Oklahoma.

Jim Thorpe was a member of the tribe, while John Thorpe was a past chief.

Thorpe overcame humble roots to succeed in the Olympics and go on to professional careers in baseball and football. Thorpe finished third in the AP's athlete of the 20th century poll, behind Babe Ruth and Michael Jordan. He was named the AP's greatest athlete of the half-century in 1950.

Thorpe became well-known during the 1912 Olympics in Sweden, when his track titles led King Gustav V to declare, "Sir, you are the greatest athlete in the world." The 24-year-old Thorpe replied: "Thanks, King."

The medals were rescinded a year later over concerns Thorpe had played some semi-professional baseball. But the family had them restored posthumously in 1982.

He went on to become a B-list Hollywood actor, often playing the Indian in movies, then struggled financially before his death in March 1953 in California at the age of 64.

Thorpe's remains were taken to Oklahoma for burial near his birthplace, but Thorpe's third wife struck an unusual deal intended to draw more tourists with leaders of the merging towns of Mauch Chunk and East Mauch Chunk, Pa. The community was to be renamed Jim Thorpe and his remains moved to

See **THORPE** *Continued on Page 3*

Absentee Shawnee tribe building Little Axe clinic

LITTLE AXE, Okla. (AP) – The Absentee Shawnee Tribe is building a 76,000-square-foot medical clinic near Little Axe that's scheduled to open next March.

The tribe's clinic is being designed by the American Indian-owned architectural firm of James Childers of Fort Smith, Ark. The Oklahoman reports the clinic will include a combination of natural stone, brick and glass. Landscaping around the clinic will incorporate native grasses and trees.

Tim Tall Chief, the executive director of the Shawnee-based tribe's health services, says the clinic will include 24 examination rooms, 16 dental chairs, a physical therapy department, a behavioral science division, a diabetic wellness unit, optometrists, a pharmacy and a fitness center.

The clinic will serve members of all federally recognized tribes. Tall Chief says the tribe hopes to eventually open the clinic to the general public.

Pawnee Nation elects new council president

PAWNEE, Okla. (AP) – Pawnee Nation members have chosen a current member of the American Indian tribe's business council as that council's new president.

According to unofficial election results posted on the tribe's website, councilman Marshall Gover received 220 votes while incumbent council President George Howell received 159 during Saturday's election.

The results of the election will be made official at 5 p.m. Wednesday if no protests are filed.

Richard Tilden and Karla Knife Chief also won seats on the business council, which is the Pawnee-based tribe's supreme governing body. A special election will be held to fill Gover's seat.

Eloise Cobell

College to award Cobell honorary degree

HELENA, Mont. (AP) – Dartmouth College will award Blackfeet Indian leader Elouise Cobell an honorary degree next month.

The Browning resident led a 15-year class-action lawsuit against the federal government that resulted in a $3.4 billion settlement approved by Congress late last year.

Cobell and the other plaintiffs sued the government for mismanaging the royalties of hundreds of thousands of individual Native American landowners.

Cobell and eight others will receive honorary degrees from Dartmouth at the college's June 12 commencement. Other recipients will include former President George H.W. Bush, comedian Conan O'Brien, actress Ruby Dee and New Yorker cartoonist Roz Chast.

Appeals court rejects NY cigarette tax challenge

CAROLYN THOMPSON
Associated Press

BUFFALO, N.Y. (AP) – A federal appeals court on May 9 lifted legal stays that have been blocking New York's effort to collect taxes on cigarette sales by Indian-owned businesses to non-Indians.

The U.S. Court of Appeals for the 2nd Circuit ruled that five New York-based Indian nations challenging the state's collection plans in court haven't demonstrated that they're likely to win by arguing that the taxing system unduly burdens reservation retailers and interferes with tribal sovereignty.

"We will now begin the implementation phase as we move to collect these taxes," said Gov. Andrew Cuomo, who was attorney general when the lawsuits were filed.

Current Attorney General Eric Schneiderman called the ruling "an important victory for the state to collect deserved revenue and to protect public health."

State officials, facing a $9.2 billion budget deficit, voted last June to begin collecting the $4.35-per-pack sales and excise taxes on the millions of cartons sold on reservation smoke shops to non-Indian customers. It was a break from the policy known as forbearance adopted by a string of governors who declined to enforce state laws requiring the taxation of sales to the general public.

The state anticipated collecting $500,000 a day in new tax revenue beginning Sept. 1, 2010, but has been stalled by the legal challenges.

The Seneca Nation, whose 172 tobacco retailers sell more cigarettes than any other tribe, said it would continue to oppose the state's plans, even after the appeals court ruled that Judge Richard Arcara in Buffalo was correct in October when he denied an injunction against the state sought by the Senecas, Cayugas, Unkechaug Nation and the St. Regis Mohawk tribe.

Arcara had issued a stay of his ruling pending appeal.

"While today's decision ... is disappointing, we will continue fighting against this overreaching action by the state to protect our treaty rights, tobacco commerce and all the jobs it supports," Seneca President Robert Odawi Porter said. "The Seneca Nation will not be New York State's tax collector."

The last time the state tried to collect the tax, in 1997, protesters lit tire fires and shut down a 30-mile stretch of the New York state Thruway that bisects Seneca land near the Pennsylvania line. Current Seneca leaders have said they would not condone violence.

Monday's ruling also vacated a separate order granting the Oneida Indian Nation's motion for a preliminary injunction against the state. The appeals court determined the Northern District judge had "committed legal error" in granting it.

A spokesman for the central New York tribe said retailers would sell off their remaining inventory of name-brand cigarettes but continue to sell Native American brands at reduced prices because cigarettes made on the reservation remain tax-exempt.

The Native American cigarette business has flourished as New York has increased its cigarette tax to the highest in the country. Native smoke shops charge about half of the $10 that non-Native convenience stores charge for name-brand cigarettes and even less for brands manufactured on reservations.

The state plans to tax Native American sales without going onto reservations by requiring cigarette wholesalers to prepay the sales taxes before supplying reservation stores. Wholesalers would pass along the levy to tribal retailers, who would have to raise their prices.

Feds abandon appeal in Kan. tobacco tax case

WICHITA, Kan. (AP) – The federal government is dropping its case against a Kansas tobacco wholesaler and several others accused of trying to avoid paying $25 million in cigarette taxes to Indian tribes and the state of Oklahoma.

A judge in Wichita had dismissed the indictment in December. The first week of May, the 10th U.S. Court of Appeals granted the Justice Department's request to drop its appeal of that ruling.

U.S. District Judge Monti Belot had tossed out the 2008 indictment as unconstitutionally vague. Belot said the case was based on the government's opinion and not on any federal, Kansas or Oklahoma statute.

The 43-count indictment named eight people including Gary Hall, president and owner of Galena-based Sunflower Supply Co. Also named were Discount Tobacco Warehouse Inc., of Joplin, Mo., and Rebel Industries Inc., of Galena.

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Salazar honors 4 with Historic Preservation Awards

WASHINGTON – Secretary of the Interior Ken Salazar today honored four government and tribal employees with the annual Secretary of the Interior Historic Preservation Awards, recognizing their outstanding contributions to the preservation of historic places and artifacts.

"In presenting these awards, I am giving thanks on behalf of all Americans to these extraordinary professionals for their outstanding contributions to historic preservation," Salazar said. "Their skill, dedication, and professionalism are ensuring that the story of America continues to be passed down to future generations."

The Secretary's award is distinguished from other historic preservation award programs in that it focuses on the accomplishments of individual employees and not on programs or projects. The award also recognizes the contributions of employees at multiple levels of government.

Award winners are individuals whose contributions surpass the expected scope of their positions, and whose creativity and expertise have significantly fostered the overall goals of the National Historic Preservation Act.

The winners of this year's awards are:

Terry D. Cole—Tribal Historic Preservation Office Category

Cole is the first Tribal Historic Preservation Officer for the Choctaw Nation, where he has worked for over a decade. He is an expert at developing and enhancing the "government to government" relationship between the Choctaw Nation and a variety of federal agencies. In this role, he has represented the Choctaw people in numerous undertakings in compliance with the National Historic Preservation Act and the Native American Graves Protection and Repatriation Act.

In 2002, Cole established the highly successful "To Bridge a Gap" conference which facilitates interaction among native peoples and the U.S. Forest Service. Recently, he completed an archaeological law enforcement class that trains historic preservation professionals in the skills of crime scene investigation and police procedure. This training is essential for successful prosecutions of crimes committed in violation of the Archaeological Resources Protection Act.

A graduate from Southeastern Oklahoma State University, Cole served as the Chair of the Intertribal Council of the Five Civilized Tribes Heritage Commission, an organization that represents more than 500,000 Tribal members nationwide.

Michael Leventhal—Certified Local Government Category

Since 1997, Leventhal has served as the Historic Preservation Coordinator for Arlington County, Virginia. As the county's Certified Local Government representative, he has creatively and effectively leveraged funds made available from the Virginia Department of Historic Resources through the Historic Preservation Fund to identify, evaluate, and recognize more than 10,000 historic properties as part of 24 National Register historic district nominations. During his tenure, he has assisted more than 150 property owners in successful federal and/or state rehabilitation tax credit projects. The ultimate benefit from this work has been the private investment of more than $60 million in rehabilitation projects, resulting in the creation of an estimated 2,200 jobs.

Scott B. Shepherd, III—Federal Preservation Office Category

For more than two decades, Shepherd has been the principal historic preservation steward for Randolph Air Force Base near San Antonio, Texas. Established in 1930, Randolph AFB is known internationally as the "showplace" of the United States Air Force for its distinctive Spanish Colonial Revival style architecture and its unique facility plan and orientation. In 1993, the Texas Historical Commission listed the base among the 10 most endangered places within the state. Due in large part to Shepherd's stewardship, the Air Force have been able to successfully integrate its ongoing mission requirements with an appreciation for the history of the facility.

Shepherd's responsibilities included oversight of the large installation's wide array of important historic buildings. Over the years, the innovative design and layout of Randolph AFB has not been significantly altered and it retains an exceptional degree of integrity, particularly with its individually distinctive buildings, such as the Administration Building, known as the "Taj Mahal."

Ruth L. Pierpont—State Historic Preservation Office Category

Pierpont serves as the Deputy State Historic Preservation Officer for the State of New York. She not only manages the State Historic Preservation Office but also oversees the stewardship of 37 state historic sites and cultural activities at nearly 180 state parks. Her staff annually generates approximately 10 percent of all National Register listings nationwide. Currently, New York boasts 5,200 National Register listings that contain almost 90,000 contributing resources. Her office also fulfills the SHPO's role within the Section 106 compliance process, effectively shouldering a 150 percent workload increase over the last year due to projects funded by the American Recovery and Reinvestment Act.

An adjunct professor at Rensselaer Polytechnic Institute, Pierpont is currently the President of the National Conference of State Historic Preservation Officers, a position which entails substantial interaction and consultation with preservation professionals across the country.

THORPE

Continued from Page 1

Pennsylvania.

Thorpe's body now rests beneath a monument outside of the town that bears his name in the Pocono Mountains, a community he likely never visited.

Kmetz and other Jim Thorpe-area residents remain steadfast in promoting his legacy.

The hall of fame was formed in 1989 "to perpetuate the memory of Jim Thorpe, to honor our local athletes" and support youth athletic programs in the community, Kmetz said in a statement promoting the May 21 statue unveiling. "One of our stated goals was to build an appropriate memorial to the athlete after whom our town was named."

Among the guests expected to attend are Michael Koehler, Thorpe's eldest grandchild.

"This guy isn't your average local high school competitor," Kmetz told The Associated Press Tuesday in describing Thorpe.

Stephen Ward, the lawyer for Thorpe's sons and the Sac and Fox tribe, said his clients have no plans to drop the suit despite John Thorpe's death on Feb. 22 at age 73.

U.S. District Judge Richard Caputo had ruled nearly three weeks earlier that brothers Richard and Bill Thorpe, as well as the Sac and Fox tribe, were "legally necessary" in order for the suit to proceed. All three brothers had long supported bringing Thorpe's remains back to Oklahoma, though it was decided to let Jack Thorpe take the lead, Ward said.

But even before the ruling, the brothers and the tribe were considering joining the case, Ward and a tribe official, Sandra Massey, said in separate phone interviews. They were formally added as plaintiffs in a May 2 federal court filing.

"The transition was in progress anyway," Ward said, though Jack Thorpe's death came unexpectedly.

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Online:
http://www.jtsportshof.org/

NICKNAME

Continued from Page 1

bke said. "They profit from it. That's ridiculous."

The lawmakers' letter to Stenehjem, which was dated Thursday and received by the attorney general's office Monday, asks whether the state constitution allows the Legislature to invalidate UND's 2007 lawsuit settlement with the NCAA, and whether the constitution permits lawmakers to dictate whether UND keeps or discards its nickname and logo.

It was written by Rep. Lonny Winrich, D-Grand Forks, and signed by Democratic Reps. Eliot Glassheim, of Grand Forks; Richard Holman and Lee Kaldor, both of Mayville; and Rep. Jerry Kelsh, D-Fullerton, the House Democratic leader, as well as Democratic Sens. Jim Dotzenrod, of Wyndmere; Richard Marcellais, of Belcourt; Tim Mathern, of Fargo; and Connie Triplett, of Grand Forks. One Republican, Fargo state Rep. Kathy Hawken, also signed.

OFFICER

Continued from Page 1

Last September in Las Vegas, the ATF posthumously awarded to Pappan the Gold Star Medal, one of the agency's highest honors.

"gunshot and other wounds of head and body" as the cause of death.

Authorities arrested three men: one was convicted of manslaughter and sentenced to five years, one was cleared and one had charges dismissed because someone already had been convicted, Osteika said.

"That demonstrates how tough it was to be law enforcement at the time," she said. "Public sentiment was for criminals who were providing them alcohol."

The ATF unveiled Pappan's name on its Headquarters Memorial Wall in Washington, D.C., Wednesday, and this Friday, Pappan's name will be formally added to the National Law Enforcement Officers Memorial in Washington.

Later this month, Stephen Pappan will participate in a ceremony at the Oklahoma Law Enforcement Memorial, said that memorial's chairman, retired Oklahoma City police officer Dennis Lippe.

"The bravery goes on today," Lippe said. "The guy was willing to take a chance with his life to protect the people against the bad guys. That shouldn't be forgotten."

Osteika said William Louis Pappan was born on Christmas Day in 1894 on the Kaw Nation reservation in what later became Oklahoma. His great-great-grandfather, Chief Monchousia, once met with President James Monroe in the White House, a few years after signing an 1815 peace treaty with U.S. government officials in St. Louis.

A great-great-granduncle was Pawhuska, who once negotiated a treaty with Thomas Jefferson in Washington. A first cousin was Charles Curtis, vice president from 1929 to 1933, Osteika said.

"Looking at the family is like reading American history," Osteika said.

Pappan attended Kendall College, now the University of Tulsa, and played three sports. The 1917 school yearbook noted Pappan "was probably the best big man" on the basketball team and was "tall and a clever passer" on the football team.

Pappan enlisted in the Oklahoma National Guard in the spring of 1917 and drove a mule-drawn ambulance in France, and later joined the Tulsa Police Department.

"He was a hero on many levels," Osteika said. "Those ambulance drivers went into areas of bombardment under heavy fire to bring out the dead and wounded. Just his World War I record alone was heroic. He goes on to repeat that heroism as a Tulsa police officer and again as an (ATF) investigator."

Lippe listed Pappan's name on the state memorial because Pappan died in the line of duty. While doing research, Osteika came across the entry and contacted Lippe for more information. Last September in Las Vegas, the ATF posthumously awarded to Pappan the Gold Star Medal, one of the agency's highest honors. Stephen Pappan accepted the award, along with a cousin and great niece of the fallen officer.

The ATF says Pappan was its first Kaw Nation investigator, the first American Indian ATF investigator killed in the line of duty and one of three Indian ATF investigators who served during Prohibition and the post-Prohibition era.

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Navajos push human rights claims in uranium fight

SUSAN MONTOYA BRYAN
Associated Press

ALBUQUERQUE, N.M. (AP) – A Native American group appealed Friday to the Inter-American Commission on Human Rights for help in stopping a planned uranium leach mining operation on lands bordered by the sprawling Navajo reservation.

The New Mexico Environmental Law Center filed a petition with the commission on behalf of the group Eastern Navajo Dine Against Uranium Mining and six individuals.

The petition alleged human rights violations were committed when the Nuclear Regulatory Commission granted Hydro Resources Inc. a license to mine near the Navajo communities of Church Rock and Crownpoint in western New Mexico.

The group fears the leaching operation would compromise an aquifer that supplies drinking water to thousands of Navajos.

"Wells are feeding the water system in those areas, and the contamination will eventually reach those wells," said Larry J. King, a former mine worker who has opposed uranium mining in the area for more than a decade. "It may not be within the next 5 or 10 years, but what are we going to do? We're going to leave nothing for our future generations."

King and Eric Jantz, an attorney with the Santa Fe-based law center, said the petition is one of the group's last hopes for getting the regulatory agency to reconsider Hydro Resources' license since they have no other court options.

A spokesman for Hydro Resource's parent firm, Uranium Resources Inc. of Lewisville, Texas, said the company stands behind its state and federal permits and plans to move forward with construction next year. Production is expected to start in 2013.

The company is "confident in our technology and people. We are dedicated to the welfare of the communities we operate in," Mat Lueras, vice president of corporate development, said in an email.

Hydro Resources cleared its last legal hurdle in November when the U.S. Supreme Court declined to hear the case. Opponents had turned to the nation's highest court last fall after the 10th U.S. Circuit Court of Appeals denied a request for a rehearing on the license from the Nuclear Regulatory Commission.

The Denver court had concluded the NRC took the "hard look" at the project required by the National Environmental Policy Act and adequately considered cumulative impacts in granting the license to Hydro Resources.

The case was the first-ever challenge to NRC approval of licenses for in-situ uranium leach mining, a process that injects chemicals into the ground to release uranium, then pumps the solution to the surface.

Jantz said Friday's filing also marks the first international human rights complaint against an action by the NRC.

"It is an environmental justice question," he said. "There are plenty of exploitable uranium resources in Santa Fe County, but it will never happen because it's a lot easier to convince regulators that this is a good idea in places where the median home price is $15,000, as opposed to some place where it's half a million dollars."

Cold War-era mining of uranium on the Navajo Nation left a legacy of disease and death, and cleaning up the mess has been a daunting task. Most of the physical hazards, including open mine shafts, have been fixed at more than 500 sites but radiation hazards remain a concern.

The Navajo Nation banned uranium mining on lands under its jurisdiction in 2005, but the courts have determined that the land staked by Hydro Resources is not Indian land and therefore not subject to the ban.

King's home and his grazing land near Church Rock back up to one of the parcels purchased by Hydro Resources.

"There are some people who still think that uranium is a natural resource that can provide economic development," he said. "When I hear a person say that, it just really irritates and upsets me. It's not in their backyard."

King and others planned to travel to Washington, D.C., for a news conference Monday to discuss the petition filed with the human rights commission.

The petition requested, among other things, that the commission make a recommendation to the federal government that NRC suspend Hydro Resources' license until the company has remediated existing contamination near Church Rock and that the government take meaningful steps to remediate abandoned uranium mines in the area.

COMMENTARY

Imposter Indians: The Truth Hurts

Wambli Sina Win

WAMBLI SINA WIN
©2011

Many of you have heard a Lakota or Indian joke or two about being Indian from an Indian.

Most of us can laugh at the humor found within our culture. This form of bonding helps us to assert our identity as Indians. We all share a common language in humor, despite our tribal or cultural differences. We who are of Red skin, heart and mind should take no offense at our friendly Lakota trickster, the Iktomi jokes. Iktomi and his humor is part of our heritage and the universal language which was gifted to us by the Great Spirit.

It is sad nowadays that certain of our promising and talented youth are being discouraged by some who are overly sensitive about topics concerning our culture. I know of a young artist and illustrator who aspires to become a physician amidst a very acculturated stronghold of Indian Mormons. He lives as a traditionalist and a stranger among some of his own people. I wonder why it is that we as Red people have allowed a foreign religion, mindset and thought to persecute the social humorist and the characters which we find within our own people?

This young man produced a cartoon which had a "bite" to it as it had an element of truth about the ancestry requirement which allows people with ridiculously low blood quantum to enroll as members in some tribes. His cartoon must have struck a nerve with those who have minimal Indian blood. As a Lakota who has been on the receiving end of many jokes over the years, I was not offended by this young man's cartoons and I and my family could see the humor in his social commentary.

We the Red Nation have experienced many hardships and at times all that we possess is our relationship with the Great Spirit and our ability to joke and laugh. My Heyoka son has taught me that it is possible to "laugh a person right into faith." For when there is laughter, there is no room for doubt, worry or fear. It is said that the moment between laughter and sadness is as far as east is to west, with much space to grow spiritually. Laughter is at the same time, a playful way to disarm and break the ice for Indians. Even in times of sadness such as when a loved one has passed, we Lakota can still laugh as we cry. How many of us remember the funny exploits of a relative as well as their good deeds recalled at their wake? This is a form of honoring and memorializing our beloved by having the living share a memorable experience or connection with our loved one.

As my Heyoka grandfather, John Fire/ Lame Deer and my Heyoka son, Wiconi Was'te have spoken throughout their lives, laughter is a key ingredient to the healing of a soul, identity and nation. Grandpa John spoke of the days when the Heyoka's humorous exploits filled the soul with laughter and hope when empty stomachs, poverty and hopelessness cast their shadows upon the people. Today with the Heyoka nearly extinct within all of our people, I find more and more the need for their presence to live on. These sacred clowns within our people were the truth tellers who pointed out through their "clowning" and commentary those sensitive or controversial topics which would otherwise not have been addressed. Our beloved Heyoka helped us to question some of the very underlying social issues concerning our own hearts and identities. At times the Heyoka humor was pointed and it shamed people into correcting their mistakes or ideals.

The Heyoka also helped to reshape, redefine and renew our relationships with our creator and each other. My son has taught me that laughter is as loud as thunder and for it has the power to pierce through one's surroundings. The Heyoka know that laughter resounds in a spiritual way, like an echo. Laughter is contagious. When you laugh, others may laugh along with you. When it comes to Native humor, laughter unifies people and strengthens one's pride for their race. Remember that other races have negatively stereotyped Indians thereby strengthening their ideals of racial supremacy. Can you count the number of movies in which Non-Indian men with big noses were cast to portray Indian chiefs in Hollywood movies? As a pre-teen, one of my Lakota brothers worried about how his ears and nose looked. One day I saw him looking at his profile with a hand mirror. Since a Non-Indian teacher had commented that he had a nose like a "real Indian," he asked me if he looked like a Chief. We laughed but this is typical of some of the negative stereotyping which still goes on.

It is in the truth found within humor which often touches a nerve among some people. I have never seen an Indian in heart and in skin angry about laughable Indian humor. We all deep down know who we truly are and what we portray. Some portray and perpetrate under the guise of being a card carrying Indian when there is notoriety or money to be made. These minimal bloods take great offense to the Indian references to blood quantum and Native American spirituality.

Have you ever seen a real Indian afraid to enter a room full of Indians or associate with them? If your answer is yes, then you must ponder why there is dis-ease or fear among one's own people? I have lived my life among Indians from different tribes and social groups. I have never felt any discomfort among the rich or the poor.

Almost every Indian I know is aware of the "wannabes" and the "tagalongs." The "hangers on" of the "hang around the fort" Indians. Interestingly, it seems that those with minimal or no Indian blood either make up such names like the "Indian Foot" tribe or the "Northern Cherokee" tribe or "Northern Zuni" tribe. The most inventive or creative among these imposters seem to use tribal designations after their names, "adopted citizen of the Ponca, Dine, Cherokee" or other tribes or they say they are "married into" a tribe. This is a joke itself. Since this Indian impersonation has become so popular, shouldn't each tribe issue membership cards where blood quantum is clearly stated on the face of the card? Not all tribes do so- are they ashamed? We should all be proud of who we are and not ashamed or angry when Indians laugh about Indian issues.

As a spiritual person, the Red Road has taught me that we are all the children of a red God. Our gift in life is laughter and our children. It is up to all Lakota and all Native Americans to teach and to never forget that we also learn from our children some very important aspects of our culture. Children are eager to laugh and are not so spiritually burdened by the world with all of its worries and hatreds. Parents love to hear their children laugh. We as a people must also learn from our children how to laugh and to re-identify ourselves with our like red people.

There is nothing quite like Indian humor, it is a different cultural experience. Yet laughter is the key ingredient of our culture. Many Indian jokes are not funny to other groups and one would have to be an Indian to understand. For example, all you have to say is the word "commodity cheese" and it brings a smile to many faces. The "golden brick" as some might call it, is long sought after by many including Non-Indians. How about "running on Indian time"? Aayy! Many of us at one time or another have owned what we jokingly call an "Indian or Rez" car. We as Indian people can have a good laugh at these expressions. It is because we are comfortable in our own culture with our own jokes which are often misrepresented by mainstream society, but which are iconic to our culture.

I have observed that in nature, those of like species and distinct similarity, especially with respect to birds, really do flock together. The same is true for humans. If one is thin skinned and sensitive about their lack of any significant blood quantum, we might ask- Do you seek to produce a generation which is even more sensitive to laughable Indian humor? Or do you re-establish and reconnect with what has been bred out of you? If you should find yourself among a group of Indians, don't get upset if you're wearing an "Indian" mask and the Indians tell you it's not Halloween yet. It seems that Indian humor is specific only to real Indians and sometimes laughable cartoons hit real close to home and people find that "the truth hurts."

Wambli Sina Win is currently an Associate Professor and Director of the Criminal Justice Studies Dept. of Bacone College in Muskogee, Okla.

Her grandfather was John Fire,Chief Lame Deer, Tahca Uste, a well known Lakota Holy Man from the Rosebud Sioux Indian Reservation in S.D.

You may contact her at: wamblisinawin@yahoo.com

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Commentary

Letters to Editor

Chickasha naget'owa? Chickasha owis!

"What is a Chickasaw? I am Chickasaw!"

In a May 7th column in the Dallas Morning News, Mr. S.C. Gwynne and Mr. Gary Jacobson posit the question: What is a Chickasaw?

As an enrolled member of the Chickasaw Nation allow me to respond by saying: Chickasha naget 'owa? Chickasha owis! ("What is a Chickasaw? I am a Chickasaw!").

I am a Chickasaw and the reality of my experience is far removed from that portrayed in the article. At base, it appears as though the authors have an expectation that all of us indigenous (Indian/Native American) peoples must necessarily comport to their atavistic and anachronistic definition of what it means to be an indigenous person.

Earth to Mr. Gwynne and Mr. Jacobson: Hiyo Silver! Tonto was but a fictional character in a TV series. ["That right Kemo Sabe"!]

The superimposing of the authors' flawed notions of "Indianess" over the reality of contemporary indigenous persons (the "Tontoing" of Indian people) engenders additional misunderstandings that manifest themselves throughout the article. In response, I will identify and clarify the more salient errata.

Despite the authors' assertions to the contrary, I and many Chickasaws do indeed speak (and read and write!) a Native language.

Linguists classify the Chickasaw language as Muskogean, a language family that includes, inter alia, our brothers and sisters the Choctaw, the Seminole and the Mvskoke-Creek (a form of the language that I use in this article).

The authors truly "speak with a forked tongue" when they aver that the Chickasaws don't speak a native language!

And just what is an indigenous (viz., Indian) person supposed to look like? It appears as though the authors subscribe to the Hollywood Indian stereotype usually found in the older Western movies. These "Indians" were non-Indian actors!

In looking at my own picture, I doubt that the average American would agree that I look like either a "cross-section of America" or that I fit their expectation of the appearance of an Indigenous person. This despite the fact that I am over ½ Indian by blood that not only includes Chickasaw but also Mvskoke-Creek, Cherokee and Citizen Potawatomi blood.

I am nevertheless authentically Indigenous. The reality is that there is a great diversity between and among the physical appearances of the people who make up our 570+ federally recognized Native Nations. This stark reality doesn't make any tribal member less authentic.

In my Mvskoke tradition, very much like that of the Chickasaws, we are a matrilineal people. We trace our ancestry from womb to womb to womb all the way back to the time that our ancestors emerged from the womb of Ekvna (i.e., the Earth). Historically, if you are born of an Mvskoke womb, you ARE Mvskoke!

The notions of having to carry papers and a pedigree to "prove" tribal membership are notions that are historically foreign to our native peoples. In addition, the very concept of "blood quantum" is not only anathema to our historic traditions of Native identity but the use of blood quantum is a concept that was superimposed upon Native Nations by the larger non-native society.

The U.S. government promulgates rules and criteria for U.S. citizenship. What is a citizen of the U.S. supposed to look like? Likewise, Native Nations establish rules and criteria for tribal membership. What is a citizen of a Native Nation supposed to look like? Hint: Tonto isn't in Kansas anymore!

Perhaps more disturbing, the authors make the egregiously erroneous statement that "(Chickasaws) have no special tribal religion". In fact, Chickasaw religion and spirituality finds full expression in at least three major ways; 1) through our many Indian Christian churches, 2) through our ceremonial or "stomp dance" grounds, and 3) through a Pan-Indian Native American Church. I will comment here only on our Indian Christian churches.

Many Chickasaws, like many Indigenous peoples, are indeed Christians. A great many of our people attend Indian churches. For example, there are many Indian Baptist and Indian Methodist churches here in Oklahoma. You will find these churches in the bigger cities such as Oklahoma City, OK and Tulsa, OK but also in smaller towns such as Ada, OK and Antlers, OK. There is even an Indian Methodist church right there in Dallas (perhaps the authors may wish to visit sometime?).

In these Indian churches the essential theology, the liturgy and deeply rooted faith are pretty much the same as one would find in any Christian church. However, historically the services have been conducted in our native languages and we sing native hymns that reflect both our Christian faith and our unique tribal histories and experiences.

Here is an excerpt from a beautiful and wonderful Chickasaw/Choctaw hymn called Meditation on Death (On the Day I Die):

Chisvs pulla tuk mak ona,
Si ai illi hokmvt,
Uba yakni chukma ka
Ona la hi oke.

This particular stanza of the hymn roughly translates as: Jesus is my guarantee and guide to that good land in heaven above. On the day I die, straightaway, on that day, redeemed by Jesus' love, I'll arrive.

In the face of the harsh reality of death, this beautiful Chickasaw/Choctaw hymn manifests hope, inspiration and a sublime Christian faith. How can this NOT BE a special form Indian religion?

Finally the authors make the statement that the Chickasaws are "given Federal money". The underlying attitude that engenders such a statement might lead one to construe that the authors are Hvtke Emetv ("White Givers").

Such federal payments perhaps are more properly viewed as payments of a debt owed by the dominant society to native peoples pursuant to solemn and legally binding treaties. These treaties do not carry an expiration date and they certainly aren't contingent upon Indian peoples looking like Tonto. Surely the authors are men of their word and would not otherwise seek to welch on a legally binding (if not ethically and morally binding) agreement?

We as Indian people must walk in two worlds. Perhaps we have learned to walk so well in the Wvcenv Ekvna (viz., the White World) that the dominant society cannot recognize our Indianess.

I am both a graduate of an Indian Boarding School and also hold a Masters degree from Harvard University. I speak English but also speak my native Mvskoke language. I worship in a Christian Indian Methodist church but also participate in my traditional Posketv or ceremonial stomp dance. I am the face of contemporary Indian peoples in the U.S. There are many more like me.

Chickasha naget'owa? Chickasha owis!

J.D. Colbert,
Chickasaw/Muscogee Creek
Okmulgee, Okla.

(Editor's note: The article Colbert is referring to may be read here: http://www.dallasnews.com/news/local-news/20110507-what-is-a-chickasaw.ece)

Not endorsing Smith

In the May edition of the Cherokee Phoenix, Chad Smith and Chris Soap have a two page campaign advertisement featuring over 3,000 Cherokee Nation of Oklahoma employees. As an employee listed in this advertisement I want to make it clear that I am absolutely NOT supporting either of the candidates. Furthermore, I believe the listing of my name is a violation of my rights as a person and an employee.

The use of employee names under the disguise of a "Thank you" is clearly an insincere attempt to counter back at their opponent. CNO Human Resources Department adamantly denies they provided the list of names and states that the information used is easily accessible to all employees. That may be true, but one would think it is for the purpose of work related issues. Not so that we can all be listed in a campaign advertisement without our consent or knowledge. The HR department also insists that even though our names and years of service are listed "it is not an employment or HR issue". I was also referred back to the HR policy regarding "Political Involvement" which repeatedly makes various statements followed by the phrase "except as approved by the Cherokee Nation Government". Having no recourse through my employer and fighting through the tribal court system which is composed of judges "approved by the Cherokee Nation Government" leaves little hope for the employee to receive justice.

In conclusion, I want to make it clear that I DO NOT and would NEVER support Chad Smith! Let this be an example of his reprobate character. The devious, shameful and unscrupulous tactics used on employees are a pattern of behavior, nothing new. Beware! As a candidate he also has access to the names of all voters – you might be next!

Portia Kelley, Cherokee
Claremore, Okla.

Support Haskell athletics

Dear, Friends, Family, Colleagues, Indian Country,

Haskell Indian Nations University was established in 1884 by the United States government to assimilate Indigenous students into the dominate American culture. Over the years, Haskell has transformed into a premiere institute of higher learning for tribal nations all over the United States. Haskell is funded by the federal government because treaties signed between the sovereign tribal nations in this country and the United States government. As we all know, the federal budget has been declining and so has funding for the students at Haskell. The United States government has not followed the funding formula for Indian Education for years, and they continue to make cuts to these programs. At Haskell, educating the students to become successful leaders on and off the field is the main objective. Haskell students, many former Haskell football players, have become successful in leading their nations.

Leadership is taught in many forms by many people, but at HINU and many other institutions across the country athletics plays a very important role in building leadership. Funding for HINU athletics has been hit hard by these cuts and football was a program that was going to be affected. The new head coach Jimmy Snyder and his players have stepped up to fight for the football program. Not only are we building leaders for Indian Country, we are playing to honor our ancestors. I can attest to Coach Snyder's character and have no doubt that this program is headed in a successful direction. These young men deserve a chance to show that they can bring pride and success to this great program. I ask you to support this program in any way you can and donate what you can be that financially, spiritually, or as a fan in attendance at a game.

Questions? Please contact Coach Snyder, 785-979-6252 or jsnyder@haskell.edu

Wado (Thank you),
Mackey Moore, Cherokee
Sallisaw, Okla.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.
Letters to the editor are welcome and may be submitted via e-mail to editor@nativetimes.com or mailed to PO Box 411, Tahlequah, Okla. 74465. To be published, we require you provide your name, tribal affiliation, phone number and city of residence for verification.

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EMPLOYMENT / HELP WANTED

Pawnee Nation College

President

Pawnee Nation College, located on the Pawnee Nation Reserve near Pawnee, Oklahoma, is a public college chartered by the Pawnee Nation in 2004. The College is working toward accreditation while building an institution of higher learning that serves the Pawnee Nation, other Indian nations, and surrounding communities. The starting date of the position is July 2011.

Description of Job Responsibilities:
As the chief executive officer, the president serves at the pleasure of the College's Board of Trustees and is responsible for managing the day-to-day operations of the College, representing the College at social and civic events, following policies, procedures, and directives issued by the Board of Trustees. The president's position is funded 100 percent by a U.S. Department of Education NACTEP grant that funds the Oklahoma Native Leadership Initiative (ONLI) program.

Minimum Qualifications:

- Master's degree required, doctorate desired. (The degree must be in hand by July 2011).
- Five years or more of demonstrated experience in academic and institutional leadership including academic accreditation and public relations.
- Demonstrated successful fundraising experience.
- Demonstrated skills in building consensus, delegating responsibilities, practicing full disclosure, and resolving disputes.
- Demonstrated record of successful academic program building and teaching at the post-secondary level.
- Demonstrated sensitivity to Indian cultures (Pawnee in particular), protocol, educational needs, and nation-building initiatives.
- Demonstrated experience working with tribal, state, and federal government entities.
- Working knowledge of American Indian Studies.
- Scholarly publications in an area of study about American Indian issues desired.

Pawnees and American Indian candidates are strongly encouraged to apply.

Please email a single pdf file with a letter of interest discussing how the applicant meets or exceeds the minimum requirements, curriculum vitae, a writing sample, and a completed PNC Application for Employment (available online) to awhiteshirt@pawneenationcollege.org. Have three letters of recommendation mailed to President Search Committee, Pawnee Nation College, 861 Little Dee Drive, Pawnee, OK 74058. For more information about the College and position, go to our website at http://pawneenationcollege.org or contact James Riding In by phone at 480-208-2867 or by email at james.riding_in@yahoo.com.

Application materials are due May 27, 2011, or until the position is filled.

ATTENTION
SOCIAL WORKER SUPERVISORS

Exciting opportunity now available at Osage Nation Social Services in Pawhuska, OK. If you have at least two years experience in the field as a child welfare worker plus three years experience as a child welfare supervisor, please APPLY NOW for the full-time Social Work Supervisor position at Osage Nation (these requirements are not negotiable). Person hired will supervise all aspects of child welfare plus adult social services (Individual Indian Monies account supervision and adult protective services). Contact Osage Nation Human Resources at 918/287-5322 for an application or email lcollins@osagetribe.org for more information.

Bacone College is currently accepting applications for the following position:

Assistant/Associate Professor of Exercise Science

Full-time Assistant/Associate Professor of Exercise Science beginning Fall 2011. Doctorate required in Exercise Science or related field, ABD considered. College teaching experience preferred. Duties include instruction and advising in coursed leading to a BS in Exercise Science, establishing and overseeing internship sites, and engaging in college/professional services.

Salaries are competitive and commensurate with experience and credentials. Review of application will begin immediately and continue until position is filled. Candidates should submit letter of intent, vita, and three professional references to: Human Resources, Bacone College, 2299 old Bacone Road, Muskogee, OK 74403 or email, humanresources@bacone.edu. Bacone is a private four-year college with a mission to provide opportunities to American Indian students and employees. EOE

Bacone College is currently accepting Applications for:

Billie R. Tower Nursing Department

Because of sustained growth in student enrollment, Bacone College has open positions for full-time and adjunct faculty in its associate and bachelor degree nursing programs starting August 1, 2011. Requirements include 1) a master's degree in nursing or concurrent enrollment in an MSN program; 2) current Oklahoma RN license (or eligible for OK license); and 3) two years recent clinical experience. Teaching experience in nursing education is desirable. Send letter of application, vita, transcripts, and three references to: Human Resources, Bacone College, 2299 Old Bacone Road, Muskogee, OK 74403 or e-mail to: humanresources@bacone.edu. Bacone College is a private four-year college with a mission to provide educational opportunities to American Indian students and employees. EOE

PUEBLO OF SANDIA

Gaming Commission Chairperson

The Sandia Tribal Gaming Commission, as the tribal gaming regulatory agency, is responsible for regulating and monitoring all gaming activities occurring within the lands of the Pueblo of Sandia.

Minimum Qualifications include:
A Bachelors Degree, preferably in Business Administration and Fifteen (15) years experience in gaming is required. Education and experience may be used interchangeably to meet the minimum qualifications.

As a member of the Pueblo of Sandia Team, you will receive a competitive salary and great benefit package, including up to 26 days of PTO, medical, dental, vision, life and STD insurance, partial relocation, and tuition reimbursement.

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Director
Office of Indian Energy and Economic Development

Open Period: April 4, 2011– May 4, 2011
Grade Level: ES-0340-00/00
Salary Range: $119,554.00 - $179,700
Announcement Number: ASIA-SES-2011-01

The Director of OIEED is responsible for utilizing innovative approaches to providing assistance to American Indian tribes for energy and mineral development, capital investment, economic and energy policy development, workforce development and will integrate that effort with the overall economic development program under the purview of the Assistant Secretary-Indian Affairs.

Position provides executive direction for energy and economic development programmatic initiatives, policies, practices, and operational guidance. Ensures proactive coordination/communication on emerging issues and keeps Indian Affairs senior management closely informed of matters of concern such as Congressional inquiries, developments related to other Federal components, state concerns, industry requirements, and tribal issues.

Develops and maintains relations throughout Indian Country to identify matters of mutual concern and to pursue productive courses of action. Reviews current and proposed legislation for impact on energy and economic development activities. Proposes and champions necessary activities to ensure fullest participation throughout Indian Country.

This position is located in Washington, D.C. in the Office of the Assistant Secretary-Indian Affairs. Relocation expenses may be paid.

For More Information and to Apply Online:
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EVENTS

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YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

THROUGH JUNE 2
Introductory Creek Language Class at the Sapulpa Creek Indian Community Center, 1020 N. Brown St. Classes are scheduled from 6:00 – 7:30 p.m. on Tuesday and Thursday evenings. Info call 918.227.9627.

MAY 15
Graduation Dance for Shelby White Thunder at 200 Wolf Robe Circle, Concho. Call Tommy White Thunder, 405-329-4051 or email whitethundersheisie@yahoo.com

MAY 20-22
Tulsa Indian Art Festival at Central Park Hall, Expo Square, Tulsa, OK. Join us for our 25th Anniversary!!

MAY 21
Red, White & GI Blues Festival 2pm-11pm at Cain's Ballroom, Tulsa. Benefit for Native American Warriors Society. Tickets $15 at the door.

MAY 21
Cherokee Heritage Gospel Sing and Hog Fry. Admission is free with donations accepted. The Cherokee Heritage Center is located at 21192 S. Keeler Drive, Park Hill, Okla. Info call (888) 999-6007, email at info@cherokeeheritage.org

MAY 21
The Osage Tribal Director is having an Osage Princess Election Dance on May 21st, 2011, at the Hominy Indian Village Arbor. For princess applications or more information, call 918/885-2976

MAY 21
Honor Powwow For Johnette "Un-see" Silverhorn, 2010-2011 Comanche Nation Jr. Princess, at Watchetaker Hall, Comanche Nation Complex, Lawton. Gourd Dance at 2pm, Supper at 5:30, War Dancing at 6pm. For more info call Linda S. @ 580-713-2143

MAY 21
Indian Taco Sale @ Indian Fellowship Baptist Church, 6130 So. 58th W. Ave, Oakhurst, Okla. from 11a.m. to 3p.m. Adults $6.00 children 10 & under $3.00

MAY 27-29
Gives Waters Service Club - Annual Memorial Week-end Dances. Princess selection - Friday May 27th; Family songs and war dances - Saturday May 28th; Veteran's day and Parade in - Sunday May 29th.

MAY 27-29
Annual Delaware Powwow at 401050 W 600 Road, Copan. Gourd Dancing daily. Contests and dancing 8pm-close. Contact Elaine Clinton, 918-531-2526 or email clintonj88@yahoo.com

MAY 27-29
Annual Southwest Oklahoma Vietnam Veterans Powwow at Wichita Park, Anadarko. Contests in all categories. Gourd Dance 2pm. Supper at 5pm. Grand Entry at 7pm. Call Red Quoetone, 580-347-2513. In case of bad weather, powwow will be moved to the Oklahoma Street Gym in Anadarko.

MAY 28-30
Annual Memorial Day Dances sposored by the Ponca Tribe Gives Waters Service Club, located at the Gives Waters Arbor: 4 miles south and 1/4 mile east of Waverly Avenue, Ponca City, Okla. Gourd dancing and family songs in the afternoon. War dancing in the evening.

MAY 28
Sac & Fox Veterans Honor Guard 2nd Annual Memorial Day Pow-Wow, 5.5 miles south of Stroud on Hwy 99. Rain or Shine. Come enjoy a day of Gourd Dancing and an evening of Inter-Tribal dancing. $500 + Blanket DRUM CONTEST. For more info call W.C. Harjo or Curtis Wakole at 918-968-2583.

MAY 30
Otoe-Missouria Encampment Committee May Benefit Dance at Otoe-Missouria Cultural Building, HWY 177, Red Rock, OK. Invitation to all Veterans, Veterans Groups & Organizations Info: Hank Childs (580) 402-4914 or Earl Plumley (405) 598-0636

JUNE 3-5
Red Earth Festival, powwow and dance contest. Oklahoma City Convention Center. Info: www.redearth.org or call 405-427-5228

JUNE 6-10
Chickasaw Nation Diabetes Camp free camp - designed to educate patients on preventive measures to help control their blood sugar through proper nutrition and exercise. Register by May 13. Contact Shon McCage at (800) 851-9136, (580) 421-4532 or shondra.mccage@chickasaw.net.

JUNE 9-10
Sac and Fox Elders Conference at the Sac and Fox Community Building, 5 1/2 mi. south of Stroud, OK on Hwy. 99. For more information contact Gloria Ellis, 405-214-4979 or Shirley Alexander, 405-279-4611

JUNE 9-11
2011 Chilocco Reunion and inter-tribal powwow at Choctaw Resort Hotel, Durant. For registration form and more information call Emma 918-266-1626 or Jim Baker 405-377-6826 or visit www.chilocco.org.

JUNE 11
Arts on the Avenue will be taking place on Saturday, June 11th in Tahlequah, Okla. (from Norris Park to the Cherokee Square). Arts on the Ave. brings artists and live entertainment together with eateries, wineries and breweries to downtown Tahlequah. Interactive Native craft demonstrations, bow-making, pottery, basket-weaving, beadwork, and stickball stick-making, among other activities. Admission is free to the public.

June 13-17
10th annual Native Youth Preventing Diabetes (NYPD) camp. For Native youth aged 8-12. Visit www.nypd-kids.org to learn more.

JUNE 16
Veteran's Honoring Powwow & Gourd Dance at National SAIGE Training Conference and the HIring Heroes Job Expo, Hard Rock Casino and Hotel, Tulsa from 5pm-10pm. Community feed and Gourd Dancing begins at 4:30 pm. Info call Kimberly Yellowrobe (918) 760-3039 or email sicangu4@yahoo.com

JUNE 20-SEPT. 10
Through the Eyes of the Eagle: Illustrating Healthy Living for Children exhibit at the Comanche National Museum, 701 NW Ferris Ave., Lawton, Okla. For more info call 580-353-0404 or visit www.comanchemuseum.com

JULY 29-31
59th Annual Tulsa Powwow Spirit Bank Event Center 105th and S. Memoria-l Tulsa, OK. For More Info: Rob Anquoe (918) 671-8366 or visit www.tulsapowwow.org

JULY 30
1st Annual SGT Tike Chapman Memorial Golf Challenge host by Native American Warriors Society of Tulsa at Cherokee Hills Golf Club, 777 W. Cherokee St., Catoosa. Goodie bags & prizes. For more info or to register, call Dwayne or Evonne 918-946-8024.

NATIVE AMERICAN TIMES FILE PHOTO / LISA SNELL

Dancers prepare for the Red Earth Festival Parade.

Red Earth Festival celebrating 25 years of art, dance

OKLAHOMA CITY – When the Silver Anniversary Red Earth Native American Cultural Festival opens at the Cox Convention Center Friday June 3, 2011 in downtown Oklahoma City, OK, more than 1200 American Indian artists and dancers from throughout North America will gather to celebrate the richness and diversity of their heritage with the world. For three exciting days Oklahoma City will be at the center of Native American art and culture in America as more than 30,000 people gather to celebrate.

Through the years Red Earth has matured into one of the most respected visual and performing arts event of its type – setting the standard for many of today's Indian art shows held throughout the nation. The Red Earth Festival has been named One of 10 Great Places to Celebrate American Indian Culture by USA TODAY, Oklahoma's Outstanding Event by the Oklahoma Tourism & Recreation Department, a Top 100 Event in North America by the American Bus Association, and Central Oklahoma's Outstanding Cultural Tourism Event by Frontier Country Marketing Association.

At Red Earth, guests can sample the work of some of the America's most celebrated artists, with opportunities to purchase contemporary and traditional examples of beadwork, basketry, jewelry, pottery, sculpture, paintings, graphics and cultural attire during the juried art show and market. The dance competition at Red Earth is one of the rare occasions when dancers from America's Northern and Southern tribes can be seen together in one venue.

Red Earth dancers represent the elite of Native American dance, some of the most gifted and accomplished in the world. The masters, each in their own distinctive tribal dress, exhibit their originality and skills in one of the most prestigious of all native dance competitions.

A grand parade, unlike any other parade in the world, opens the 25th Annual Red Earth Festival on Friday morning. The streets of downtown Oklahoma City will vibrate in Native American tribal spirit as representatives nearly 100 tribes, in full tribal regalia, make the Red Earth Parade one of America's most unique.

The Red Earth Art Market opens Friday, June 3 at 11 am and the first Grand Entry of dance competitors begins at noon inside the Cox Convention Center Arena. Grand Entries are scheduled at noon on Friday, noon and 7 pm on Saturday, and at noon on Sunday. The Red Earth Run, a 5k & 10k run, scheduled at 8 am Saturday June 4 on Regatta Park River Trails along the Oklahoma River in downtown Oklahoma City, is open to runners and walkers of all ages and abilities.

Tickets can be purchased at online at www.ticketmaster.com. Active U.S. Military and U.S. Military veterans receive an admission discount with a valid Military I.D. For additional information contact Red Earth, Inc at (405) 427-5228 or visit www.redearth.org. Red Earth is a non-profit 501(c) 3 organization.

Texas town to honor last Comanche war chief

QUANAH, Texas (AP) – A northwest Texas town named for the last great Comanche tribal war chief will celebrate his life on the centennial of his death.

The descendants of former Chief Quanah Parker will gather in Quanah, Texas, 76 miles northwest of Wichita Falls, for the Quanah Parker Celebration on June 9-11.

Among the events will be Comanche tribal songs and celebrations and burning of juniper incense sacred to the tribe. The Wichita Falls Times Record News reports that among those scheduled to attend will be 92-year-old Baldwin Parker Jr. of Cache, Okla., the last surviving grandson.

Quanah Parker was the son of Comanche Chief Peta Nocona and Cynthia Ann Parker, the daughter of white settlers who was kidnapped by Comanches as a child and raised as a tribe member.

Oneidas present $1M check to Smithsonian museum

VERONA, N.Y. (AP) – The Oneida Indian Nation has given another $1 million to the Smithsonian's National Museum of the American Indian in Washington.

The presentation May 11 by Oneida Nation Representative Ray Halbritter marks the seventh $1 million donation to the museum since the central New York tribe made a $10 million pledge in 2004.

Halbritter said that even in tough economic times, the Oneidas feel it's important to preserve their history and to teach future generations.

The American Indian museum has on display a 19-foot bronze statue depicting the friendship during the Revolutionary War between the Oneidas and the colonists.

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Inside this issue:

- Bond proposal dropped for Indian museum
- Holisso Center opens Memorial Day weekend
- Choctaw days at the Capital next month

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NATIVE AMERICAN TIMES

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Okla. State Senate votes to abolish Indian Affairs panel

OKLAHOMA CITY (AP) – A bill to abolish Oklahoma's Indian Affairs Commission and transfer its power to a liaison position in the governor's office has received final legislative approval over the objections of some Democrats who say it sends a bad message to the state's Native American tribes.

The Senate voted 26-18 May 20 for the bill that creates the Native American Liaison. The liaison will be appointed by the governor by Dec. 1 and filled by a tribal citizen who is at least one-quarter Native American. Among other duties currently held by the commission, the liaison would be responsible for overseeing compacts, negotiating with the tribes on the state's behalf and oversee consultation policies and negotiation policies between state agencies and the tribes.

Senate sponsor Sen. Clark Jolley says the goal is to elevate the status of Native Americans in the state by providing them with a direct contact in the governor's office. But Senate Democratic leader Sen. Andrew Rice says the bill is an example of Republicans trying to consolidate power.

The Indian Affairs Commission was established in 1967 and receives about $200,000 annually.

Navajo coal plant focus of congressional hearing

- **Some 1,000 people are employed at the power plant and mine combined, with the majority being American Indians.**

FELICIA FONSECA
Associated Press

FLAGSTAFF, Ariz. (AP) – The fate of a coal-fired power plant that provides hundreds of jobs to American Indians, yet spews tons of emissions that cloud the view at the Grand Canyon and other parks, is uncertain.

The Navajo Generating Station in Page serves as an economic engine that ensures water and power demands are met in major metropolitan areas. Conservationists see it as a health and environmental hazard and want to wean the plant off its reliance to coal in favor of renewable energy.

A factor in whether the more than 40-year-old plant survives is the U.S. Environmental Protection Agency, which regulates power plants on tribal lands. The

See **HEARING** *Continued on Page 4*

NATIVE SUN NEWS PHOTO / ERNESTINE CHASING HAWK

Traditional dancers perform in honor of the South Dakota National Guards newest aircraft, the UH-72A Lakota Light Utility Helicopter.

Lakota 'chopper' lands

ERNESTINE CHASING HAWK
Native Sun News

CRAZY HORSE, S.D. – Wafts of the earthy aroma of wild sage filled the air as Oglala Medicine Man Roy Stone offered a prayer, blessed the South Dakota National Guards newest aircraft, the UH-72A Lakota Light Utility Helicopter, then tied an eagle feather onto it.

Native American Veterans groups from across the state stood sentry as more than 600 people watched the dedication ceremony that was held in sacred He Sapa (Black Hills) with the image of Crazy Horse one of greatest Lakota warriors to ever walk Ina Maka (Mother Earth) as a backdrop.

During the ceremony the new Delta Company, 1/112th Aviation Company of the National Guard unveiled an official patch that also honors the heritage of South Dakota Native people.

The motto for the unit patch is the Lakota words "Wiconi Un Kiya" which translates to "fly for life" or "life flight." The patch symbolizes a Native American medicine circle representing the four winds and the sacred nature of life inscribed with the units motto and designation.

Within the circle rests a Red Cross which symbolizes saving a life while the colors white and blue represent purity, the sky and water. An image of the UH-72A rests upon the Red Cross in profile along with two eagle feathers, one red and one white which represent honoring and protecting the injured. Two more eagle feathers on outer edge of the emblem bring the total to four eagle feathers representing Delta Company's four UH-72A Lakota aircrafts.

"It is my honor to be here on this sacred ground with all of you," US Congresswoman Kristi Noem (R-SD) said. "It is my pleasure to share all the rituals and the culture and the bonding and the relationships that we will build through this ceremony."

She said she believed that the spirit of partnership between the National Guard and the Lakota Nation when naming the aircraft is going to bring honor to everyone involved. "It's going to build and strengthen many relationships over the years. It's going to be a testimony to our children and to our grandchildren of what we

See **LAKOTA** *Continued on Page 4*

MUSCOGEE CREEK NATION PHOTO / GARY FIFE

Ann Holder and Phillip W. Coon are the oldest citizens of the Muscogee Creek Nation.

Creek community honors elders

KAREN SHADE
Native American Times

SAPULPA, Okla. – Sapulpa Creek Indian Community honored some very special members May 18 for their strength and services to the community.

The Sapulpa Creek Indian Community Center was overrun with guests attending the special luncheon honoring Ann Holder and Phillip W. Coon, the oldest citizens of the Muscogee (Creek) Nation. Both born on May 28, 1919, they both will turn 92 during Memorial Day weekend.

Jo Anna Fixico, chair of the SCIC (a chartered community of the nation) said before the presentation that having elders such as Holder and Coon is a blessing for the entire tribe.

"They are the backbone of our families," she said. "They are the ones have paved the way for social acceptance."

Keynote speaker Alfred Berryhill, second chief of the Muscogee (Creek) Nation, shared with the audience his memories of growing up and of tales that the elders of his boyhood told him.

See **ELDERS** *Continued on Page 7*

Major smuggling organization cracked in Tohono O'Odham Indian Nation

- **The reservation covers more than 4,400 square miles and has become a regular conduit for drugs and migrants moving from the border north to Phoenix and beyond in recent years..**

BOB CHRISTIE
Associated Press

PHOENIX (AP) – A major marijuana and immigrant smuggling operation that used a route through a southern Arizona Indian reservation has been effectively dismantled, authorities said May 19.

The group with ties to a Mexican drug cartel used a variety of methods to bring tons of marijuana into the U.S. through the Tohono O'Odham Indian Nation southwest of Tucson since 2008, Arizona Attorney General Tom Horne said. The trafficking organization connected to the Sinaloa drug cartel also brought illegal immigrants in the country, and returned cash and weapons to Mexico.

Twenty-one of 46 suspected members of the organization led by a Mexican resident have been arrested and face indictments on a variety of smuggling, conspiracy, money laundering and other state charges, Horne said.

The leader, identified as Jesus Valencia Rodriguez, 44, of the northern Mexican city of Caborca, is believed to be in Mexico and remains at large. Arizona officials said they will work with authorities in Mexico to try to have him arrested and brought to the U.S. to face charges.

Since 2008, more than 150 drug seizures involving about 28,000 pounds of marijuana have been linked to the group. Officials also seized 41 assault weapons that were bound for Valencia in Mexico.

Most disturbing, Horne said, was that the smugglers used sophisticated surveillance from hilltop locations to spot and avoid U.S. Border Patrol agents. The spotters used night vision equipment and radios.

"It's pretty disconcerting

See **SMUGGLING** *Continued on Page 2*

3 rare white bison calves born in Ore.

BEND, Ore. (AP) – Three calves have been added to a one of the largest herds of the rare white buffalo.

The Oregonian reports that the three calves were born over Mother's Day weekend at a 288-acre sanctuary near Bend, Ore. The additions bring the total number of white bison at the sanctuary to 14.

Sanctuary operator Cynthia Hart-Button says two of the calves are females and one is male.

With their color coming from a recessive gene, white buffalos are rare among bison. They are not albinos.

Bison ranchers estimate there are about 50 white buffalos in the United States.

COURTESY PHOTO / SACRED WORLD PEACE ALLIANCE

One of the white buffalo calves recently born in Oregon

SMUGGLING

Continued from Page 1

Tribal members have to be able to go back and forth because their reservation is on both sides of the border.

when they have spotters in high spots so that they can tell when the Border Patrol is coming or when they're not there in order to be able to get the smugglers though without being detected," Horne said. "It illustrated the fact that we have to become more sophisticated in dealing with them."

State, federal and tribal authorities worked together to break up the organization.

The major entry point was a crossing that links the tribe's reservations in Mexico and the U.S. Members of the tribe freely cross the border there. The smugglers took advantage of the San Miguel Gate by recruiting members of the Tohono O'Odham Nation to help bring drugs and illegal immigrants into the U.S., Horne said. Some of those indicted are members of the Tohono O'Odham tribe.

"The tribal members have to be able to go back and forth because their reservation is on both sides of the border," Horne said. "So we have to be able to detect when they're not legitimate members of the tribe engaged in their daily business but (actually) drug smugglers or other illegals."

The reservation covers more than 4,400 square miles and has become a regular conduit for drugs and migrants moving from the border north to Phoenix and beyond in recent years. Tohono O'Odham Chairman Ned Norris Jr. said the tribe wants the drug smuggling to stop to protect the U.S. and the reservation.

The marijuana was brought into the U.S. by backpackers, or concealed in secret compartments or inside the tires of special ramp trucks used to cross border barriers.

Bond proposal dropped for Indian museum

MURRAY EVANS
Associated Press

OKLAHOMA CITY (AP) – A $40 million bond proposal to help pay for continued construction of the American Indian Cultural Center and Museum in Oklahoma City is dead, leaving the years-long project in limbo.

Jerred Brejcha, a spokesman for Senate President Pro Tem Brian Bingman, R-Sapulpa, said Wednesday that Republican leaders made the decision to not bring Senate Bill 980 to the full Senate, after it had been approved by a Senate committee last week.

"We want to look at all of our options going forward and make a fiscally responsible decision," Brejcha said. "We need time to look at those."

The museum's executive director, Gena Timberman, said the $40 million in bond money was needed to keep construction work going until completion in 2015. The proposal would have not allowed the bond issues to be authorized until the Native American Cultural and Educational Authority had matching funds in place from private donors and other sources.

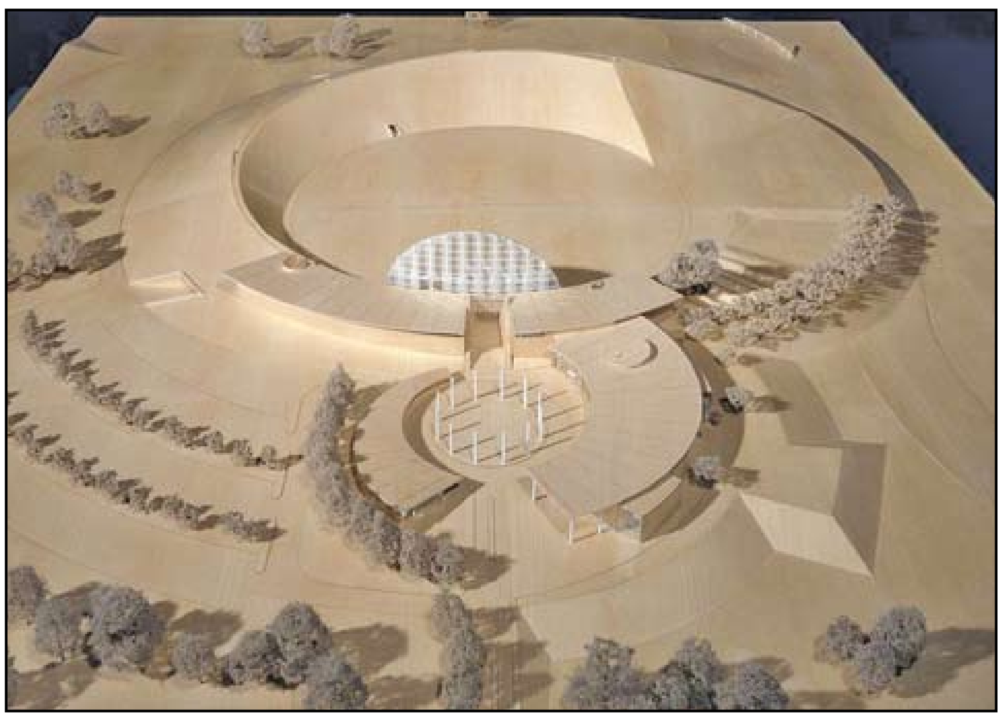
Without the commitment from the state, Timberman said, it's hard to convince private donors to invest in the project.

"If the state of Oklahoma isn't going to take care of its own project, why should anyone else?" she told The Associated Press. "That's the response we're getting from private donors and others. They want to know when it will be completed. This plan would have given us an answer.

"It is heartbreaking, but we will stay committed to this task and do everything we can to advance this mission."

About $91 million has been invested in the project so far, with about $67.4 million of that coming from proceeds of previous bond issues and interest, she said. The federal government has paid $16.3 million while American Indian tribes have contributed $4.7 million.

There's enough money left to continue construction work through August, and project officials now must develop plans for the demobilization of construction at the site, Timberman said.



FILE

An architectural model shows the completed plan for the American Indian Cultural Center in Oklahoma City.

The decision to not hear the proposal brought immediate criticism from Senate Minority Leader Andrew Rice, D-Oklahoma City, who challenged GOP leaders to allow a vote.

"This is a short-sighted decision that directly undermines the American Indian Cultural Center and Museum," Rice said. "If the state fails to uphold its responsibility to this facility, it casts doubt on the legitimacy of the project, damaging private fundraising and commercial development efforts."

Rice also said delaying completion of the project will increase its final costs.

There's no hope of reviving the proposal in the House. John Estus, a spokesman for House Speaker Kris Steele, R-Shawnee, said the House's deadline to add any language to bills concerning bond issues has passed, so that body couldn't consider the proposal.

"It has to come over from the Senate," Estus said.

The $177.5 million project is being built along the Oklahoma River, near downtown at the junction of Interstate 35 and Interstate 40. The 300 acres donated by the city of Oklahoma City for the museum used to be the site of an oilfield, meaning extensive cleanup was required before construction could begin in 2006.

A visitors center already is finished, along with a 90-foot-high promontory mound. White steel support beams for the museum's Hall of the People rise above the landscape, clearly visible from the nearby highways.

The project has been plagued by funding problems and it took an infusion of $6 million in federal stimulus money last October for construction to continue. Critics say the state already has spent too much money for what Sen. Dan Newberry, R-Tulsa, called a "hole in the ground."

Sen. Steve Russell, R-Oklahoma City, said the state should not continue borrowing money for the project.

"I'm not for bonded indebtedness for eight years because we refuse to balance the budget," Russell said. "Let's build roads and bridges. We need them. Let's cut things that need to be cut. Let's build things that need to be built, but let's not put people in this state in debt without consent."

With the state facing a $500 million budget hole for the upcoming fiscal year and most state agencies expecting funding cuts, it's unclear what other funding options could be considered for the project. Neither Brejcha nor Alex Weintz, a spokesman for Gov. Mary Fallin, would discuss specifics.

The museum "has the potential to be an asset to the state when it's completed," Weintz said. "As a vacant building and an unfinished project, it is a liability. For that reason, Governor Fallin supports completing the museum and is exploring fiscally responsible strategies for doing so."

Estus said Steele "is absolutely supportive of finishing the cultural center as soon as possible and ... is evaluating all fiscally responsible options to ensure that happens."

Timberman said the state needs to ensure the completion of "a state asset" and that she's encouraged by those in state government who support the project.

"The bill may have died but the vision to build the center lives on," she said.

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Lead plaintiff in Indian trust case battles cancer

MATT VOLZ
Associated Press

HELENA, Mont. (AP) – A Blackfeet woman who has led a 15-year legal battle to reclaim Native American land royalties that were mismanaged by the federal government said Monday she is recuperating after having surgery for cancer.

Elouise Cobell of Browning, Mont., said she underwent surgery April 22 at the Mayo Clinic in Rochester, Minn.

"It was a serious cancer and it was discovered quickly, and fortunately the Mayo Clinic did a good job," she told The Associated Press in a phone interview. "The doctor said it (the surgery) was 99 percent successful."

She is recovering at her son's house in Las Vegas and said she is planning to return to Montana after she gets back her strength, possibly next week. She said she will have to undergo chemotherapy.

Cobell, 65, declined to give specifics about her illness but said she found out about it only recently. "I wasn't trying to keep it quiet," she said. "I understood something was wrong and I went in to find out."

She added she appreciates all the support she has received from family and friends.

Cobell was the lead plaintiff in a class-action lawsuit against the federal government claiming the Interior Department lost, stole or misspent billions of dollars in royalties belonging to hundreds of thousands of Indian account holders.

Congress has approved a $3.4 billion settlement in the case, and a federal judge granted preliminary approval of the deal in December. A final court hearing is set for June 20.

Cobell is the executive director of the nonprofit Native American Community Development Corp., which promotes sustainable economic development in Indian Country. She won a $300,000 genius grant from the John D. and Catherine T. MacArthur Foundation in 1997 and used most of the money to help fund the lawsuit.

Monacans embrace their culture

SCOTT MARSHALL
The Lynchburg News & Advance

LYNCHBURG, Va. (AP) – The next chapter beckons in the storied history of the Monacan Indian Nation, as its longtime chief, Kenneth Branham, has decided to step aside and as the members embrace their culture anew after the death of their spiritual adviser a year ago.

Several things have happened in the past year that have astonished the tribal elders, who rue the racism they endured over generations and, to a degree, still experience.

Older members were stunned when Amherst County officials invited the tribe's children to dance at the county's 250th anniversary celebration Saturday, some being reduced to tears.

"Thirty years ago, we never would have imagined that Amherst County would have included us in anything," tribal council member Sharon Bryant said.

The elders are saying to themselves, "Finally, after all these years, they are recognizing us as Indians," said another member, Luci Curry.

Tribal members have been invited by several United Methodist Church congregations in Lynchburg to stage a cultural awareness day in September, Bryant said.

Last year, Bryant helped facilitate a presentation at Amherst Elementary School, where a Monacan child attends, to teach other children about their heritage. And, the Amherst County Public Schools' Diversity Committee met at the tribal grounds on Bear Mountain.

Now, something fascinating has happened since the passing of their assistant chief and spiritual adviser, George Branham Whitewolf, in June: His dream has come true, in that members young and older have taken up his challenge to revel in their heritage and to turn their backs on racism.

"Things have mushroomed and grown in a way George dreamed," Bryant said. He focused his life on educating children, eschewing a higher leadership role. Monacan children were hit particularly hard when he died.

His lessons have endured, but still, the legacy of generations of racism still exists. The tribe was legislated out of existence in the 1920s and is one of six tribes statewide seeking federal recognition, so that they can obtain federal benefits that other tribes nationwide have received for education - housing, among other things.

Without birth certificates identifying them as Native people, they have been unable to qualify. Tribal identities were eliminated by the state's Racial Integrity Act, which was in effect from 1924 to 1967.

The racial identifications of Native Americans in Virginia, who had no white ancestry, were changed to "colored" on birth certificates, which prevented the Monacans and others from obtaining the same federal assistance as other tribes nationwide.

Virginia recognized the tribes in 1983.

But racism still continues, said tribal member, Pam Talbot.

Recently, some members had a bake sale at Walmart in Madison Heights, and a woman approached to ask who would benefit from the sale.

"When she found out who it was for, she said, 'I would never buy anything from a Monacan,'" Talbot quoted the woman as telling her.

In years past, young people had to be prepared before entering public schools, as opposed to their tiny schoolhouse on Bear Mountain.

"Young people had to be taught what to expect," such as name-calling and bullying, Bryant said, repeating a familiar refrain of advice to them: "You can't climb a ladder to be above me."

Young people still endure harsh reminders, as their elders did.

"They must end relationships when parents find out who they are," Curry said.

"It's more random now, it's not as structured," said Bryant, who recalled that she related to a teacher that she wanted to be a singer or even a tribal chief. "She told me my dreams were too high," Bryant recalled.

Until George Branham Whitewolf helped establish the annual Monacan Powwow in 1992, the Monacans were discouraged from publicly relating who they are, despite a history at Bear Mountain dating back 10,000 years. That has changed to a major degree.

"Kids don't suffer as much now, they can prove where they're from, and their culture," because of training from older members, said Bryant. "They have a confidence of identity."

At Saturday morning culture classes, more than two dozen children typically attend, along with about a dozen adults. Young people are dreaming bigger, having realized that if they don't preserve their culture and language, they will lose it.

"I think if you don't remember the way things have been ... you open the door to it happening again," Bryant said.

Many members left Amherst County over the generations to find a better standard of living because the expectation was that life would be better elsewhere, said Curry, who moved to Amherst County from Maryland. Her father attended the tiny schoolhouse at Bear Mountain, which now is a designated historic structure.

What the present leaders are finding is that this new generation bonds together.

"This council hall, and this sacred mountain, is their home," and they are not conflicted about where they come from before they came to be back in their ancestral home, Curry said.

"You never lose your identity, you know this is where you belong," which bridges what can be an intractable reality among young people from various backgrounds.

They still are Monacan, and that's what bonds them, Curry said.

"The pride they have, it's just an awesome feeling," Talbot said.

Older members always had Monacan pride.

"They were not ashamed, but secretive," Bryant said. "Well, that's not so today."

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AG won’t issue opinion on Fighting Sioux nickname

DALE WETZEL
Associated Press

BISMARCK, N.D. (AP) – Attorney General Wayne Stenehjem declined a request last week to issue a legal opinion about the University of North Dakota’s Fighting Sioux nickname, saying a new law that requires UND to keep the name could end up in court.

Stenehjem said he could take up the request later if the state Board of Higher Education declines to challenge the new law, which takes effect Aug. 1.

State Rep. Lonny Winrich, D-Grand Forks, in a letter signed by nine other lawmakers, had asked Stenehjem whether the law violates the North Dakota Constitution by interfering with the authority of the state Board of Higher Education to govern the state’s public colleges.

Stenehjem said Monday that Pat Seaworth, the state university system’s top lawyer, has told him it is likely that board members will want him to brief them on their legal options at the panel’s June meeting in Minot.

“It seems to me, at least for now, that the appropriate thing is to not issue this opinion (and) wait and see what the board does,” Stenehjem said.

Should the board decline to challenge the law in court, “it may be well proper for me to issue an opinion, in answer to the question the legislators asked,” Stenehjem said.

The NCAA considers the Fighting Sioux nickname and the school’s logo, which depicts the profile of an American Indian warrior, to be hostile to American Indians. UND had made plans to retire both in August to avoid NCAA sanctions.

However, the Legislature halted those plans by overwhelmingly approving a law that requires UND to keep the nickname and logo.

At a Board of Higher Education meeting in Bismarck last week, the board’s president, Jon Backes, asked board members to consider whether they wanted to go to court to invalidate the law.

Backes said he expected to raise the issue again at the board’s June 16 meeting at Minot State University.

Winrich said Monday he believed Stenehjem’s explanation of his reasons for declining to issue a legal opinion was understandable.

“We’ll see what the board does,” Winrich said. “Frankly, I don’t expect the board to take action, but they may do that. I think it’s going to end up with an attorney general’s opinion eventually.”

Chickasaws finalize purchase of Texas horse track

MURRAY EVANS
Associated Press

OKLAHOMA CITY (AP) – An almost three-year quest by a subsidiary of the Ada-based Chickasaw Nation ended Monday when it signed the final documents to take ownership of Lone Star Park in Grand Prairie, Texas.

Global Gaming LSP LLC paid $47.8 million for the horse racing track, whose former owner, Magna Entertainment Corp. filed for Chapter 11 bankruptcy protection in March 2009. The Texas Racing Commission approved the transfer of ownership during a meeting in Austin on Friday.

It’s the second track bought by a group affiliated with Global Gaming Solutions LLC, which is owned by the Chickasaws. The tribe’s gaming arm also bought Remington Park in Oklahoma City for $80.25 million, having taken possession of that track in January 2010, and since has spent more than $15 million to refurbish the aging facility. Patrons responded, as Remington Park set an attendance record in 2010, drawing 1,756,616 fans.

Global Gaming CEO John Elliott told The Associated Press he’s relieved the purchase of Lone Star Park – which hosted the Breeders’ Cup races in 2004 – is finally complete.

“We’re excited to focus efforts on re-establishing the success of Lone Star Park as a modern, multifaceted sports and entertainment venue,” Elliott said.

Elliott said Global Gaming Solutions first tried to buy Lone Star Park in September 2008, but that didn’t work. When Magna Entertainment declared bankruptcy, Global Gaming Solutions made another run at the purchase and made what appeared to be a winning bid of $27 million. But a U.S. bankruptcy judge in Delaware ordered a second auction, ruling that an affiliate of Penn National Gaming Inc. had been wrongfully excluded from the bidding.

Global Gaming Solutions won the second round of bidding with the $47.8 million bid.

Under Texas law, racetracks can be held by either a public company or Texas residents of at least 10 years who are U.S. citizens. Racing Partners of Texas, of which Ricky Knox is the principal, has a 51 percent interest in Global Gaming LSP, while Global Gaming Solutions has a 49 percent stake.

Major decisions would require mutual consent between Knox and Global Gaming Solutions, Elliott said, and efforts will be made to add up to five more Texans to Knox’s group.

Unlike Oklahoma, where the tribe operates two major freestanding casinos in addition to the casino at Remington Park, Texas does not allow casino gaming.

Elliott said “we will support the Texas horsemen in whatever direction they desire to go” regarding any push to change that state’s casino law.

HEARING

Continued from Page 1

agency is deciding whether to issue pollution controls this summer for the plant, which is one of the biggest sources of nitrogen oxide emissions in the country.

“Our job is to decide, ‘Are the parks adequately protected?’” said Colleen McKaughan, associate director of the EPA’s air division in San Francisco. “And if they’re not, does the facility need additional pollution controls?”

The role of the plant also has become the focus of a congressional hearing Tuesday in Washington, D.C., that came at the request of Republican Reps. Trent Franks and Paul Gosar, who represent the Hopi and Navajo tribes, respectively. They say requiring pollution controls would force the plant to close and devastate the tribal communities that rely on the jobs and revenue from coal that feeds the plant.

“This is a way to highlight the impact that it is having and the lack of commonsense that’s being adjudicated when we’re talking about coal-fired plants,” Gosar said.

Environmentalists see the hearing as a coordinated attack on the EPA and say the plant’s owners are creating unnecessary alarm with their doom-and-gloom predictions over the EPA’s actions.

Nitrogen oxide is only a small part of the issue, and the future could bring regulations for mercury and carbon dioxide, said Vernon Masayesva, a Hopi and director of the Black Mesa Trust.

“We should not put our energies into fighting over a visibility issue,” said Masayesva, who was scheduled to testify Tuesday. “In doing so, we’re dividing the Navajo people.”

The 2,250-megawatt power plant began producing electricity in 1974 and is supplied by coal from Peabody Energy’s Kayenta Mine. Some 1,000 people are employed at the power plant and mine combined, with the majority being American Indians.

The plant’s owners are trying to stave off the EPA’s proposals to give themselves more time to secure lease extensions and right-of-way grants that begin expiring in 2019.

They contend that a $45 million upgrade of the three 750-megawatt units at the plant, which will include burners that reduce nitrogen oxide emissions by 40 percent, or 14,000 tons per year, should be sufficient to help clear up the haze at the Grand Canyon. Further upgrades could cost $1.1 billion, they say.

“That puts the owners in a situation where we’re being asked to make a significant investment with a lot of uncertainty over whether the plant would be able to operate long enough to recover that investment,” said Glen Reeves, manager of power generation for the Salt River Project, which operates the plant. “That’s the tenuous situation we’re in.”

The EPA must consider the best available retrofit technology, or BART, for reducing such emissions, which are expensive selective catalytic converters. If the EPA goes that route, it would set the plant’s owners on a timeline to install the pollution controls.

“We’re definitely for the most stringent air quality measures that can be had,” said Andy Bessler of the Sierra Club. “That’s what BART stands for.”

For some, the current situation brings back memories of the Mohave Generating Station, which shut down in 2006 because it needed pollution-control upgrades to comply with a 199 Clean Air Act settlement, a new water supply and pipeline upgrades costing $1.1 billion.

But SRP officials say the effects of shutting down Navajo Generating Station would have a farther reach. The power plant provides energy to deliver water from the Colorado River to Tucson and Phoenix through a series of canals.

Those interested in what becomes of Navajo Generating Station began meeting in January in an effort to come to an agreement on its future. The plan was to give the EPA a proposal by March that the agency could consider in making a decision on pollution controls, but that didn’t happen.

At least one Navajo environmental group pulled out of the discussions because it said the talks were a tactic to keep the power plant running and stall the EPA’s actions. Similar groups are pushing a 10-year transition to renewable energy.

“That’s a win-win right there,” Masayesva said.

The plant’s owners have said they would support a study to see if that’s feasible.

LAKOTA

Continued from Page 1

can do and what we can accomplish in the name of our great nations.”

Maj. Gen. Timothy Reisch said he was honored to serve as the adjutant general on “this special day as we begin a new chapter of Army aviation in the South Dakota National Guard.”

“The fact we now have an aircraft named Lakota in our state is truly significant,” Reisch said and that department of the Army took particular note of the Lakota legacy as stalwart defenders of their homeland when considering what to name this aircraft. “I firmly believe that they got it right.”

Native American veteran David Oliver COO, spokesman for EADS North America, the company that makes the UH-72A Lakota helicopter said, “I am really pleased to be on sacred ground to look out at all these fellow veterans and these fellow Native Americans on this wonderful day.” He said he was honored to present to the Lakota people and the National Guard the best helicopter made in America today that will carry men and women safely and successfully.

Charles Murphy Chairman of the Standing Rock Sioux Tribe a Vietnam Veteran said, “As a Lakota, we should have had Lakota in Vietnam,” and that when you see a veteran shake their hand in honor of the sacrifices they’ve made on behalf of this country and his tribe.

Oglala Sioux Tribal President John Yellowbird Steele also a Vietnam Veteran spoke on behalf of all the tribes living in South Dakota, “For this dedication of the Lakota Helicopter, we have representatives of all the Lakota bands here but we also have Dakota’s and Nakota’s represented here.”

He thanked the National Guard, all the horseback riders who came from the four directions including Standing Rock and Pine Ridge as well as the dancers and drum groups who added a welcome cultural element to the historic event.

Next to speak was the Chairman of the Rosebud Sioux Tribe Rodney Bordeaux who gave a brief history on the naming of the Lakota helicopter. He said in 2006 letters were sent out to the all the tribes in the region asking for permission to name a light utility helicopter after the Lakota people.

“We were told the US Army has a tradition of naming helicopters after Indian tribes. The reason being was the proud warrior history portrayed by all the Indian tribes. In addition it was fitting to find tribes that fit the US Army’s proud history in defending this great nation and way of life,” he said.

He said most of the tribes gave their approval and that they were invited to a rollout ceremony in December of 2006 in Columbus, Mississippi where Oglala Medicine Man Stone also blessed the first Lakota helicopters to come off the production line.

“This is a very proud day for all of South Dakota. It is very fitting and an honor to hold this ceremony here at Crazy Horse Mountain in honor of the spirit of one of our greatest warriors,” Bordeaux said.

Bud Thompson, Cmdr. Am. Legion Post #1587 a Vietnam Navy Corpsman Veteran from the Seneca Nation in New York, said he was honored to be invited to the ceremony by the Eyapaha of the event Richard Charging Eagle, a Vietnam Veteran from the Cheyenne River Sioux Tribe.

“We traveled a long way to be here to participate in the unveiling of this helicopter. Our tribe and our Iroquois Post 1587 feel very honored to be here,” he said.

South Dakota Governor Dennis Daugaard who serves as Commander in Chief of the South Dakota National Guard said he researched the meaning of the word ‘Lakota,’ which means feeling affection, friendly, united and allied.

“But I don’t think that’s why the National Guard named this helicopter Lakota. It is because the ancestors of the Lakota Tribe here were fierce defenders of their homeland and well known for their mobility, firepower and endurance. That’s why naming this helicopter Lakota is so appropriate,” Daugaard said. “One of its missions is the fierce defense of our homeland with great mobility, firepower and endurance.”

He said the traditional Lakota meaning is also appropriate because the Lakota will be used primarily for ambulance, evacuations, rescue airlifts and other domestic missions.

“The soldiers and airmen in our National Guard are the epitome of what it means to be a dedicated, extremely competent and reliable person in this world. They are excellent role models for their own children and for all of our children,” he told all the national guardsmen present for the event.

The ceremony ended with the blessing by Stone, followed by a commemorative blast detonated on Crazy Horse Mountain. The National Guard, tribal and state dignitaries, all the veterans groups and those who had traveled to watch the historic event then shared a meal as they enjoyed traditional Lakota song and dance performances.

(Contact Ernestine Chasing Hawk at managingeditor@nsweekly.com)

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A population forsaken and forgotten

WAMBLI SINA WIN
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How often in our busy lives do we take time to reflect upon the simple things in life that are taken for granted? Our freedom is "priceless." No amount of frog skins, "maza ska" or money can ever compensate for the loss of freedom. Over the years, how many of our ancestral leaders, Chiefs and warriors were imprisoned or lost their lives for their beliefs? Do we today among our Red people have those who are "forsaken and forgotten"?

Several of our ancestors who were imprisoned include, the great Heyoka Chief Crazy Horse, who was murdered while in U.S. military custody; Chief Sitting Bull who was a captive at Ft. Yates before he was assassinated while being arrested by Indian police who worked for the U.S. government; the fearless and great Heyoka Chief Rain-in-the-Face who was held captive by soldiers for a time and shackled to a ball and chain before he made a daring escape.

However, it wasn't just the Northern Plains warriors or chiefs who were imprisoned or died in captivity. The great patriot of the Southwest, Geronimo, a Chiricahua Apache Chief, died in a military prison in Oklahoma, far from his beloved homeland. Most of us know of Chief Geronimo but how many are aware that there were innocent Apache children who were also imprisoned by the U.S. government? In 1997 Mildred Cleghorn, the distinguished matriarchal Chairperson of the Chiricahua Apache Tribe passed on. She had the distinction of being the last Native American child to be born in captivity in 1910 as a U.S. "prisoner of war."

My grandfather taught that a true leader holds sacred the breath of all Lakota (Indian) people regardless of tribal affiliation. I have learned that this spirit of generosity is why the Lakota so freely welcomed and adopted the captives who were members of other tribes into the Lakota Oyate through the sacred "making of relatives ceremony," the Hunka Ceremony. Chief Sitting Bull adopted an Assiniboine captive later named "Jumping Bull" as his brother and this brave man was killed along with Chief Sitting Bull in 1890.

According to traditional Lakota teaching, every person from the Chief on down to the youngest child was valued equally. From an early age, the elders taught the virtues of courage, fortitude, humility, honesty, generosity and wisdom to the youth and invested a substantial time teaching, nurturing, mentoring and preparing them for adulthood. Only the bravest and most virtuous of the young men who had proven themselves were invited to join the Akicita Warrior Societies.

As a result, our warriors were known for their courage and fearlessness and were regarded as formidable adversaries. During and after battle, the warriors risked their lives to retrieve those who had fallen, for the men were valued even in death. It took a courageous and strong leader to retrieve those who had fallen.

Our traditional Lakota leaders and warriors served without pay, living a life of sacrifice and public service to the people. If a leader or warrior was cowardly, unwise, unjust, or dishonest, the people removed him from his position. True leadership entailed providing for and looking out for those who were the most vulnerable, including the young, the sick, the widows and the elderly.

I have learned from my Heyoka grandfather and Heyoka son that according to Native American spiritual teaching, there are no inferiors among our people. Each person deserves respect and is equal, male or female, including those deemed "outcasts" by society. We cannot judge others for the Great Spirit made all of us and loves us all equally. Redemption is found not through another's sacrifice or suffering but through one's own individual effort and reconciliation with the Great Spirit. It has never been the Lakota way to exclude a person who has committed a wrong from participating in one of our sacred ceremonies.

The life of a traditional Lakota is one of a continual search to make things right with the creator. Our sweat lodge ceremony, one of seven sacred rites, allows us to purify ourselves and to pray, seek forgiveness and deal with guilt or other issues. In the sweat lodge ceremony, it is not perfection that counts but intention and sincerity that only the Great Spirit sees and reveals through changed lives. Before we try to judge, remember that according to Native American spirituality, spiritual laws supersede man's laws which are imperfect. Just because a secular rule or law is legal does not mean that it is just or moral.

Forsaken & Forgotten

Pride has blinded my sight
A warrior's spirit absent of light
Mistakes I've made in the past
Things I'm haunted by at last
My companions stab me and prod
Guilt and sorrow oblige to applaud
Regret from overflowing sea
Somewhere pours out from memory
I am ashamed for who I have been
A man of mistakes, at times in sin
A foolish eagle stricken from the skies
Flightless, exiled to shame each sunrise
A soul, a Red Man a shell
Who has stood trembling before hell
Alone, unwavering at my turn
For within a man's heart
No greater fire does burn
Imprisoned by more than a cage
A book once read
A tragic story, page by page
For a villain lives on and the hero is dead
Who will remember or recall
The relative or friend
Forsaken and forgotten when they fall
At the days end.

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As humans, we are selfish but the sacred sweat lodge ceremony allows us to give not only from the body but also from the spirit. What leaves our bodies are impurities, our "wrong doings." We give back through our presence and prayers, our love and support for one another. The sweat lodge has helped many who face a life of incarceration to have hope and to seek forgiveness. The sweat lodge is relevant to rehabilitation which is faith based.

Today in Oklahoma, those of our Red brothers and sisters who have "fallen" and who say they are often treated as if they are dead, number approximately 2,232 or about 8.8 percent of the prison population. Five currently on death row are identified as Native Americans.

It is sad that in these Oklahoma prisons, we have young people who are giving up. I heard a young man say "If you are Red, you are dead." Some of them have told me that they feel condemned for one mistake and judged for the rest of their lives. I hear them talk about being forgotten and abandoned by their tribes. This is not in accordance with traditional Native American spiritual beliefs and neither should this be a Christian attitude. It takes a courageous leader to acknowledge that anybody can make a mistake and that we all have an obligation to extend a hand to help these fallen warriors. We should not kick somebody when they are down. Most importantly, Native American prisoners who are tribal members retain their tribal identity while they are in prison.

In 2005, before he passed, a traditional Lakota spiritual leader, John Around Him, spoke of a dream that he had which was to turn the tide of incarceration around. As Lakota we often speak about how we are all related, "Mitakuye Oyasin" and our kinship is a spiritual relationship which man's laws cannot sever. Mr. Around Him was right when he said "we all have relatives who are in prison."

Tribal leadership should note that there are at least 2,232 Native American offenders who are in need of help. Nowhere in any tribal Constitution does it say that a person is deprived of their tribal identity when they enter prison. Moreover, each tribe counts these enrolled tribal members as part of their statistics when applying for grants or federal funding and they are tribal members. Even if these offenders are not enrolled with your tribe, it is the spiritual way to help those who are down and out. How many tribal leaders have a heart big enough to include those who are outside of their own tribal affiliation?

These men and women need tribally sponsored re-entry programs, jobs, not discrimination by their own people when they get out. While in prison, they need Native American volunteers for religious services, cultural and educational activities and mentoring. Many Native Americans use the sweat lodges as part of their rehabilitation. They need donations on a regular basis for the wood, stones, sage, sweet grass, tarps and other supplies, not on a one time basis.

Due to budgetary constraints, the Oklahoma Department of Corrections is operating at about 2/3 of its staffing levels. Six prisons are without Chaplains. It is the Chaplains who oversee and deal with the religious needs of all offenders so this is an area where you can really make a difference. At the present time there is a noticeable absence of Native American volunteers at the DOC facilities and this should not be the case. Our Native American people are generous and giving and may not be aware of this situation. I ask that you contact Chaplain Leo Brown, Director of Religious Services & Volunteer Programs at (405)962-6107 or write to him at 2901 N. Classen, Suite 200, Oklahoma City 73106 for more information on how to help. I've been involved with trying to protect the religious rights of our people since 2005. Pila maya ye (thank you) for helping make sure that those who have fallen are not "forsaken or forgotten."

Wambli Sina Win is currently an Associate Professor and Director of the Criminal Justice Studies Dept. of Bacone College in Muskogee, Okla.

Her grandfather was John Fire,Chief Lame Deer, Tahca Uste, a well known Lakota Holy Man from the Rosebud Sioux Indian Reservation in S.D.

You may contact her at: wamblisinawin@yahoo.com

Letter: Surprised at outrage

I was really surprised to see the outrage among natives for the codename Geronimo being used in the Bin Laden attack, as described in your recent article. When I first heard about the raid, I thought, "Cool, those kick-ass Navy Seals named their raid after the most kick-ass warrior in American history, Geronimo!" I was really proud. But now it seems we're all looking for another chance to be offended and presuming that it was some kind of slur. I don't see that and don't agree at all.

The article also made the false claim that the paratrooper yell "Geronimo" was also a slur. As this article (http://www.b-westerns.com/geronimo.htm) points out, the paratrooper cry came about because of, once again, the kick-ass warrior image of Geronimo, and NOT because "you had to be crazy like Geronimo to jump out of a plane."

Better research would help. But more importantly, we need to be tough warriors, not wimps who go around looking for chances to get our feelings hurt. We're Indians. We can take whatever they dish out, and not even REAL slurs can get to us, much less phony slurs like these.

Jim Beaver, Cherokee
Los Angeles, Calif.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.
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Pawnee Nation College

President

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Description of Job Responsibilities:
As the chief executive officer, the president serves at the pleasure of the College's Board of Trustees and is responsible for managing the day-to-day operations of the College, representing the College at social and civic events, following policies, procedures, and directives issued by the Board of Trustees. The president's position is funded 100 percent by a U.S. Department of Education NACTEP grant that funds the Oklahoma Native Leadership Initiative (ONLI) program.

Minimum Qualifications:
- Master's degree required, doctorate desired. (The degree must be in hand by July 2011).
- Five years or more of demonstrated experience in academic and institutional leadership including academic accreditation and public relations.
- Demonstrated successful fundraising experience.
- Demonstrated skills in building consensus, delegating responsibilities, practicing full disclosure, and resolving disputes.
- Demonstrated record of successful academic program building and teaching at the post-secondary level.
- Demonstrated sensitivity to Indian cultures (Pawnee in particular), protocol, educational needs, and nation-building initiatives.
- Demonstrated experience working with tribal, state, and federal government entities.
- Working knowledge of American Indian Studies.
- Scholarly publications in an area of study about American Indian issues desired.

Pawnees and American Indian candidates are strongly encouraged to apply.

Please email a single pdf file with a letter of interest discussing how the applicant meets or exceeds the minimum requirements, curriculum vitae, a writing sample, and a completed PNC Application for Employment (available online) to awhiteshirt@pawneenationcollege.org. Have three letters of recommendation mailed to President Search Committee, Pawnee Nation College, 861 Little Dee Drive, Pawnee, OK 74058. For more information about the College and position, go to our website at http://pawneenationcollege.org or contact James Riding In by phone at 480-208-2867 or by email at james.riding_in@yahoo.com.

Application materials are due May 27, 2011, or until the position is filled.

ATTENTION SOCIAL WORKER SUPERVISORS

Exciting opportunity now available at Osage Nation Social Services in Pawhuska, OK. If you have at least two years experience in the field as a child welfare worker plus three years experience as a child welfare supervisor, please APPLY NOW for the full-time Social Work Supervisor position at Osage Nation (these requirements are not negotiable). Person hired will supervise all aspects of child welfare plus adult social services (Individual Indian Monies account supervision and adult protective services). Contact Osage Nation Human Resources at 918/287-5322 for an application or email lcollins@osagetribe.org for more information.

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IOWAS OF OKLAHOMA

The Iowa Tribe of Oklahoma, located South of Stillwater, is accepting applications for the following positions located in Perkins, OK:

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Apprenticeships

Ironworkers Local 584 Apprenticeship will be accepting applications for on the job training positions in the steel erection industry. We anticipate having 10 openings in September. Application information and dates are available in the apprenticeship section of our website: www.tulsaironworkers.com

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Director

Office of Indian Energy and Economic Development

Open Period: April 4, 2011– May 4, 2011
Grade Level: ES-0340-00/00
Salary Range: $119,554.00 - $179,700
Announcement Number: ASIA-SES-2011-01

The Director of OIEED is responsible for utilizing innovative approaches to providing assistance to American Indian tribes for energy and mineral development, capital investment, economic and energy policy development, workforce development and will integrate that effort with the overall economic development program under the purview of the Assistant Secretary-Indian Affairs.

Position provides executive direction for energy and economic development programmatic initiatives, policies, practices, and operational guidance. Ensures proactive coordination/communication on emerging issues and keeps Indian Affairs senior management closely informed of matters of concern such as Congressional inquiries, developments related to other Federal components, state concerns, industry requirements, and tribal issues.

Develops and maintains relations throughout Indian Country to identify matters of mutual concern and to pursue productive courses of action. Reviews current and proposed legislation for impact on energy and economic development activities. Proposes and champions necessary activities to ensure fullest participation throughout Indian Country.

This position is located in Washington, D.C. in the Office of the Assistant Secretary-Indian Affairs. Relocation expenses may be paid.

For More Information and to Apply Online:
www.usajobs.gov
Contact:
Ms. Allison Beard, HR Specialist at (202) 208-2825 or
allison.beard@bia.gov

EXECUTIVE DIRECTOR

Catching the Dream (formerly Native American Scholarship Fund) seeks an executive director. Superior writing ability, knowledge of proposals and fund raising, knowledge of private scholarships, knowledge of college admissions process, three years of budget and finance experience, and knowledge of school improvement processes. Send resume, sample of writing, and salary requirements to CTD4DeanChavers@aol.com.

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EVENTS

*Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

THROUGH JUNE 2
Introductory Creek Language Class at the Sapulpa Creek Indian Community Center, 1020 N. Brown St. Classes are scheduled from 6:00 – 7:30 p.m. on Tuesday and Thursday evenings. Info call 918.227.9627.

MAY 25
OFFICE OF SPECIAL TRUST OUTREACH MEETINGS ON THE INDIAN TRUST - Discussion regarding the management of your oil & gas trust assets. Representatives from the BIA, ONRR and BLM will be in attendance. A notary public will be available - Bring identification if you still need to sign lease consent forms.

9:30 AM to 11 AM at Roam Chief Center , 810 Morris Rd. (Corner of Beck Dr. & Morris Rd), Pawnee, OK

1 PM to 2 PM at New Community Building, Otoe-Missouria Tribal Complex, 8151 Hwy 177, Red Rock, OK.

3 PM to 4 PM at Ponca Tribal Affairs Bldg., 20 White Eagle Drive, Ponca City, OK

For additional information, call Stephen Coit, Fiduciary Trust Officer at (918) 762-2471

MAY 27-29
Gives Waters Service Club - Annual Memorial Week-end Dances. Princess selection - Friday May 27th; Family songs and war dances - Saturday May 28th; Veteran's day and Parade in - Sunday May 29th.

MAY 27-29
Annual Delaware Powwow at 401050 W 600 Road, Copan. Gourd Dancing daily. Contests and dancing 8pm-close. Contact Elaine Clinton, 918-531-2526 or email clintonj88@yahoo.com

MAY 27-29
Annual Southwest Oklahoma Vietnam Veterans Powwow at Wichita Park, Anadarko. Contests in all categories. Gourd Dance 2pm. Supper at 5pm. Grand Entry at 7pm. Call Red Quoetone, 580-347-2513. In case of bad weather, powwow will be moved to the Oklahoma Street Gym in Anadarko.

MAY 28-30
Annual Memorial Day Dances sposored by the Ponca Tribe Gives Waters Service Club, located at the Gives Waters Arbor: 4 miles south and 1/4 mile east of Waverly Avenue, Ponca City, Okla. Gourd dancing and family songs in the afternoon. War dancing in the evening.

MAY 28
Sac & Fox Veterans Honor Guard 2nd Annual Memorial Day Pow-Wow, 5.5 miles south of Stroud on Hwy 99. Rain or Shine. Come enjoy a day of Gourd Dancing and an evening of Inter-Tribal dancing. $500 + Blanket DRUM CONTEST. For more info call W.C. Harjo or Curtis Wakole at 918-968-2583.

MAY 30
Otoe-Missouria Encampment Committee May Benefit Dance at Otoe-Missouria Cultural Building, HWY 177, Red Rock, OK. Invitation to all Veterans, Veterans Groups & Organizations Info: Hank Childs (580) 402-4914 or Earl Plumley (405) 598-0636

JUNE 3-5
Red Earth Festival, powwow and dance contest. Oklahoma City Convention Center. Info: www.redearth.org or call 405-427-5228

JUNE 4
"Love Lives On" suicide awareness walk in memory of those who have died by suicide in Tishomingo, Okla. Participants will sign in at the Chickasaw Nation Capitol building at 411 W 9th St. beginning 2 p.m. and walk to the nearby Pennington Park at 2:30 p.m. Several informational activities are planned at the Park until 6 p.m. To register for the event or to learn more, please contact Trisha Swift at (580) 421-4591 or Nancy Boston at (580) 371-2392 or Tishomingo Chamber of Commerce at (580) 371-2175.

JUNE 6-10
Chickasaw Nation Diabetes Camp free camp - designed to educate patients on preventive measures to help control their blood sugar through proper nutrition and exercise. Register by May 13. Contact Shon McCage at (800) 851-9136, (580) 421-4532 or shondra.mccage@chickasaw.net.

JUNE 9-10
Sac and Fox Elders Conference at the Sac and Fox Community Building, 5 1/2 mi. south of Stroud, OK on Hwy. 99. For more information contact Gloria Ellis, 405-214-4979 or Shirley Alexander, 405-279-4611

JUNE 9-11
2011 Chilocco Reunion and inter-tribal powwow at Choctaw Resort Hotel, Durant. For registration form and more information call Emma 918-266-1626 or Jim Baker 405-377-6826 or visit www.chilocco.org.

JUNE 11
Arts on the Avenue will be taking place on Saturday, June 11th in Tahlequah, Okla. (from Norris Park to the Cherokee Square). Arts on the Ave. brings artists and live entertainment together with eateries, wineries and breweries to downtown Tahlequah. Interactive Native craft demonstrations, bow-making, pottery, basket-weaving, beadwork, and stickball stick-making, among other activities. Admission is free to the public.

June 13-17
10th annual Native Youth Preventing Diabetes (NYPD) camp. For Native youth aged 8-12. Visit www.nypdkids.org to learn more.

JUNE 16
Veteran's Honoring Powwow & Gourd Dance at National SAIGE Training Conference and the HIring Heroes Job Expo, Hard Rock Casino and Hotel, Tulsa from 5pm-10pm. Community feed and Gourd Dancing begins at 4:30 pm. Info call Kimberly Yellowrobe (918) 760-3039 or email sicangu4@yahoo.com

JUNE 20-SEPT. 10
Through the Eyes of the Eagle: Illustrating Healthy Living for Children exhibit at the Comanche National Museum, 701 NW Ferris Ave., Lawton, Okla. For more info call 580-353-0404 or visit www.comanchemuseum.com

Holisso Center opens Memorial Day weekend

PHOTO COURTESY CHICKASAW NATION MEDIA RELATIONS

The Holisso Center opens Memorial Day weekend in Sulpher, Okla. at the Chickasaw Nation's Cultural Center. opening day events include genealogy workshop, breakout session with tribal genealogy archive manager Dinah Worcester, meet and greet with Chickasaw families, Chickasaw Press book signing, meet a Chickasaw artist, stomp dancing and storytelling.

■ The center's primarily focus is collecting items that are important to Chickasaw history and culture, but also other Southeastern tribes.

DANA LANCE
Chickasaw Nation

SULPHUR, OKLA. – A cutting-edge research center dedicated to preserving and sharing Chickasaw Nation history is set to open May 28 at the Chickasaw Nation Cultural Center, Sulphur, Okla.

"We believe this center will be a vital resource for students, authors and others interested in learning more about Chickasaw history, heritage and culture," said Governor Bill Anoatubby. "It is an integral part of our effort to expand the knowledge of our tribe and share our story with the world."

As the Holisso Center opens so do opportunities for Chickasaw citizens and others to delve into Chickasaw History and Culture, said Michelle Cooke, manager of Libraries, Archives & Collections for the tribal division of History and Culture.

Designed to be a research Mecca specializing in Chickasaw and other southeastern tribes; the 20,000-square-foot building houses genealogy collections, historic maps, photo archives and historic documents. Climate and light controlled, the artifact storage protects fragile historic documents, including maps, family papers and more for future generations.

"The Holisso Center is cutting edge, a Smithsonian-caliber facility," said Cooke. "It is a one-of-a kind place for the Chickasaw Nation, Native Americans and the entire community."

The building includes state-of the art amenities, such as artifact storage, cold storage, a ceremonial room and a decontamination/conservation lab, a reading room, genealogy collections, seminar rooms and rare book collection area. A separate area is designated for CD's, video, photos and slides.

Patrons can don white gloves in the rare collections room and view rare books and documents and Microfilm.

"It's like putting your finger on history," said Cooke.

Glass display cases in the main library will showcase different items and artifacts each month.

Rare items selected for display during the opening include; 18th Century stoneware from the Chickasaw homelands, an antique rifle owned by Haskell Paul, Elizabeth Johnston's 1901 diary of daily life at the Emet White House, a 1906 document signed by Theodore Roosevelt, and a 1908 book about Sulphur entitled "The Lure of Indian Country-A Romance of Its Great Resort".

The Holisso Center not only serves as a vehicle to study Chickasaw history, but also has technology available to repair and preserve any damaged items. A decontamination area is utilized to further protect the artifacts. In fact, every item brought into the Holisso Center is decontaminated. For example, each item is placed in a sub-zero freezer for two days to kill any mold or pests. Any item that cannot be frozen is put in a CO2 tent.

Donations Accepted

Many of the items in the Holisso Center have been donated by Chickasaw citizens.

Donations are still accepted and once an item is added to the collection, the artifact will be safe and protected.

"Participation of the Chickasaw people is key to the ultimate success of this endeavor," said Gov. Anoatubby. "Chickasaws who are willing to share their historic treasures will be making a contribution of tremendous value to the preservation of our history for generations to come."

The Holisso Center's primarily focus is collecting items that are important to Chickasaw history and culture, but also related to other Southeastern Native American tribes and the State of Oklahoma.

Plans also include digitizing the entire collection, so a keyword search will be possible.

"We want to digitize the collection and enable people to view the collection and read documents on-line," she said.

The facility is also home office for several Chickasaw scholars and the Chickasaw Press.

Holisso Center hours (after May 28) is open 10 a.m.-5 p.m. Tuesday-Saturday and noon to 4 p.m. Sunday. For more information about the Holisso Center, or to make an appointment to donate an item, please call 580-622-7130. The Chickasaw Cultural Center is located at 867 Charles Cooper Memorial Drive in Sulphur, Okla.

Cherokee Heritage Center to celebrate Adams Corner Anniversary Jubilee

TAHLEQUAH, Okla. – The Cherokee Heritage Center will celebrate Adams Corner Anniversary Jubilee on Saturday, June 18 from 10 a.m. to 4 p.m. Guests will enjoy free admission along with free samples of hand-cranked ice cream and lemonade. The Cherokee Heritage Center is located at 21192 S. Keeler Drive, Park Hill, OK 74451.

The Anniversary Jubilee celebration is a fun-filled day for families featuring prizes and activities for children along with live fiddling, toys and games of the 19th century, and blacksmith demonstrations. Guests will also have an opportunity to publically post their Dawes Roll ancestor in celebration of their heritage and, possibly, meet a long-lost relative.

In addition, a variety of scheduled events include Cherokee storytelling; a live performance by Cherokee Opera performer Barbara McAlister; and old-fashioned competitions such as gunny sack races, horseshoes, Cherokee marble toss and checkers. Several craft demonstrations will be presented including the making of Cherokee Victorian Hats wherein audience members will select a favorite. A campfire cooking demonstration will also be shown.

The Cherokee Heritage Center is open 9 a.m.-5 p.m. seven days a week from May 1 to Sept 5. It is closed during January and on Sundays from Feb. 1 to April 30 and Sept. 6 to Dec. 31.

For information on the 2011 season and programs, please call (888) 999-6007.

ELDERS

Continued from Page 1

"Little did I know that my generation is the last of the (native) speakers," he said, and that his generation would also be left with the great responsibility to pass on the tribe's lore or face its immediate loss.

Elders pass on values, Berryhill added, and they must be preserved even if they conflict with mainstream American society.

SCIC volunteers were then recognized for their work helping others in the community through serving lunches at the center, delivering meals to the elderly and other vital support. Those recognized were: Tom Tiger, Lenora Tiger, Ruby Hicks, Wanda Weaver, Eugene Jack, Mona Gibbs and Tyler Gibbs. Angela Krause was named SCIC's volunteer of the year. The community honored a few of its elder volunteers – Richard Hicks and Tom Tiger – later in the day with a tree planting ceremony outside of the center.

Following a brief address from guest speaker Ed McLemore, director of MCN division, it was time to honor Holder and Coon.

Holder (Euchee-Cherokee) was presented by her son, Lester Reevis, who told the audience of friends and family that he and the family were touched by this honor toward his mother.

"I really feel blessed today that we can say, 'mother,'" Reevis said of Holder's longevity and elder status.

He told of her attendance at Haskell Indian School in Lawrence, Kansas, and of her service as a WAC during World War II. Holder, who was born north of Bristow, is the mother or eight children and has 18 grandchildren and ten great-grandchildren.

She was given a certificate, a handmade necklace and much applause.

Mike Coon introduced his father, one of the last full-blood members of the tribe, to the assembly with pride and tears as he recounted Coon's years as a U.S. Army veteran in World War II. That experience included surviving the 61-mile Bataan Death March as a POW in 1945.

Raised in Okemah, Coon is of the Alligator Clan of the Nuyaka Tribal Town. He also attended Haskell Indian School with Holder and his wife, Helen Coons, who sat by her husband at last week's ceremony.

Mike Coon said he was grateful for the lessons he learned from his father, and that he and his own son, who recently served in the army in Iraq, are following in his example of service and faith.

Coon was honored with a certificate and a beaded hat band.

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TOURISM & RECREATION

Hard Rock host to musical workshop

TULSA, Okla. – Tulsa Project Theatre will host a fundraiser in support of a new musical workshop called “Nanyehi - Beloved Woman of the Cherokee” on Wednesday, June 1, 2011 at the Hard Rock Hotel & Casino.

The event is slated for the casino’s Sequoyah II Event Room between the hours of 6:30 and 9:30 and will feature performances by Becky Hobbs & Duane Sciacqua, Cherokee flutist – Tommy Wildcat, and an excerpt from the musical by the cast, along with light hors d’oeuvres, cash bar and silent auction. A suggested donation will be requested at the door.

“Nanyehi” is in the new musical workshop stage of production as part of the Tulsa Performing Arts Center Trust’s annual SummerStage festival. The book is co-written by Nick Sweet and Becky Hobbs, with music and lyrics also by Hobbs who is the fifth-great-grand-daughter of Nancy Ward (Nanyehi), and has written and recorded Grammy nominated and chart topping songs in the country genre. This is her first entry into the medium of musical theater.

Tulsa Project Theatre is producing the workshop phase under the direction of Artistic Director, Machele Miller Dill. The event, sponsored by the Hard Rock Hotel & Casino, will help to cover production costs associated with the workshops that will be presented June 4, and July 10 in the Norman Theatre at the Tulsa PAC.

For more information on the event, to RSVP, or to learn more about the musical production and its award-winning team, contact sammye@nanyehi.com.

Annual Oklahoma Indian All-State Basketball teams, date, announced

FAIRFAX, Okla. – Paradox Consulting has announced the rosters for this year’s annual Oklahoma Indian All-State Basketball teams.

Since the inaugural Games in 1996, the organization has played host to more than 800 of Oklahoma’s most talented American Indian High School seniors. These games provide a way of recognizing the Native American student athletes with exceptional abilities. Each year more than 100 nominations are received but only 24 boys and 24 girls chosen. The student athletes chosen this year represent many tribes across the state as well as some tribes out of state. The players are selected on the basis of their individual basketball, academic, and extracurricular records. To be selected to Oklahoma Indian All – State is in recognition of the hard work, dedication, and accomplishments of our Oklahoma Native American student athletes.

The games will take place on June 18 at Oklahoma Wesleyan University in Bartlesville. The girls’ game will start at 6 p.m. followed by the boys’ game.

Another 21 fine athletes were named to the second team this year. Second team selections are recognized in the games Official Program and in the press.

For more information about the games please call 918.642.3162 or email paradox@valornet.com

For a complete team listing, visit www.nativetimes.com and click the ‘sports’ tab. The list is filed under “mainstream sports.”

CHOCTAW NATION PHOTO / LARISSA COPELAND

Shirley Barboan and Vonna Shults create Choctaw menu items.

Choctaw Days in the nation’s capital

National Museum of the American Indian hosting Choctaw festival in June

LISA REED
Choctaw Nation

DURANT, Okla. – Thousands of people from around the world will soon have the opportunity to absorb the sights, sounds and culture of the Choctaw Nation of Oklahoma.

The Smithsonian’s National Museum of the American Indian (NMAI) and the Choctaw Nation are working together to provide a memorable experience for visitors and those who live in the Washington, D.C. area. The Choctaw Days event will be held June 22-25 during NMAI’s height of the tourist season when an average of 1,500 visitors come to the museum every day.

“We are honored to be the first American Indian tribe from Oklahoma to have a festival of this kind at the National Museum of the American Indian,” said Chief Gregory E. Pyle. “I remember when the museum opened on the National Mall almost seven years ago and I have visited NMAI numerous times since. It is a remarkable place, showcasing hundreds of tribes from South, Central and North America.

“We have assembled several of our best artists, dancers, singers and cultural experts. We know that we will have a different audience than we are accustomed to and want to ensure that they all understand just how special our tribe is,” he said.

Choctaw Days will begin each morning with the melodic chanting of Ron McKinney and the fluid movements of the Choctaw Youth Dancers in front of the museum’s east entrance. The boys and girls, in colorful traditional shirts and dresses, will perform the jump dance, the quick steps and shouts of the fast war dance, and the stealing partners dance with audience interaction. The snake dance will end outside but more singing, dancing, fluteplaying and storytelling will be featured every hour.

NMAI Executive Chef Richard Hetzler is working with Vonna Shults and Shirley Barboan to provide 10 Choctaw-related dishes in the Mitsitam Native Foods Café. The top-notch restaurant, located on the first floor of the museum, features authentic Native foods found throughout the Western Hemisphere. During the week of Choctaw Days, the menu will include fried salt pork, pinto beans, tanchi labona, fried rabbit, rabbit gumbo, braised venison, banaha Indian bread, grape dumplings, wild onions and eggs, and pumpkin soup. Chef Richard will also bring a portable station out among visitors to cook samples of the dishes at 11:30 a.m. on both Wednesday and Saturday.

Booths will be set up in and around the Potomac circle just inside the museum’s front doors where visitors can view the intricacies of basket weaving by Eveline Steele, modern and traditional bead working by Marcus Amerman and Roger Amerman, flute making by Presley Byington, and pottery making by Ian and Amy Thompson.

Cultural exhibits by Regina Green, director of the Choctaw Nation Museum in Tushka Homma, and traditionalist Les Williston will explain the craftsmanship and skills our ancestors displayed in everyday life with such items as tools, weaponry, clothing, basketry and pottery.

Two of the Choctaw Nation’s many exceptional artists will have their work showcased at this festival. Paul King, whose award-winning work is featured as the branding image of Choctaw Days 2011, will have several pieces on hand. Gwen Coleman Lester, another exemplary award-winning Choctaw artist, will have several paintings, prints and hand-painted gourd Christmas ornaments on display.

The Choctaw Nation Cultural Events Department will be holding make-and-take sessions on the third floor of the museum. All ages are invited to create a basket, clay pot or piece of beadwork. The daily sessions will be held 10 a.m.-12 p.m. session and 2 p.m.-4:30 p.m.

“It is a great chance for the whole family to do something together,” said Cultural Events Executive Director Sue Folsom, “and they will have a small sample of Choctaw culture to take home with them.”

The “Choctaw Code Talkers” and “The Long Walk” films will loop continuously in the Rasmuson Theater on the first floor of the museum. At 1:30 p.m. Saturday, the videos will be turned off for a theatrical re-enactment of a Choctaw wedding. From the first glance shared between the couple to the wrapping of the blanket around their shoulders and the wedding dance, visitors will have the opportunity to watch the centuries-old symbolic actions of a traditional Choctaw wedding.

“The revival of the Choctaw culture and language is something we are proud of,” said Chief Pyle. “Online language instructor Lillie Roberts will have a table with information on the different types of Choctaw language classes that are available.

“There will also be a computer set up so that visitors can have the opportunity to interact with a language instructor in Oklahoma, similar to our One-Net classes held in schools throughout Southeastern Oklahoma,” he said.

A favorite of any festival is its storytellers and two of Choctaw Nation’s finest have agreed to be at Choctaw Days. Tim Tingle and Greg Rodgers are not only recognized for their unique tales, personal appearances and books. They have been instrumental in sharing both the history and recent accomplishments of the tribe with school children throughout the United States.

Choctaw Days at the Smithsonian’s National Museum of the American Indian is a celebration of the strength and perseverance of an exceptional people, combining the old and the new so that all will leave with an enlightened perspective of a tribe who continues to grow with pride, hope and success.

Osage Casino welcomes Candlebox, Soul Asylum to Tulsa June 10

Soul Asylum

TULSA, Okla. – Alternative rock bands Candlebox and Soul Asylum will perform during a standing room only show at the Osage Event Center on Friday, June 10.

Tickets are $20 and are available by visiting the Osage Event Center box office at L.L. Tisdale Parkway and 36 Street North or by calling the box office at (918) 699-7667. Doors open at 6 p.m. for the 7 p.m. show. Guests 18 and older are welcome.

Candlebox’s first album in 1993 reached No. 7 on the Billboard charts and featured hit singles, “Change,” “Far Behind,” and “Cover Me.” The band played Woodstock ’94 and the next year released “Simple Lessons” and “Understanding,” commercially successful songs from their second album, Lucy.

Reunited in 2006, the band released their first studio album in 10 years. Their 2008 record “Stand” climbed to No. 15 on the United States Mainstream Rock Chart. Their CD/DVD release “Alive in Seattle” preceded several live performances for U.S. Troops in Kuwait and Iraq in August 2010.

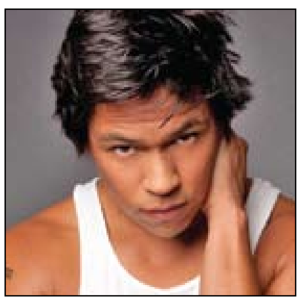
Soul Asylum received a Grammy Award in 1994 for their smash hit “Runaway Train” from their most popular album, Grave Dancers Union, a certified triple-platinum in 1993. The band features longtime members Dave Pirner and Dan Murphy, with ex-Replacements and current Guns ‘N Roses bassist Tommy Stinson and former Prince drummer Michael Bland.

Soul Asylum has performed live consistently in the last few years and is preparing to release their 10th studio album, according to a March 4 article in Rolling Stone magazine. The group’s last studio album was The Silver Lining in 2006.

Osage Million Dollar Elm Casinos are an economic enterprise of the Osage Nation and are located in Tulsa, Sand Springs, Bartlesville, Skiatook, Hominy, Pawhuska and Ponca City. For more information visit www.milliondollarelm.com

A FREE PUBLICATION

Inside this issue:
- Actor joins 'Let's Move' initiative
- MCN mourns passing of former official
- Creek Festival features free entertainment



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NATIVE AMERICAN TIMES

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BIA decision: UKB can place land into trust

■ The Cherokee Nation has opposed the UKB application, citing sole jurisdiction and treaty rights within the tribe's boundaries.

ASSOCIATED PRESS AND STAFF REPORTS

OKLAHOMA CITY (AP) – The United Keetoowah Band of Cherokee Indians can place 76 acres of land south of Tahlequah into trust status, according to a letter received May 24 from the federal Bureau of Indian Affairs.

The Tahlequah–based tribe received a letter from the BIA regional office in Muskogee, signed by Bobby Coleman, the deputy regional director of trust services, and addressed to UKB Chief George Wickliffe. The letter, citing previous rulings by Larry Echo Hawk, the Assistant Interior Secretary of Indian Affairs, states the agency's approval of the UKB's application.

But despite the BIA approval, the matter is far from settled. The Cherokee Nation has opposed the UKB application, saying the land falls under Cherokee jurisdiction under an 1866 treaty. Cherokee Nation spokesman Mike Miller said that tribe – Oklahoma's largest with about 290,000 members – will appeal the BIA decision to the Interior Board of Indian Appeals of the U.S. Interior Department.

"The BIA has already rejected this particular application twice before, because the Cherokee Nation has sole jurisdiction and treaty rights within its boundaries," Cherokee Chief Chad Smith said in a statement. "We are confident this decision by a BIA employee will be found arbitrary and a violation of precedent and law. It will be overturned by the courts."

EchoHawk wrote in a June 2009 decision that the Cherokee Nation of Oklahoma does not "enjoy exclusive jurisdiction over the former Cherokee reservation." According to EchoHawk, this assertion is consistent with a 1998 appropriations rider providing for the CNO to be consulted in such cases, but Congress does not require consent under the department's land acquisition regulations. "The fact that the UKB's charter, approved by the Assistant Secretary in 1950, authorizes the UKB to hold land for tribal purposes weighs heavily in favor of finding that the UKB can have land taken into trust."

The UKB has been trying since June 2004 to place the land into trust status with the federal government, a step that gives tribes opportunity to exercise jurisdiction over land.

"We have fought for seven years to obtain this historic decision, which recognizes the tribe's ability to properly serve our tribal members on our treaty lands," said Chief George Wickliffe in a statement released May 25.

The land contains a community service center, a wellness center, an elder center, a civil defense center, the tribal community gathering place and a yet–to–be–opened museum, tribal spokesman Sammy Still said. There are no plans for the tribe to open a casino on the land, he said.

See **UKB** *Continued on Page 2*

Hearing weighs environmental concerns, tribal jobs, water rights

FELICIA FONSECA
Associated Press

FLAGSTAFF, Ariz. (AP) – Leaders of three American Indian tribes said May 24 that closing a coal–fired power plant in northern Arizona would devastate their communities, leave hundreds without jobs and threaten water rights settlements.

Others speaking at a joint congressional hearing on the role of Navajo Generating Station in Page said the dire predictions are overblown. They urged Congress to transition the plant from coal to renewable energy to protect people's health and the environment.

The hearing came as the EPA considers whether to require further reduction of nitrogen oxide emissions from the plant on the Navajo Nation.

The plant's owners say an upgrade of pollution controls would be negligible in clearing up haze around the Grand Canyon and other areas under the Clean Air Act. Without approval of lease extensions and right–of–way grants, the upgrade would not be worth the expected $1.1 billion cost, said Richard Silverman, general manager of Salt River Project, which operates the plant.

The EPA plans to release its proposal on pollution controls this summer and a final rule next year. That would start a 5–year clock on installing controls. The plant's operators want to keep Navajo Generating Station running until 2044.

The Clean Air Act passed by Congress requires that visibility in the nation's most pristine areas be protected. The EPA developed the regional haze rule to implement the law and is considering the best available technology to reduce nitrogen oxide emissions.

The EPA said it's evaluating the potential impact on water and electricity bills, the cost of compliance, the existing pollution controls at the plant, the life of the plant and the coal source, and the degree of visibility.

See **HEARING** *Continued on Page 4*

COURTESY PHOTO

Will Hill, Winona Henderson and Jehnean Washington are Mahenwahdose

Screwball romantic comedy slated for this weekend

TULSA, Okla. – It's romance time in Indian Country! Micco (King) Langhorn Boudreaux's kid sister, Jessie, is bright and energetic. She's also beautiful and available. When a very young and handsome Native American folklorist arrives in the community, the old storyteller Langhorn has the notion that it is time for his sister to wed. However, Jessie doesn't have her sights on matrimony. She has her sights on competition.

It's time for the great Annual Sofkee Making Contest to see who makes the best sofkee. Jessie plans to go head-to-head with the champion sofkee maker of all times, Eeechkolawneee Hoktahlaht Hubbard. See who will win at hearts and who will win at sofkee making. Get ready to grab your plate of red beans, rice and fry bread, and a big slab of salt pork as you dine on comedy and romance at its best.

The American Indian Theater Company proudly presents a Mahenwahdose Production, "Rabbit Boy Dances with Otter Girl," a romantic, original screwball comedy written by Will Hill and Winona Henderson, starring Will Hill and Jehnean Washington. The play also features Native Americans Mike Buckendorf, Winona Henderson, Alice Whitecloud and others. It will be performed at the Tulsa Performing Arts Center June 3-4, 2011 at 8:00 PM, located at 110 East Second Street, downtown Tulsa.

The production is funded in part by the American Indian Arts Festival, National Indian Monument Institute, Oklahoma Arts Institute, Tulsa Performing Arts Center Trust, Prescor, Inc., and the Tulsa Indian Arts Festival.

Tickets: Adults $12, Seniors $10, Students (over 12) $7.50, Children(under 12) $5, Groups of 10 or more adults $10.

For ticket information call: 918-596-7111 or 1-800-364-7111

'Forgotten' Indians express grievances about IHS

ERNESTINE CHASING HAWK
Native Sun News

RAPID CITY, S.D. – Rapid City Indian Health Service was criticized for administering the Band aid and Tylenol effects and Indians would rather get their health care elsewhere.

Several Indians from the Rapid City community said they were pleased when they became eligible for disability, Medicaid or Medicare because they could seek medical attention at Rapid City Regional Hospital and other health care facilities.

"People would rather go to Rapid City Regional Hospital because they get treated with dignity and respect," Tekawitha Thomas said during a May 20 meeting at the Mother Butler Center.

Mark Lone Hill organized the forum to hear grievances about the services provided by the Rapid City Indian Health Service hospital because he recently went to the RCIHS Dental Clinic at 6 a.m. and there were people already waiting in line.

"Does this happen to everyone else? Something needs to be done about this," he said.

Nearly 80 people showed up to air their grievances, some displayed anger and others shed tears as they told their tales of ill-treatment at the hundred year old facility formerly known as Sioux San Hospital.

Among those present to listen to Rapid City Indian Community members were RCIHS CEO Fred Koebrick and Sandy Massey, US Congresswoman Kristi Noem's (R-SD) West River constituent services representative.

Rapid City resident Mary Bowman said that she brought her seriously ill child to the emergency room and had to wait more than six hours to be seen. She also said it had been more than two years since a specialist told her that her child needed surgery and have tubes put in her ears but was denied by IHS contract health. She said she couldn't afford to pay for the surgery to be done elsewhere.

Marilyn Gayton said she went to the emergency room with pain and was given pain medication and sent home. Later during a visit to the Black Hills Orthopedic specialist she was told that she had had a heart attack and that her pancreas was damaged.

Lisa Adams, Oglala, said, "I am one of the older community members. Sioux San wouldn't be here if we weren't here. It is my hospital." She said she had a complaint about one of the pharmacy employees and because she complained, "I was put out in the field. They asked me to take my healthcare somewhere else."

Carmen King, Sicangu, said she had gone to the RCIHS emergency room many times because of unbearable pain and was given pain medications including morphine. The emergency room staff would ask her to assess her pain on a scale from 1 to 10, 10 being the most severe as they administered pain medication. When the pain had subsided to level 1 she was sent home.

She was finally in such critical condition she had to be taken to the Rapid City Regional Hos-

NATIVE SUN NEWS PHOTO / ERNESTINE CHASING HAWK

Lori King, Oglala, talked about a brother "that should still be here" if Sioux San staff had only done a better job assessing his health condition.

See **IHS** *Continued on Page 4*

Tex. company withdraws Crow coal lawsuit

BILLINGS, Mont. (AP) – A Texas–based investment group has withdrawn its lawsuit against the Crow Tribe over a stalled proposal to build a coal–to–liquids plant on the southeastern Montana reservation.

In a letter filed in U.S. District Court in Delaware, attorneys for the Australian–American Energy Co. indicated they had reached an agreement with the tribe.

Court documents show the lawsuit came after the tribe threatened to terminate its partnership with the compay. The tribe claimed AAEC was not spending to ensure steady progress on developing the $7 billion plant.

The company responded that it had spent more than $10 million, and asked for the matter to be placed into arbitration. Details on Monday's agreement were not disclosed.

Ex–tribal cop charged with civil rights violations

PHOENIX (AP) – A federal grand jury in Phoenix has charged a former tribal police officer in eastern Arizona with civil rights violations.

U.S. Department of Justice officials say Glenn Cromwell allegedly abandoned two men in custody in dangerously cold weather conditions in late 2008.

At the time, Cromwell was a police officer with the White Mountain Apache tribe.

The indictment announced May 24 alleges that on Dec. 2, 2008, Cromwell took 29–year–old Anthony Archuela to a remote area and abandoned him.

Four days later, Cromwell allegedly did the same with 56–year–old Barry Lowe.

Authorities say both men suffered unspecified injuries.

Federal prosecutors say Cromwell faces up a 20–year prison sentence if he's convicted.

Native Hawaiian primers published

HONOLULU (AP) – The Office of Hawaiian Affairs and the University of Hawaii are to produce legal primers on Native Hawaiian issues.

The university said Monday that the Office of Hawaiian Affairs has committed $62,000 for the Ka Huli Ao Center for Excellence in Native Hawaiian Law at the William S. Richardson School of Law to research, publish and distribute two primers.

One primer is on Native Hawaiian burials while the second is on traditional and customary Native Hawaiian rights.

The university says that despite strong protections those entitlements are often overlooked by government and private interests and that Native Hawaiians lack resources to enforce those rights.

Copies are to be distributed through grass–roots groups across the islands.

UKB

Continued from Page 1

Still declined to comment on Smith's assertion, saying the matter remains in litigation.

"After litigation, if everything goes well, and it goes through, we're looking at providing better and more services for our tribal members. We're looking into more health care and more jobs and education opportunities for our tribal members."

The Cherokee Nation and the smaller UKB often have been at odds over similar issues. Smith said the Cherokee Nation "does not object to the UKB taking land into trust, but it does object to any group trying to take land into trust within our boundaries."

The Cherokees have a 14–county jurisdiction in far eastern Oklahoma. The UKB is a federally-chartered corporation under Section 3 of the Oklahoma Indian Welfare Act.

Several tribes in Oklahoma share jurisdiction over land held in trust: the Eastern Shawnee, the Miami, Modoc, Ottawa, Peoria, Quapaw, Seneca-Cayuga and the Wyandotte Nation all share a parcel just north of the Cherokee Nation. In the Anadarko area, the Caddo, Delaware Tribe of Western Oklahoma and the Wichita Band share land. The Comanche, Kiowa and Apache tribes have land in common in the Lawton area and the Shoshone and Arapaho Tribes manage a shared reservation through a joint business council.

Let's Move! in Indian Country launched at Menominee Rez

WASHINGTON – The Office of the First Lady's Let's Move! Initiative and four federal agencies launched Let's Move! in Indian Country (LMIC) last week. LMIC is an initiative to support and advance the work that tribal leaders and community members are already doing to improve the health of American Indian and Alaska Native children. As a part of First Lady Michelle Obama's Let's Move! initiative, LMIC brings together federal agencies, communities, nonprofits, corporate partners and tribes to end the epidemic of childhood obesity in Indian Country within a generation.

The LMIC initiative was launched May 25 at an event at the Menominee Nation in Keshena, Wisconsin where Interior Assistant Secretary of Indian Affairs Larry Echo Hawk was joined by the Office of the First Lady Let's Move! Initiative Executive Director Robin Schepper, White House Office of Public Engagement and Intergovernmental Affairs Associate Director Charlie Galbraith, USDA Deputy Administrator for the Supplemental Nutrition Assistance Program (SNAP) Lisa Pino, and IHS Director for Improving Patient Care Program Lyle A. Ignace M.D., M.P.H. Also joining the Administration officials were Actor Chaske Spencer from the Twilight series, Nike N7 General Manager Sam McCracken and Nike N7 Fund Board of Directors Ernie Stevens, as well as National Congress of American Indians Board Secretary Matthew Wesaw, Wisconsin Department of Public Instruction Consultant for Health and Physical Education John W. Hisgen, and Menominee Tribal Chairman Randal Chevalier.

"Through Let's Move! in Indian Country we have an opportunity to engage Native communities, schools, tribes, the private sector, and nonprofits to work together to tackle this issue head on," said First Lady Michelle Obama. "Tribes can sign up to become part of Let's Move! in Indian Country, elders can mentor children about traditional foods and the importance of physical activity, and families can incorporate healthy habits like eating vegetables or participating in the President's Active Lifestyle Award into their everyday life."

"Interior is proud to partner with our federal family in support of the First Lady's call to combat childhood obesity in Indian Country," said Secretary of the Interior Ken Salazar. "Educating all youth about the benefits of leading an active lifestyle and outdoor recreation is a vital step in creating healthier communities and generations."

"As the principal agency tasked with protecting the health of all Americans, HHS is at the forefront in tackling the growing epidemic of childhood obesity not only in Indian Country, but also across the nation," said Health and Human Services Secretary Kathleen Sebelius. "Working together to help our children live more active lives is one of the biggest steps we can take to improve our nation's health."

"This is a special day for the Tribes and for USDA. Let's Move in Indian Country, will help promote healthy eating and physical activity among Native Americans and is an important part of the effort to reduce teen and childhood obesity," said Agriculture Secretary Tom Vilsack. "Through initiatives like Let's Move!, 'Fuel up to Play 60' and the People's Garden, the Obama administration is working to get kids to become active and ensure they will have full, rich and healthy lives."

"Today's launch is a great example of the positive change we can support in Indian Country. By bringing together numerous government agencies, tribes, schools, communities and the private sector to focus on the health and welfare of Indian Country we can make a difference in the lives of Native youth and families," Assistant Secretary Echo Hawk said. "Menominee is a powerful demonstration that we can all do our part to accomplish this goal."

"We are absolutely honored to be the launch site for this important national campaign for Indian Country. I can attest that there is no better place for this initiative. The Menominee Reservation ranks 72 out of 72 in health factors and outcomes associated with high diabetes and heart disease rates," said Chairman Chevalier. "Becoming a healthier community starts with our children, so I am delighted that we can address these issues in such a comprehensive way."

Childhood obesity is a national health crisis in America. Over the past three decades, rates of childhood obesity in this country have tripled. Today, nearly one in three children in the U.S. is overweight or obese. An equal proportion—one in three—of all children born after 2000 will suffer from diabetes at some point in their lives—an all-time high.

American Indian and Alaska Native (AI/AN) children are twice as likely to be overweight than the general population. These children make up the only racial or ethnic group whose obesity rates increased between 2003 and 2008. The acute nature of this problem in Indian Country warrants a targeted initiative like LMIC to support culturally proficient strategies for ensuring access to healthy food and prenatal services, implementing nutrition and physical education programs, and engaging Native youth, parents, and communities in active, healthy lifestyle choices.

Actor Chaske Spencer is a spokesperson for Let's Move.

LMIC has four main goals: (1) create a healthy start on life for children, (2) create healthy learning communities, (3) ensure families access to healthy, affordable, traditional foods, and (4) increase opportunities for physical activity.

To accomplish these goals, Let's Move! in Indian Country will:

- Launch a new webpage and toolkit that includes step-by-step assistance, resources and information for schools, tribes and organizations on accessing federal programs and grants to combat childhood obesity/diabetes in Indian Country at www.letsmove.gov/indiancountry.

- Certify all 14 federally run IHS obstetrics facilities as Baby Friendly Hospitals by 2012.

- Launch new on-line PSAs featuring Sam Bradford, quarterback for the St. Louis Rams, and Tahnee Robinson, the first female full-blood American Indian athlete to be drafted to the Women's National Basketball Association. Both are Nike N7 Athlete Ambassadors encouraging Native youth to lead healthy, active lives. Nike N7 is Nike, Inc.'s long-term commitment and comprehensive program to bring access to sports to Native American and Aboriginal communities. For more information, visit www.niken7.com and http://www.doi.gov/letsmove/indiancountry/index.cfm.

- Issue the 25,000-person Presidential Active Lifestyle Award (PALA) Challenge this summer in Indian Country. Six thousand Native youth have already completed the challenge and received a certificate from the President's Council on Fitness, Sport and Nutrition. To learn more about the Challenge, visit www.presidentschallenge.org/lmic.

- Announce a partnership between the Corporation for National and Community Service (CNCS), USDA's Food and Nutrition Services programs, the National Society for American Indian Elderly, Boys and Girls Clubs in Indian Country, and Southwest Youth Services to place 200 AmeriCorps VISTA Summer Associations in Indian Country to support LMIC implementation, positive youth development, and healthy lifestyles in at least 15 states. In addition, CNCS, with support from the Nike N7 Fund, will place full-time, year-long AmeriCorps VISTA members with organizations promoting physical activity and sport on Native lands.

- Engage celebrity spokespersons in getting out the message including, Sam Bradford (Cherokee Nation)* and Tahnee Robinson (Northern Cheyenne)*, Chicago Bears player Levi Horn (Northern Cheyenne)*, Olympic runner Alvina Begay (Navajo Nation)* and Twilight film actor Chaske Spencer (Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation). (*These spokespeople are also N7 athlete ambassadors.)

- Encourage 363 "Just Move It" tribal partners to mobilize locally PALA walks, runs and other on-reservation family-oriented activities across Indian Country.

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Former Muscogee (Creek) Nation Second Chief walks on

GERALD WOFFORD
Muscogee Nation News

TULSA, Okla. – Shelly Crow, who was the first female to serve as Second Chief of the Muscogee (Creek) Nation has died. Crow, who was 63 and had been battling health problems for some time, passed away on May 23 at St. Francis Hospital in Tulsa, Oklahoma.

Crow served the tribe as 2nd Chief from 1992 to 1996 under the administration of former Principal Chief Bill Fife. "She was a strong Lady," said Fife when told of the news, "she always did what she felt was right, and was involved with a lot of health issues that helped our tribe."

Crow's service to the tribe during her tenure as 2nd Chief was not only to the Creek Nation but to Native Americans in general. Crow had also served in the office of the Oklahoma Indian Affairs Commission in 1993 and was asked to assist former First Lady Hillary Rodham Clinton in the position of Policy & Evaluation position on the Healthcare Reform Taskforce in the 90's after testifying before Congress on the disparities of American Indian Health.

Shelly Crow

Health care was nothing new to Crow who was also a registered nurse and had received her degree from the University of Oklahoma in Nursing as well as a Master of Science as a Community Clinical Nurse Specialist. Crow would also serve on the Oklahoma Indian Health Service Area Health Board, Claremore Indian Advisory Board, National Nursing Higher Education Board, Oklahoma Rural Health Board, Tulsa Indian Affairs Commission and numerous other health committees.

Crow is survived by her Husband John Crow III and one daughter, Leslie and preceded in death by one son, John Crow IV.

"It was tough to hear," said current Muscogee (Creek) Nation Principal Chief A.D. Ellis upon receiving the news, "I spoke with her a lot, about every week. The last time I did speak with her was last week and that she felt that the worst of her health problems were probably behind her and that she even felt about maybe serving the tribe again in the future in some capacity. I lost a good friend."

Services are pending, more information as it becomes available.

Man pleads guilty to tribal theft

HELENA, Mont. (AP) – Federal prosecutors say the former chairman of the Chippewa Cree tribal business council has pleaded guilty to using a credit card to steal from the tribe.

The U.S. attorney's office said the tribe issued 56-year-old Raymond "Jake" Parker of Box Elder a credit card in 2009 for official use while traveling on tribal business.

From May 2009 to November 2010 Parker racked up nearly $59,000 in charges, including more than $36,700 in cash advances.

Federal prosecutors say Parker admitted that all but a few were unauthorized personal charges.

Parker pleaded guilty May 24 to theft from an Indian tribal organization.

Parker's attorney, Daniel Donovan, says his client has agreed to pay full restitution.

State, tribes examine past child welfare practices

DAVID SHARP
Associated Press

PORTLAND, Maine (AP) – Acknowledging that child welfare practices once removed children from tribal families – tearing apart their families and leaving them vulnerable to abuse – Maine's Indian tribes and state officials signed an agreement May 24 aimed at ensuring that history does not repeat itself.

Their pledge to create a formal "truth and reconciliation" process marked the start of a multiyear effort. They hope to uncover the truth about tribal experiences with the child welfare system, implement changes and promote healing among victims such as Denise Yarmal Altvater, 51.

Yarmal Altvater said she remembers the day 43 years ago when a pair of station wagons pulled up outside the Pleasant Point home in which she and five sisters were being raised by their single mother, an alcoholic.

The girls ended up in an abusive home, Yarmal Altvater said, leaving her scarred psychologically. Telling her story has helped her to find peace, she said.

"Our ultimate goal is to help others to heal from this process. To give native people a place where they can tell their story, where they'll be believed, where they'll start to heal," she told The Associated Press before May 24's formal ceremony on Indian Island.

The agreement was signed by Maine Gov. Paul LePage, and representatives of the Aroostook Band of Micmacs, Houlton Band of Maliseet Indians, Penobscot Indian Nation and the Passamaquoddy tribes at Pleasant Point and Indian Township. The ceremony was held in the Penobscot's Sockalexis Bingo Palace. Yarmal Altvater signed the pledge on behalf of the Maine Indian Tribal–State Commission.

Before the federal Indian Child Welfare Act in 1978, it was common practice for child welfare workers to remove Indian children not only from their homes, but from their tribes, tribal advocates contend. They were placed with white families, stripping children of their heritage, they said.

Maine's placement of native children in non–native homes was 19 times the national average, said Esther Attean, a Passamaquoddy who works with the Muskie School of Public Service at the University of Southern Maine, which is facilitating the reconciliation process between Maine's child welfare agency and the tribes.

After the federal law was enacted, Maine's child welfare agency made improvements. But there were still problems, Attean said, and in 1999 the state reached out to the tribes. The formal process of reconciliation began in 2008 because child–welfare advocates felt an invisible wall was impeding their progress, she said.

A key part of the process is delving into what actually happened to tribes and families, and coming to terms with it, officials said May 24. Fully understanding the past will help everyone – both those who must heal and those who need to enact reforms, officials said.

Yarmal Altvater said revealing her painful past has helped her, and she believes it will help others. She said she was sexually assaulted and left in a dark cellar as a punishment over four tortuous years while living in Old Town.

The Maine Department of Health and Human Services asked her to participate in a video in which Indians told their stories. It wanted to educate case workers about the past practices and help them understand why the new polices are in place.

Yarmal Altvater, who has returned to Point Pleasant to live, said some people have talked about reparations but that she is not interested.

"For me, it has been a real personal journey," she said. "There isn't any money in the world that'll ever give me back my dignity and humanity the way going through this process has."

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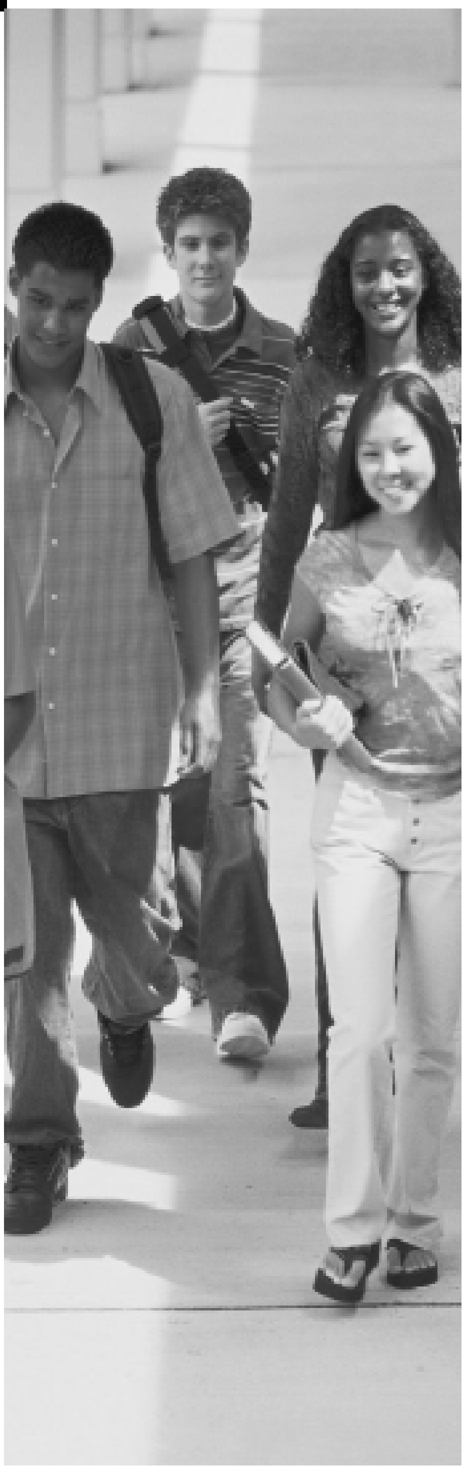

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Tribe searches for residents stranded by flood

■ Residents laid sandbags outside their houses and pumped out their basements, though the water seemed to flow back in just as fast as it was jettisoned out.

MATTHEW BROWN
Associated Press

CROW AGENCY, Mont. (AP) – Crow tribal officials sent search teams May 25 to remote parts of their reservation to look for people stranded by flooding, as cities and towns across Montana tried to stave off rivers and streams spilling from their banks.

Flood waters in the hard-hit southeastern part of the state receded enough for Crow reservation residents to return to find dozens of homes damaged by the flooded Little Bighorn River. Tribal leaders scrambled to account for those who stayed behind and delivered food to more than 100 people in the Pryor area.

Help from the Montana National Guard was requested but there was no immediate word on when more aid might arrive. The tribe also requested food donations.

"There are families and elders still isolated and stranded in their homes," said tribe spokesman Donald Spotted Tail. "There's no way for them to access basic human needs such as food and water."

A 60-mile stretch of Interstate 90 that runs through the reservation to the Wyoming border reopened May 25 after being closed for days. Officials are now able to move supplies to the community of Lodge Grass, which had been cut off and where people had been running low on food, water and fuel.

Tribal officials said the flooding has damaged at least 75 homes, and about 150 people from the reservation remain at a shelter at Montana State University-Billings, along with another 43 people from outside Billings, according to the Bureau of Indian Affairs.

An unknown number of people from the nearby Northern Cheyenne reservation also have been evacuated because of concerns of flooding along the Rosebud Creek and Tongue River.

Workers filled sandbags in preparation for more flooding on the Crow reservation. Elijah LaForge, 24, estimated he has helped fill 4,000 sandbags over the past four days working for the tribe.

"I'm trying to make a little money to see if I can get myself a little house for me and my wife," he said.

LaForge said his own house in Benteen "was sitting on a lake" when he left it over the weekend. He hasn't been back and believes it may be lost.

Todd Chambers, a National Weather Service meteorologist based in Billings, said the threat of flooding remains in southeastern Montana even though rivers and streams there are expected to recede over the next several days.

"The problem is the soil. The soil is saturated. Having a two-, three-day break is not enough time to dry that soil out. If we get heavy rain into this weekend, we're going to have more problems," Chambers said.

A fast-moving storm was expected to pass through the state late last week, followed by another storm system early this week.

Flood warnings have been issued for 36 Montana counties as heavy rain and melting snowpack caused waterways across the state to rise rapidly. Most of the state is under some kind of flood advisory.

West of the Crow reservation, about a foot of water from the Rock Creek and Red Lodge Creek rushed through the streets of the small town of Joliet. About 100 houses – a third of the total number of homes in town – had taken in water in their basements or lower levels.

Residents laid sandbags outside their houses and pumped out their basements, though the water seemed to flow back in just as fast as it was jettisoned out.

Some said they were startled by just how quickly their town was overrun by water.

"At 8 o'clock this morning, the school crossing guard called and said you've got five minutes," said homeowner Roxy Reed. "And in five minutes it was here."

The nearby Cooney Reservoir was overflowing with up to 8 feet of water after that Tuesday night's downpour, said volunteer fire chief Melvin Hoferer. The water began receding Wednesday afternoon and the flooding was expected to stop by midnight, he said.

In central and northern Montana, flooding was widespread in Fergus, Judith Basin, Petroleum, Phillips and Valley counties, where many roads were closed or washed out, according to the state Disaster and Emergency Services.

Residents in parts of Fergus County have been cut off by washed-out roads, officials said.

Rain caused a landslide early May 25 near the eastern Montana town of Terry, shutting down the state's major southern cargo rail line, BNSF Railway spokesman Gus Melonas said.

Eight feet of water covered the tracks of another rail line south of Billings near the Crow reservation, and large areas of track bed have been washed away, Melonas said.

The Clark Fork River above Missoula has reached flood stage, and warnings were in effect from the Yaak River in the far northwestern part of the state to the Bitterroot River in the far southwest.

Heavy rain was expected to fall across western Montana on May 26 and dump more water into the swollen waterways, according to the weather service.

The threat of flooding extended to Wyoming, Idaho and Utah.

In northern Utah, officials were examining a levee to prepare for a deliberate breach in an effort to ease pressure along the Weber River as it reaches flood levels.

Workers were planning to create hole in a levee at the Ogden Bay Refuge on the Weber River in northern Utah to help ease pressure on the structure by emptying water into the Great Salt Lake as levels could rise about a foot over the next two days.

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Associated Press writers Matt Volz and Stephen Dockery in Helena, Mont., and Chi-Chi Zhang in Salt Lake City contributed to this report.

HEARING

Continued from Page 1

"It's a tough decision," said Colleen McKaughan, associate director of the EPA's air division in San Francisco.

Democratic Rep. Edward Markey of Massachusetts said the owners of Navajo Generating Station were well they would have to make investments to clean up the pollution. The plant is among the nation's top producers of nitrogen oxide emissions.

Much like a California preacher's end–of–the–world prediction, the forecast of a regulatory rapture upon Navajo Generating Station "is overblown," he said.

Republican congressional members, tribal leaders, a Pinal County farmer and the general managers of SRP and the Central Arizona Project pointed to far–reaching impacts should a shutdown occur.

Navajo Generating Station and the Kayenta Mine contribute about $140 million in revenue and wages to the Navajo Nation, while the Hopi Tribe receives $13 million for its coal and water. Some 1,000 people are employed at the plant and the coal mine, the majority being American Indians.

The power plant also provides the energy needed to deliver water from the Colorado River to Tucson and Phoenix through a series of canals. That same delivery system ensures provisions of American Indian water rights settlements are met.

Gila River Indian Community Lt. Gov. Joseph Manuel said the tribe would be forced to sue the United States if it no longer had access to affordable water that was guaranteed under a 2004 settlement. He said it doesn't make sense for EPA to take action that exposes the federal government to litigation, but "we have to protect our people."

Hopi Chairman Le Roy Shingoitewa said that without the revenue from coal and water that makes up 80 percent of the tribe's non–federal budget, "we will not be able to maintain our homelands."

"It is up to us to regulate what we have," he said. "And if the Hopi people choose that we sell our coal to NGS, then let us do so."

Marshall Johnson, a Navajo from Black Mesa, said Navajos and Hopis have subsidized their livelihoods for the benefit of residents in the central and southern part of the state for too long. Tribal members living near the power plant do not have running water or electricity in their homes, and their health is suffering.

"Navajos can no longer carry the burden of the most expensive water project in the world," Johnson said. "The time is now for CAP to become self–sufficient."

Strip mining also has destroyed ancestral villages and burial sites, and previous coal mining operations have resulted in a loss of water that could have sustained Hopis for 300 years, said Vernon Masayesva, a Hopi and director of the Black Mesa Trust.

"Unfortunately the issue is framed as purely an economic crisis," he said. "The cultural values, conditions are absent from the discussion, so it's not a balanced debate."

While Masayesva and Johnson urged a transition to renewable energy, CAP general manager David Modeer said that's not a viable option in the near future.

"There is no alternative to the Navajo Generating Station for the operation of the Central Arizona Project," he said. "And there is no prospect for replacement of baseload power."

IHS

Continued from Page 1

pital emergency room where they discovered she had several gallstones and needed to be on insulin. "If it wasn't for Rapid City Regional I wouldn't be here. Instead of giving pain medications why don't you find out what is wrong," she said, "I would rather get my health care elsewhere."

Carry Schumacher, Cheyenne River Sioux who has lived in Rapid City all her life said she had an accident while riding a horse and went to RCIHS emergency room where she was administered muscle relaxers. After six months of physical therapy, an x-ray was taken at another facility when it was discovered she had a broken back.

Then she discovered, "That the x-ray I took at Sioux San (six months earlier) showed I had a broken back. I also found out I had a broken collar bone. Instead they prescribed me muscle relaxers and pain killers." Now with limited mobility she said, "I think it all could have been prevented if someone had told me right away."

Lori King, Oglala, talked about a brother "that should still be here" if Sioux San staff had only done a better job assessing his health condition. He died of a heart attack although he had visited Sioux San many times complaining about pain. King also said her mother was given more and more medications over the years without question until one of doctors finally started asking why. With a little attention he was able to reduce her medications to four.

"Something should have been and could have been done a long time ago. Now there are so many medical problems in our family, but we had nowhere else to go," she said. King also suffers from knee problems but was never able to get approval from IHS contract care for much needed surgery, until now. Because her knee problems have become so severe, she qualifies for disability and can receive healthcare elsewhere.

Henretta Scott, Cheyenne River Sioux said, "We need to get rid of the Band aid effect and the Tylenol effect" and said she misses Dr. Guzman who stayed with IHS for many years and now, "All we see is doctors coming and going."

Vivian High Elk another CRST member said she was in Rapid City for cancer care and was approved for a program called "Walking Forward" a research project at Rapid City Regional hospital. She said she was in a lot of pain and had to go to the Sioux San emergency room and that the waiting room there was unsica (pitiful) and that something should be done about it.

Dick Boyd, Sicangu, a former employee of IHS said Rapid City Indians are the forgotten Indians. A catalyst for change, he said it was necessary to start doing something about the problems right away and encouraged all in the audience to draft a resolution and get as many signatures as possible.

"Get it in writing. Try to get a system going, otherwise our grandchildren are going to be standing up here with the same complaints we're hearing here tonight. You can do it - you have the means," Boyd said.

RCIHS CEO Koebrick responded to many of the complaints including one where he was questioned about his credentials. He said that although he did not have a college degree he was qualified for the job of running a large IHS facility because he had more than 26 years of experience.

Members of the audience also questioned why there were so many Wasicu (non-Indians) working at the hospital when there were so many qualified Indians for the jobs.

"Many of our employees are from the Rapid City community," he said. And on one question as to why it was so difficult to get appointments and be seen at RCIHS he said, "From my standpoint it is more difficult to get into Sioux San for medical care. In 2009 we had 109,000 service visits. Then in 2010 we had 128,000 service visits that's an increase in one year of more than 20,000 service visits."

He said in the Aberdeen area, Sioux San receives the lowest funding at 26 percent of the funding level needed. He said they should to be hiring one nurse every day to keep up with the demand for service.

Lisa Short Bull, Oglala, who called herself "the odd man out" defended the staff at Sioux San hospital. She highlighted the importance of seeking solutions instead of just complaining about the problems.

"You guys that abused yourself with years and years of alcohol and drug abuse and now, oh gee, I want you to take care of me?" she said. "These people need a little more support, a little more respect."

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▼ ▼ ▼ ▼ ▼ COMMENTARY

Fallen Stars Within a Book of Ghosts

WAMBLI SINA WIN
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I dedicate this essay to all those who envisioned and helped to write Pute Tiyospaye (Lip's Camp): the History and Culture of a Sioux Indian Village but who are no longer with us.

It is easy to become distracted when looking at old photographs and writings from the past.

Today I skimmed through an old and tattered book from the 1970's, Pute Tiyospaye (Lips' Camp: the History and Culture of a Sioux Indian Village) published in 1978 but written in the mid 1970's by my students from Crazy Horse High School at Wanblee, SD, my hometown. Elijah Whirlwind Horse, a respected Lakota Principal of Crazy Horse High School, had always dreamed of a writing project where students would demonstrate their writing skills by compiling a "live and true account of life" in the Wanblee community where Elijah had grown up. Elijah wanted to document Lakota culture and teachings before our Lakota elders passed on. He assigned this 2 year project to Loretta Jackson, another teacher and myself, a new teacher. We worked on this "book project" with several students, two teacher aides, Priscilla Doyle, Cindy High Horse and two Lakota elders, Vicki & Ellis Chipps, relatives of mine who have since passed.

As I read through some of these dog eared pages of this book and look at the faded pictures, I remember the youthful smiling faces of my students. It brings back memories and tears as I look and remember all the promise that each student had, along with my highest hopes. A sad memory of the funeral of one of my students, Marilyn Larvie, who died tragically in a car accident while I was teaching at Crazy Horse High School. After all these years, I can still see the sad and grieving face of her mother very clearly. I remember loveable, likeable playful "Orbie" in the seventh grade who wasn't paying attention after we read a story. When I asked Orbie what astrological sign he was born under, Orbie said "the Hisle sign" which made the whole class laugh. Hisle is a small community close to Wanblee. This handsome young Lakota boy who had so much promise left us way too soon. Elijah Whirlwind Horse, who envisioned this culturally and historically significant book, was among the first to journey "south."

I can imagine Elijah smiling as he greets our former students at the door. Tragically, Elijah's son, Kevin Whirlwind Horse, who helped to write this book, never had a chance to finish college and raise a family for his life was cut short too. This copy of Pute Tiyospaye is one of a few original copies left and it is a part of Elijah's legacy to his people.

Through the years, I've received those phone calls that a person dreads to receive. I am reminded why Memorial Day is among the most difficult days for any Lakota to get through. We Lakota share centuries of loss, cultural genocide as well as a common history of broken treaties, broken promises, broken hearts and broken dreams.

It's overwhelming to think of the staggering loses within our Native American people this day. I am forced to recall conversations forever left unfinished and faces of students who traveled "south" too soon. Some of my brightest students have now become graduates of life, receiving their diploma from the spirit world. Despite all of my greatest dreams and wishes for these young hopefuls, I find that only their absence remains. They have become photographs in a book, a generation of loss, a sky absent of stars but their memories are stored for all time within my heart.

I think back often and wonder what shadow had its jealous eyes upon my people? I can think of a few such shadows, hopelessness, poverty, alcohol, drugs, suicide, an absence of footsteps on the Red Road. This is a story I find repeated over and over again throughout all Native American tribes. Sometimes when I think of home and the reservation, I see a wall of grief. The greatest loss of our people in modern times occurred when people have fallen off the path of the Red Road. Loss of culture, spirituality and identity, have helped to continue the destruction that the white man started. We are losing our youth one by one, and they seem to be leaving at younger ages in smaller coffins. It takes wisdom to realize that along with the death of our youth, our culture and future die too. We are burying the most valuable resource we Lakota have, one son or daughter at a time.

It is sad that families today look upon the mistakes a family member makes as justification to write the person off during their time of need. Avoiding scandal seems to have become the top priority for some of our Red people when they distance themselves from less fortunate family and tribal members for the sake of appearance. This is a very cowardly and nonspiritual way to treat a relative. There is a price to pay for that form of wickedness. The "lucky ones" sometimes survive a misstep or two off of the Red Road, sometimes our children go to prison where they soon become the "living dead" who are condemned and forgotten. Should we mourn their absence as well?

As I thumbed through the pages, I realized that this book produced by my youthful students has now become a "book of ghosts." Many died before ever reaching age 30. Of all those who contributed to the book project and those who helped to write it, only a handful have not yet made their journey "south." I am looking forward to a wonderful reunion with them when I cross over that river myself. Is it a greater loss to lose a rose in the summer of its beauty or to observe its icy death in winter?

Wambli Sina Win is currently an Associate Professor and Director of the Criminal Justice Studies Dept. of Bacone College in Muskogee, Okla.

Her grandfather was John Fire,Chief Lame Deer, Tahca Uste, a well known Lakota Holy Man from the Rosebud Sioux Indian Reservation in S.D.

You may contact her at: wamblisinawin@yahoo.com

Chi Dlo Dil: The Laughing Party

S.E. RUCKMAN

When a baby comes into this world, they are on loan, floating somewhere in between the spirit world and the solid world. Then comes the pivotal moment when they laugh. Some might call it an intrinsic human behavior because we're all subject to human emotions like crying or laughing at some point.

But some (specifically the Navajo) believe that when a baby laughs, then the gods have decided the baby will let go of the spirit world that he still has ties to. I am told that the laugh inducer will play a big role in the child's life and influence their behavior. Not only that, but the one who makes the baby laugh foots the bill for a feast. Therefore, the Chi Dlo Dil is planned.

I thought about this as I rode around ten hours from Oklahoma to the Four Corners area for my first laughing party. Making a baby laugh is probably not that complicated of a thing. After all, everything is new to them And no doubt that even some of our most serious faces can pull a laugh from a baby who is ready to chuckle.

Humor is a prized trait with Indians and some of the funniest people I know are found at pow-wows or tribal complexes rather than stand-up comedy clubs. Many a tight or tense situation has been curtailed because someone offered up a well-timed joke. I've heard people say that Indians have their own brand of humor. That's true but enjoying Life is also part of it.

Days before the party for my niece's baby, I was talking to a Navajo woman who said her son was determined to get his niece to laugh. In fact, he worked hard at it, trying to get her to giggle. No such luck. Instead, the baby's grandfather succeeded with hardly any effort. Which just goes to show you that a baby's first laugh seems to be out of human hands.

She also told me that when a baby laughs, their whole body responds. The reflexive action opens up the baby's heart, head and lungs, she said. The baby is not only laughing but becoming a fully functioning human being. Makes perfect sense to me.

It was a fair and mild May day when we loaded up soda and foodstuffs and went to our little relative's laughing party. Clouds puffed by as we crossed the cattle guard signaling that we had entered into the Navajo Reservation.

We arrived at the Navajo relatives' homeplace where racks of meat were already sizzling. Inside the home were super-sized bowls of roasted corn, salads, oven bread, fry bread and fruit. The house was full of relatives from elders to infants. And I was assured that I was about to feast liberally when the moment arrived.

A search engine told me other things about the laughing party. They basically mark a baby's first laugh. So I sat down with my Navajo relatives and asked them to tell me more. Once a medicine man is secured, a family gathering is planned. The one who makes the baby laugh plays a central part.

Inside the family hogan, prayers are said. Then salt if given out to attendees. In essence, it is a sign of goodwill that the receiver will likewise get a special blessing as well as the laughing infant. Salt takers immediately put the spice in their mouth. And this is no ordinary salt, I hear. It is naturally made salt and is referred to as "Indian salt."

A medicine man blesses the baby and it is asked that the wee one will have a good life with ease in getting Life's necessities. I like this kind of blessing (especially in challenging economic times). The Navajo are the most practical people. They enjoy a windfall like everyone else but they also remember the nuts and bolts.

Soon the food was served and a blessing offered. Our dinner table burst with food and folks. As Oklahoma attendees who traveled a bit, we were asked into the food line as special guests. We sat outside at tables and began to get to some serious eating. The only thing I will offer is that the fry bread was transcendent.

For anyone who has not been to the Navajo Reservation, it is hard to articulate. Sure, it looks like a barren place lined with both symbolic and literal pot holes. But there is also something about sitting out amongst arroyos and canyons with a light cool breeze breathing by with a full plate of good food in the company of relatives. I was keenly aware of how any time element seemed to evacuate.

After awhile, we were called back into the hogan for the end part of the ceremony. The thing I liked about this part of the laughing party was seeing the oldest attendees shuffle in cracking jokes in Navajo (thankfully we had an interpreter). One elder was dressed in her broom skirt, velveteen shirt and headscarf, bedecked in turquoise.

But this elder must have had a good laughing party of her own because her sense of humor was still sharp. We situated ourselves along the hogan's perimeter and the baby/host sat on the west side as he was held by the one who made them laugh (in this case, the baby's father).

The kids were called up first and they received a treat bag from the baby. As they took their bag, they were told to touch the baby in some way and tell the baby thanks for his generosity (an important Indian virtue). Then came the older kids. Next it was the adults' turns. Soon all the treat bags were distributed.

Then in a bit of deviation from pure tradition, it was picture time. Generations lined up for shots as did other groups (Oklahoma folks got their own shot).The guest of honor slept through the whole thing. That ended my first laughing party and it was a good one.

As we drove back to town, it occurred to me that culture is paradoxically a delicate and hardy thing. It can be ignored and it will quietly die away without much fanfare. We'll continue to live and be counted by the U.S. Census as American Indian/Alaska Natives (AI/ANs for short). Yet, traditions can also be embraced and humor can help weave a fabric so strong it'll withstand all Life's seasons.

S.E. Ruckman is a citizen of the Wichita and Affiliated Tribes in Anadarko, Okla. She graduated from the University of Oklahoma's School of Journalism and has written for the Tulsa World and the Native American Times. She is a freelance writer who is based in Oklahoma.

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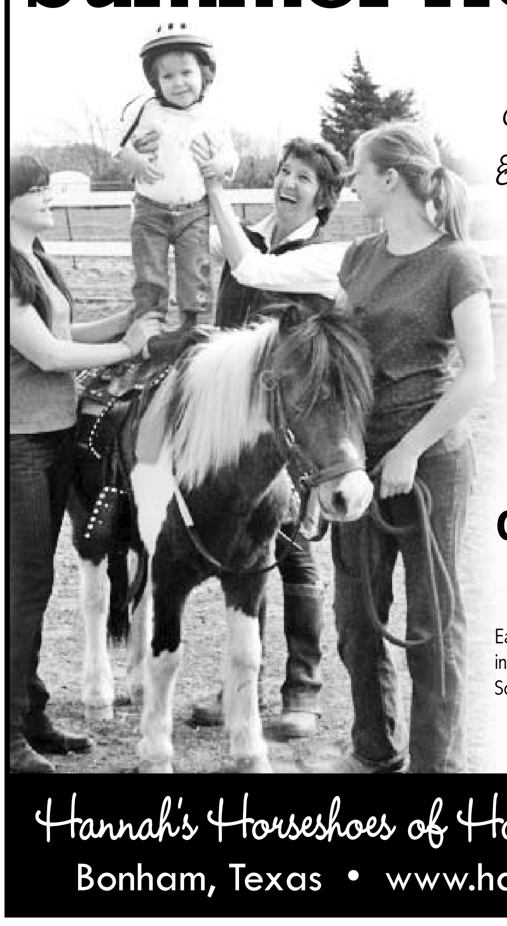

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Pawnee Nation College

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Pawnee Nation College, located on the Pawnee Nation Reserve near Pawnee, Oklahoma, is a public college chartered by the Pawnee Nation in 2004. The College is working toward accreditation while building an institution of higher learning that serves the Pawnee Nation, other Indian nations, and surrounding communities. The starting date of the position is July 2011.

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Events

*Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

THROUGH JUNE 2
Introductory Creek Language Class at the Sapulpa Creek Indian Community Center, 1020 N. Brown St. Classes are scheduled from 6:00 – 7:30 p.m. on Tuesday and Thursday evenings. Info call 918.227.9627.

JUNE 3-5
Red Earth Festival, powwow and dance contest. Oklahoma City Convention Center. Info: www.redearth.org or call 405-427-5228

JUNE 4
"Love Lives On" suicide awareness walk in memory of those who have died by suicide in Tishomingo, Okla. Participants will sign in at the Chickasaw Nation Capitol building at 411 W 9th St. beginning 2 p.m. and walk to the nearby Pennington Park at 2:30 p.m. Several informational activities are planned at the Park until 6 p.m. To register for the event or to learn more, please contact Trisha Swift at (580) 421-4591 or Nancy Boston at (580) 371-2392 or Tishomingo Chamber of Commerce at (580) 371-2175.

JUNE 6-10
Chickasaw Nation Diabetes Camp free camp - designed to educate patients on preventive measures to help control their blood sugar through proper nutrition and exercise. Register by May 13. Contact Shon McCage at (800) 851-9136, (580) 421-4532 or shondra.mccage@chickasaw.net.

JUNE 9-10
Sac and Fox Elders Conference at the Sac and Fox Community Building, 5 1/2 mi. south of Stroud, OK on Hwy. 99. For more information contact Gloria Ellis, 405-214-4979 or Shirley Alexander, 405-279-4611

JUNE 9-11
2011 Chilocco Reunion and inter-tribal powwow at Choctaw Resort Hotel, Durant. For registration form and more information call Emma 918-266-1626 or Jim Baker 405-377-6826 or visit www.chilocco.org.

JUNE 11
Arts on the Avenue will be taking place on Saturday, June 11th in Tahlequah, Okla. (from Norris Park to the Cherokee Square). Arts on the Ave. brings artists and live entertainment together with eateries, wineries and breweries to downtown Tahlequah. Interactive Native craft demonstrations, bow-making, pottery, basket-weaving, beadwork, and stickball stick-making, among other activities. Admission is free to the public.

June 13-17
10th annual Native Youth Preventing Diabetes (NYPD) camp. For Native youth aged 8-12. Visit www.nypdkids.org to learn more.

JUNE 16
Veteran's Honoring Powwow & Gourd Dance at National SAIGE Training Conference and the HIring Heroes Job Expo, Hard Rock Casino and Hotel, Tulsa from 5pm-10pm. Community feed and Gourd Dancing begins at 4:30 pm. Info call Kimberly Yellowrobe (918) 760-3039 or email sicangu4@yahoo.com

JUNE 18
Indian Taco sale 11 am till 3 pm at Haikey Chapel UMC, 8815 E 101st St,. Tulsa, OK. Youth group fund raiser. Indian tacos $ 5.00 per person.

JUNE 20-SEPT. 10
Through the Eyes of the Eagle: Illustrating Healthy Living for Children exhibit at the Comanche National Museum, 701 NW Ferris Ave., Lawton, Okla. For more info call 580-353-0404 or visit www.comanchemuseum.com

JULY 2
Creek/Seminole Hymn Singing at Hutche Chuppa Indian Baptist Church, south of Henryetta, 5pm - ? For directions or more info call Steve Randall, 918-704-3738.

JULY 29-31
59th Annual Tulsa Powwow Spirit Bank Event Center 105th and S. Memoria-l Tulsa, OK. For More Info: Rob Anquoe (918) 671-8366 or visit www.tulsapowwow.org

JULY 30
1st Annual SGT Tike Chapman Memorial Golf Challenge host by Native American Warriors Society of Tulsa at Cherokee Hills Golf Club, 777 W. Cherokee St., Catoosa. Goodie bags & prizes. For more info or to register, call Dwayne or Evonne 918-946-8024.

JULY 30
Oklahoma City Indian Clinic Annual Contest Pow-Wow at Cox Pavilion, OK State Fairgrounds, 3001 General Pershing Drive, Oklahoma City. For more information call Steve Barse at (405) 556-1665 or email steve.b@okcic.com

JULY 30
American Indian Expo, Caddo County Fairgrounds, Anadarko. Showcase for the arts, crafts and traditions of 14 plains Indian tribes. Noon – 11pm daily. Call Lucy Wabaunasee, 405-284-6241

AUGUST 5-7
Annual Oklahoma Indian Nation Powwow, Concho Powwow Grounds, James Hawk Sr. Drive, Concho. Tiny tots contest, women's and men's golden age categories, sporting events for youth, commercial vendor booths and more. Call Christine Morton, 405-422-7545 or email cm_arapaho@hotmail.com

AUGUST 12-14
Intertribal Indian Club of Tulsa Powwow of Champions, Claremore Expo Center, 400 S. Veterans Pkwy, Claremore. Call 918-838-8276 or visit online, www.iicot.org

AUGUST 13-16
Wichita Tribal Dance, Wichita Tribal Park, 1 1/4 miles N of Anadarko on Hwy 281. Dance competitions will be open to Wichita Tribal members and their descendants. Gourd dancers, war dancers and a color guard will all be on-hand. Call Terri Parton, 405-247-2425 or visit online at www.wichitatribe.com

AUGUST 20
Eastern Shawnee Children's Powwow, 12615 S 705 Rd., (Behind Bordertown Casino) Wyandotte. 10am-11pm. Storytelling, dance competitions, Gourd Dancing, arts & crafts and food vendors. Call Kenna Simmons, 918-666-7710 or visit online at www.

MCN Festival features fun, free activities for families

■ Festival activities continue through June 26 at the Claude Cox Omniplex, including cultural demonstrations, an All-Indian rodeo, concerts featuring local and national acts, sports tournaments, arts and crafts, food vendors, a parade through downtown Okmulgee and a children's fun fair.

MUSCOGEE CREEK NATION TOURISM

OKMULGEE, Okla. - The 37th annual Muscogee (Creek) Nation Festival has events lined up for the whole family and expected to host thousands of spectators and participants throughout June.

This year's theme, "Celebrate Life!" encourages us to enjoy every aspect of living.

The festival begins with the Miss Muscogee Scholarship Pageant. The Miss and Jr. Miss pageants will be at 7 p.m. on June 3 at the High School Auditorium in Henryetta.

The Softball Slow Pitch Tournament is June 17-19 at the Claude Cox Omniplex, just west of the intersection of Highway 75 and Loop 56 in Okmulgee. The weekend includes the annual slow pitch softball tournament and the Adult 3-on-3 Basketball Tournament at the Multi-Purpose Building at the Claude Cox Omniplex.

The official festival weekend kicks off with a ceremonial stomp dance at 7:30 p.m. on June 23 at the campus of the Muscogee (Creek) Nation Complex on the southeast corner of the intersection of Highway 75 and Loop 56.

Festival activities continue through June 26 at the Claude Cox Omniplex, including cultural demonstrations, an All-Indian rodeo, concerts featuring local and national acts, sports tournaments, arts and crafts, food vendors, a parade through downtown Okmulgee and a children's fun fair.

All events of the festival are free and open to the public, including the popular entertainment event, which begins at 9 p.m. on June 24 with Nashville recording star Jo Dee Messina.

With hits like "Lesson in Leavin," "Because You Love Me," "Downtime," "Bring On The Rain," "That's The Way" and "My Give A Damn's Busted," Messina earned a well-deserved reputation as an electric live performer, becoming one of the first women of country to mount a headlining tour.

Live entertainment continues at 7 p.m. the next day with the Plateros. For generations since the late 1950s, the Plateros have been known for singing and being musicians within the Tohajiilee Indian Reservation in the Eastern Agency of the Navajo Nation. The band's website states that the band's performances are filled with some amazing energy and a mixture of blues, rock, funk and gospel.

Saturday's lineup concludes with a performance by Dennis DeYoung and the Music of Styx. Styx has sold more than 35 million albums worldwide and DeYoung has written eight of their nine top 10 singles. Styx was the only band to ever record four consecutive triple platinum albums. For more than four decades, DeYoung has been a singer, songwriter, keyboardist and record producer. He wrote and sang several classics including: "Lady", "Come Sail Away", "Best of Times", "Mr. Roboto" and the 1979 People's Choice Award winner "Babe."

As with any major event, parking can be complex. Therefore, there will be shuttle parking again this year. Park at the MCN Housing Division parking lot or the parking lot east of the Mound at the MCN Complex. Shuttles are scheduled to run every 20 minutes beginning after 5 p.m. on June 24 and after noon on June 25.

Join us for this momentous and time-honored gathering and enjoy meeting old friends and new acquaintances. Place a float in the parade and advertise your program or company or choose to be a sponsor at any level.

The Muscogee (Creek) Nation Festival is a collaborative effort of the departments and entities of the Muscogee (Creek) Nation with operations overseen by the Tourism & Recreation Department.

For a complete listing of times, events and contacts, visit the festival section of the Muscogee (Creek) Nation's official website www.muscogeenation-nsn.gov.For more information, call 918-732-7992 or 1-800-482-1979 or email tourism@muscogeenation-nsn.gov.

COURTESY

The Plateros

GEAR UP FOR SUMMER

2011 DODGE RAM TRUCK
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2011 VOYAGER PONTOON
DRAWING WILL BE HELD ON - JULY 31st
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5X the POINTS
From 3pm to 6pm
Every Saturday in June

June Birthday Promotion
Any day in June
Players are awarded $10 Free Play

$10 Match Play Night Owl Players
From 7pm tp 10pm
Thurs. & Fri. nights in June

$10 Match Play Ladies Night
After 6pm
Wednesday Nights in June

$10 Match Play Men's Night
After 6pm Tuesday Nights in June

$1000 Hot Seat
Every Sat. & Sun. in June

Random Draw Seniors Day
Every Monday in June
Every 30 min. 12pm to 3pm
Win up to $300

PLAYER MUST BE ENROLLED IN OUR PLAYER'S CLUB TO PARTICIPATE IN ANY AND ALL PROMOTIONS.TWO FORMS OF VALID IDENTIFICATION MUST BE PROVIDED TO CLAIM A PRIZE

SPIN TO WIN
From 7pm to 10pm
Every Thursday and Friday in June
Win up to $400

Mini-Hot Seats
Drawings every 30 min
Mon. 3pm to 6pm
Tues; Wed; Thurs; and Fri. 12pm-3pm
Win up to $150

Seniors Day! $10 match play for Players 55 and older
From 12pm to 3pm
Every Monday in June

$5 Free Play Lunch Special
Mon. 3pm to 6pm
Tues; Wed; Thurs; & Fri 12pm-3p in June

Men's and Ladies night
Random Drawing
Drawings every 30 min
Tues & Wed 7pm to 10pm
Win up to $500

START EARNING ENTRY TICKETS - MAY 1st

PLAYERS MUST BE ENROLLED IN THE PLAYERS CLUB. EVERY 300 POINTS ON A PLAYERS CLUB CARD EARNS (1) TICKET ENTRY. (BOAT AND TRUCK MODELS AND COLOR MAY VARY)

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An Original Play by Will Hill and Winona Henderson

Rabbit Boy Dances With Otter Girl

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Hill

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Friday June 3rd, 2011 at 8:00 PM
Saturday June 4th, 2011 at 8:00 PM

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FOR TICKET INFORMATION CALL
918-596-7111 OR 1-800-364-7111

2011 Osage Princess is Dora Josephine Williams, daughter of John Jr. and Marjorie Hamilton Williams. Maternal Grandparents are Otto and Sandra Murphy Hamilton, Paternal Grandparents are John Sr. and Frances Ann West Williams. She will be a senior at Pawhuska High School in the fall. Congratulations Dora!!

Oklahoma Indian Summer Festival seeks artists, vendors

BARTLESVILLE, Okla. – Oklahoma Indian Summer Festival, Oklahoma's premier Native American festival, is currently looking for artists, vendors and concessionaires for the 2011 festival, scheduled Thursday-Saturday, September 15th – 17th, 2011 at the Bartlesville Community Center located at the corner of Cherokee Ave. and Adams Blvd. in Bartlesville, OK.

According to Festival Coordinator Jenifer Pechonick, the OIS board is excited to announce that the Native American juried art show will expand to include Western Art.

"We have sent invitations to many western artists and we encourage other western artists to submit samples for review" she said.

"We typically select 30 artists for the show."

Art competition categories are two-dimensional (2-D), three-dimensional (3-D), and jewelry which are open to both Western and Native American artists alike. Juried Native American artists will be given the opportunity to enter the traditional art category.

" This show is a closed competition only artists accepted into the art market may participate" she said.

Cash prizes will also go to the winners.

"The Best of Show receives a $500 award and will return as featured artist for the following year with no application fee" she said.

" Each of the four categories awards are $300 for 1st place, $200 for 2nd place and $100 for 3rd place."

The Best of Show winner also must agree to return to the festival in 2012 as the featured artist.

Pechonick says that area teachers should begin preparing for the Youth Art Show. "Items crafted by students in Green Country (northeast Oklahoma) from 4th-12th grade will be on display throughout the festival" she said.

"Green Country students in 9th – 12th grade are eligible to participate in scholarship for "Best of Show" for the school of their choice. "

In addition to the art show OIS is also known for entertainment, vendors, concessionaires, one of the largest pow wows, as well as educational events.

"We're also very proud of the hospitality provided to the artists with meals, snacks and drinks throughout the weekend" she said.

Interested teachers, artists, concessionaires and vendors should contact Jenifer Pechonick, festival director at 918-331-0934 for additional information or visit www.ok-indiansummer.org. Deadline for applications is June 2.

Cherokee Nation announces Remember the Removal riders

TRAVIS NOLAND
Cherokee Nation

TAHLEQUAH, Okla. — Cherokee Nation is announcing the selection of participants for this year's Remember the Removal Project, a 900 mile cross-country bike ride that commemorates the Trail of Tears. The ride will start on Friday, June 3 and is estimated to finish three weeks later on Friday, June 24. New this year, the Cherokee Nation riders will be joined by a group from the Eastern Band of Cherokee Indians in North Carolina.

The 2011 Remember the Removal Ride will include 12 riders from Cherokee Nation and five riders from the Eastern Band of Cherokee Indians. The ride originated in 1984 when a group of students and volunteers rode across seven states to remember the 1838-39 journey thousands of Cherokees were forced to make from their homelands to Indian Territory, in what is now Oklahoma. Organizers from Cherokee Nation's Leadership Group revived the ride in 2009.

The purpose of Cherokee Nation's Remember the Removal Ride is to educate youth about the Trail of Tears while teaching them leadership skills. Ride organizers hope to promote awareness of these significant events as riders re-visit the areas where their ancestors' journey took place. Participants also serve as goodwill ambassadors along the way, providing education and awareness of the modern-day achievements of Cherokee people. The riders will travel the Northern Trail of Tears route, the most identifiable route taken by Cherokees during the removal. The Oklahoma riders will travel out to meet the EBCI group in Cherokee, N.C. From there the group will travel to the start of the ride at New Echota, Ga., and will ride approximately 900 miles through Georgia, Tennessee, Kentucky, Illinois, Missouri, Arkansas and Oklahoma, ending in Tahlequah, Okla., the capitol of Cherokee Nation.

Cherokee Nation's Remember the Removal riders commit to riding an average of 60 to 70 miles a day for several weeks in various whether conditions and camping at night throughout the route. To condition riders consistent pre-event training rides are held; however Remember the Removal ride organizers believe that commitment to go the distance and staying focused are also important components to completing the ride.

"Remember the Removal riders test the limits of their physical capabilities, mirroring in part the hardships of their Cherokee ancestors and fostering an appreciation for the degree of endurance of those who made the same trek on foot long ago," said Todd Enlow, group leader of Cherokee Nation Leadership, who has twice completed the ride.

Seventeen Remember the Removal riders were selected this year, 12 from Cherokee Nation and another five from the EBCI. Riders were selected by an advisory committee, based on personal interviews, interest and commitment to the project. Cherokee Nation is supplying each rider with a bike, riding gear, meals, transportation and lodging during the event.

Representing Cherokee Nation:
Candace Alsenay of Keys, 17
Spencer Carson of Keys, 22
Spencer Comingdeer of Stilwell, 17
Haydn Comingdeer of Stilwell, 15
Christiana Ewart of Siloam Springs, 20
Joe Keener of Claremore, 17
Lillie Keener of Claremore, 16
Baron O'Field of Tahlequah, 23
Kye Quickel of Roland, 23
Kurt Rogers of Tahlequah, 21
Anaweg Smith of Tahlequah, 18
Kyle Terrell of Keys, 18

Riders representing the EBCI:
Casey Cooper of Birdtown, N.C.,
Hugh Lambert of Big Y, N.C., 55
Tara McCoy of Birdtown, N.C., 40
Blaine Parker of Yellowhill, N.C., 16
Sheena Kanott of Yellowhill, N.C., 22

For more information about Cherokee Nation's Remember the Removal ride, visit www.remembertheremoval.cherokee.org

Muscogee Nation Festival
37th annual 2011
Celebrate Life!
Claude Cox Omniplex
Okmulgee, Oklahoma

June 3
Scholarship Pageant

June 17-19
Basketball 3 on 3 Adult
Slow Pitch Softball

June 23
Stomp Dance 7:30 PM

June 24-26
5K Run/Walk
INFR Tour Rodeo
Arts & Crafts
Basketball 3 on 3 Youth
Child Safety Seat Check
Children's Fun Fair
Creek Hymn/Gospel Singing
Farmers' Market
Fast Pitch Softball
Golf
Horseshoes
Junior Olympics
Live Entertainment
Living Legends
Parade
Senior Citizens' Activities
Traditional Games
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Inside this issue:
- **Prairie Band language preserver dies**
- **Miss Indian Oklahoma crowned**
- **Chickasaw film debuts on public television**

TODAY'S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

VOLUME 17 • ISSUE 23 • PUBLISHED WEEKLY • JUNE 10, 2011

SUSAN MONTOYA BRYAN/AP

Navajo Nation chief prosecutor Bernadine Martin looks through a folder of declination letters during a break at a legal conference at Isleta Pueblo, N.M.

Infant's death sparks call for justice on tribal lands

■ The Justice Department has reported that the crime rates experienced by Native Americans are 2-1/2 times higher than those experienced by the general population, and that violent crime happens in Indian Country at a rate of 101 per 1,000 people.

SUSAN MONTOYA BRYAN
Associated Press

WINDOW ROCK, Ariz. (AP) – There was swelling on the little girl's skull and hemorrhages around her brain. There was a tear between her right ear and scalp. The scars on her 36-pound body were consistent with burns from a space heater, a curling iron and hot noodles.

The mother said she had accidentally rolled over onto her daughter in bed, smothering her. The medical examiner concluded that the brown-eyed toddler with the wavy dark hair had been beaten, declaring her death a homicide.

Had 2-year-old Kiara Harvey died elsewhere the case likely would have been handled by the county sheriff or police and the local district attorney.

But Kiara was a Navajo and she lived on the expansive Navajo Nation. On tribal lands, only federal prosecutions can lead to serious penalties for major crimes involving Native Americans. Those prosecutors, however, end up declining to pursue half of the cases nationally.

No one speaks for that baby

"No one speaks for that baby," said Bernadine Martin, the Navajo Nation's chief prosecutor. "It's OK to kill her and go on because prosecutors apparently don't want to put a little more effort into investigations."

In the Arizona portion of the Navajo Nation, which also stretches into New Mexico and Utah, Kiara's case was one of 37 that federal prosecutors declined to take during a 9-month period last year, an Associated Press review found.

Among all tribes in Arizona during the same period, there were 122 such cases. The overwhelming majority were alleged sex crimes that included rape and abusive sexual contact, followed by assaults. Nineteen cases involving deaths were rejected.

The AP's analysis found the reasons to be both complicated and frustratingly similar, and perhaps as exasperating to federal prosecutors as they are to tribal authorities. They cited poor evidence, reluctant witnesses and jurisdictional issues.

Federal authorities "want to prosecute the individual, they want to

See DEATH *Continued on Page 4*

Osage Reservation ruling still 'unsure'

LENZY KREHBIEL-BURTON
Native Times Correspondent

PAWHUSKA, Okla. – The Solicitor General's office announced May 31 it is unsure whether Osage County, Okla., is still a reservation.

At the request of the United States Supreme Court, acting Solicitor General Neal Katyal filed a friend of the court brief on a suit filed by the Osage Nation of Oklahoma against the Oklahoma Tax Commission. The tribe sued in 2001 on the grounds that tribal members who live and work within the county or on fee lands are exempt from paying state income taxes as per federal law. The 10th Circuit Court ruled against the Osage Nation in 2010 and the tribe filed an appeal with the Supreme Court later that year.

In the opinion, Katyal's office wrote that tribal members living on fee lands are not entitled to tax exempt status and recommended that the Supreme Court deny certiorari, which would let the lower court's decision stand.

The opinion also stated that it was unclear whether Congress disestablished the Osage Reservation with the 1906 Osage Allotment Act, which is at the crux of the Oklahoma Tax Commission's argument and served as grounds for the 10th Circuit Court of Appeals to dismiss the Osage's suit in 2010.

The 10th Circuit Court's ruling placed the status of three of the tribe's casinos in limbo. The Osage Million Dollar Elm casinos in Tulsa, Skiatook and Ponca City are on land that is not held in trust by the federal government, which is a requirement in states where gambling is illegal, including Oklahoma. The tribe submitted an application to the Department of the Interior earlier this year to place the casinos' land in trust.

"The Osage Nation will file its brief in response by June 6," Chief John Red Eagle said in a written statement. "We expect the court will act on the petition by the end of June."

Senecas make case against cigarette tax

CAROLYN THOMPSON
Associated Press

BUFFALO, N.Y. (AP) – A judge on June 1 extended a temporary order preventing New York state from following through with plans to tax cigarettes sold on American Indian reservations to non-Indian customers while she considers the Seneca Nation's challenge to the regulations that would govern collections.

The Senecas want Erie County Judge Donna Siwek to throw out the regulations and force the state taxation department to rewrite them. Seneca attorney Carol Heckman argued that the department didn't follow its own rules in creating them because it didn't consider the

See TAX *Continued on Page 4*

COURTESY PHOTO / USDA

Jefferson Keel, President, National Congress of American Indians, far left, joins first lady Michelle Obama and a group of Native children in planting the "three sisters" – corn, beans and squash – in the White House kitchen garden last week.

'Let's Move' initiative underway in Indian Country

DANA ATTOCKNIE
Native American Times

PHOENIX – Some people in Indian Country are addressing the obesity problem by simply moving.

On their own or in groups, Native Americans are moving toward better food choices and exercise. The movement, called Let's Move! in Indian Country (LMIC), mirrors first lady Michelle Obama's Let's Move! program that's designed to crush childhood obesity within a generation by getting people active and teaching them how to take control of their health and their children's health one bite at a time.

"It's so cool, I'm so excited," Janie Hipp, United States Department of Agriculture's (USDA) Office of Tribal Relations director, said. "I think it's really going to be great, it's just going to get people's minds around food availability and making really good healthy decisions and the exercise component is so important."

LMIC ignited on May 25 at the Menominee Nation in Keshena, Wis. where they rank 72 out of 72 in health issues and results linked to diabetes and heart disease rates.

"Becoming a healthier community starts with our children, so I am delighted that we can address these issues in such a comprehensive way," Menominee Tribal Chairman Randal Chevalier stated.

American Indian and Alaska Native children are twice as likely to be overweight and their obesity rates increased from 2003 to 2008. Overall, one in three U.S. children is overweight or obese.

Cecilia Butler, Indian Health Service (IHS) LMIC coordinator, said the reasons why Native children become obese are mirrored in the same behaviors seen in non-Native children, such as a lot of sedentary time, not enough physical activity in schools or at home, and unsafe environments. Adding to the weight is the high consumption of sugar in soda pop, candy, snacks, and pastries, plus fast foods and foods that are very easily prepared, such as frozen pizza and potato chips.

"Then of course, there's also that other caveat of our children who go to Bureau of Indian Education (BIE) schools often time don't have the facilities to where they can actually exercise," Butler said.

LMIC is designed to better the health of American Indian and Alaska Native children by aiding tribes and communities with their ongoing programs. In addition to tribes, the movement combines the efforts of the first lady's Let's Move! program, White House Domestic Policy Council, Corporation for National and Community Service, Department of Interior, Department of Agriculture, Department of Health and Human Services and Department of Education.

"It's kind of one of those things that it's all so good and everybody can see just how they can fold into it," Hipp said. "For instance, Indian Health Service they have a lot of health nutrition materials … [but] One broader part of information is starting out right, so that's why one of the components of this is to improve having more baby friendly areas in Indian Health Service hospitals, clinics."

IHS is committed to certifying 14 federal hospitals with obstetrics facilities as baby friendly by 2012 and promoting the practice and benefits of breastfeeding.

"Research has found that it (breastfeeding) is actually going to help decrease childhood obesity. It will also lower

See INITIATIVE *Continued on Page 3*

Prairie Band elder who preserved Potawatomi language dies

Cecelia Miksekwe Jackson

MAYETTA, Kansas – Cecelia Miksekwe Jackson, 88, a well respected elder and one of the last fluent speakers of the Potawatomi language, died May 29 at a Topeka Hospital.

Meeks was born on the Prairie Band Potawatomi Reservation in Kansas and lived all of her life there. She was a lifelong member of the Drum Religion and dedicated to the teaching of Potawatomi ways and preserving the language. It was through her efforts that the Prairie Band Potawatomi Nation (PBPN) Language Department began in 1998 and is still maintained by a full-time staff and several volunteers who are revitalizing the language and culture.

Meeks was noted for having the ability to comprehend and bridge together four languages-Potawatomi, Odawa, Ojibwe and English-for use in composition which was then used to teach the language and culture to others. Among her accomplishments, in collaboration with the language department, were a Prairie Band Potawatomi dictionary, grammar book, two audio/video DVD books and a book titled “Stories of the Potawatomi” that were all written in the Potawatomi language. Last year, she was honored with a ceremonial dinner given by the Prairie Band people and leaders for her life’s work.

In addition, Meeks also worked at Slimaker Dress Factory for many years and at the PBPN Bingo Hall. She was also a member of the We-Ta-Se Post #410 American Legion Auxiliary.

Jackson is survived by a daughter, Jan Pom Hubbard of Lecompton, Kan; and many grandchildren and great-grandchildren .

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Tribal Law and Order Act at a glance

ASSOCIATED PRESS

The Tribal Law and Order Act, signed by President Barack Obama last summer, seeks to give tribes greater authority and additional resources to combat reservation crime. Key provisions:

– U.S. attorneys who decline to prosecute Indian Country cases must notify tribal justice officials, coordinate with them on the investigation’s status and share evidence so the case can be pursued in tribal court. Federal prosecutors must maintain records of declined cases.

– Sentencing authority in tribal courts is increased from up to one year for each offense to up to three years; clarifies that tribal courts can subject offenders to multiple charges, with a nine-year maximum; and creates a pilot program that allows the Bureau of Prisons to accept offenders convicted in tribal courts.

– Calls on each U.S. attorney’s office with Indian Country jurisdiction to appoint at least one assistant U.S. attorney to serve as a tribal liaison. The liaisons’ duties will include addressing any backlog in the prosecution of major crimes, and providing tribal law enforcement with technical assistance and training on evidence-gathering and interviewing techniques.

– Provides tribal law enforcement officials access to and training on the National Criminal Information Center database.

– Establishes a nine-member Indian Law and Order Commission to conduct a comprehensive study of law enforcement and criminal justice in tribal communities, including jurisdiction issues and jail systems. The commission must report to Congress and the president in 2012.

Several provisions of the law are aimed at combatting sexual violence against American Indian and Alaska Native women. They include:

– Requiring the Bureau of Prisons to notify tribal authorities when releasing sex offenders who will work or live in Indian Country.

– Creating standardized protocols on the handling of all aspects of sex assault cases by the Indian Health Service, the Justice Department, tribes and organizations.

– Expanding tribal law enforcement officers’ training on interviewing domestic and sexual violence victims, and on collecting and preserving evidence.

– Directing the U.S. Comptroller General to do a study on the abilities of IHS facilities to collect, maintain and secure evidence of sex assaults and domestic violence. Findings and recommendations must be reported to Congress.

––––

Also of note:

The Justice Department announced in 2010 that it was hiring 33 new assistant U.S. attorneys, one for each district that includes reservation land. Most of those positions have been filled.

Court ruling paves way for meaningful consultation

■ DOI secures authorization to talk with tribal leaders on land consolidation provisions of Cobell Settlement

WASHINGTON – A federal judge, in response to a motion on behalf of the Department of the Interior, has granted permission for Interior officials to begin communicating with class members on land trust consolidation provisions of the Cobell Settlement agreement. The Department will soon publish a Federal Register notice announcing its intent to begin formal government-to-government consultations with tribal leaders. Interior expects the land consolidation consultations to begin by late-summer.

Judge Thomas F. Hogan of the U.S. District Court for the District of Columbia granted the motion to communicate with class members on May 27, 2011. At Interior’s request, the Department of Justice filed the motion with Judge Hogan on April 6, 2011 for permission to communicate with class members regarding trust land consolidation.

The Cobell settlement was approved by Congress on November 30, 2010 (Claims Settlement Act of 2010) and signed by President Obama on December 8, 2010. Interior officials have been under a long-standing court imposed prohibition from communicating with Cobell class members while the litigation continues. Judge Hogan’s order allowing for communication between the parties states that, “This case has materially changed since the date of any other order that have prohibited such communication. The case’s posture now compels the Court to grant the motion.”

The $3.4 billion Cobell Settlement will address the Federal Government’s responsibility for trust accounts and trust assets maintained by the United States on behalf of more than 300,000 individual Indians. A fund of $1.5 billion will be used to compensate class members for their historical accounting, trust fund and asset mismanagement claims.

In addition, to address the continued proliferation of thousands of new trust accounts caused by the “fractionation” of land interests through succeeding generations, the Settlement establishes a $1.9 billion fund for the voluntary buy-back and consolidation of fractionated land interests. The land consolidation program will provide individual American Indians with an opportunity to obtain cash payments for divided land interests and free up the land for the benefit of tribal communities.

The court documents filed by DOJ are at http://www.doi.gov/tribes/special-trustee.cfm

More information on the Cobell Settlement, including resources for Indian Trust Beneficiaries, is available at http://www.doi.gov/ost/cobell/index.html or http://www.indiantrust.com/index

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Ponca chief's ancestors thank city of Milford

KEVIN ABOUREZK
Lincoln Journal Star

MILFORD, Neb. (AP) – A Milford woman made her a new dress. A local carpenter built a coffin, and the carpenter's wife cleaned her body.

Prairie Flower's father, Ponca Chief Standing Bear, presided over the $15 Christian funeral. The grief-stricken father spoke of renouncing his tribal ways in favor of "those of the white man," according to E.A. Howard, the government agent in charge of the Poncas' forced march to Oklahoma.

But Standing Bear appreciated the community's gesture, which helped "ameliorate the grief of the husband and father," Howard wrote in his journal.

"This was a hallmark moment of this tragic Ponca trail of tears flight," said Joe Starita, author of "I Am a Man," a biography of Standing Bear.

Now the chief's ancestors want to thank the community that helped Standing Bear bury his adult daughter on June 6, 1877. They hosted a traditional meal of buffalo corn soup, fry bread and wojapi (a kind of fruit pudding) June 5 in Milford City Park.

The event was free and open to the public.

"Mainly, we want to thank the city of Milford for taking care of our ancestor for 134 years," said Gary Robinette, cultural director of the Ponca Museum in Niobrara. "It's also about closure for the relatives of Prairie Flower."

It will mark the second time in as many weeks the Ponca have honored a Nebraska community for caring for one of the nine members of their small nation who died on that arduous, 500-mile trek to Oklahoma that the tribe considers its trail of tears.

On May 22, the Ponca and Omaha tribes hosted a memorial ceremony, giveaway and traditional meal in Neligh to honor the community for caring for the grave of the infant daughter of Ponca Chief Black Elk. White Buffalo Girl died of pneumonia on May 23, 1877, also during the Poncas' forced march to Oklahoma.

Since her death, the community of Neligh has cared for White Buffalo Girl's grave and adorned it with flowers each Memorial Day.

"We lost nine members on the trail down (to Oklahoma)," Robinette said. "We have three of them now, so we have six more to find. We want to do this same type of event at each community."

The same night that Prairie Flower's funeral was held, a storm struck the Poncas' camp outside Milford. Lightning, thunder, rain and hail pounded the camp. A tornado demolished tents, overturned wagons and hurled people into the air.

Strong winds overturned a kettle of boiling water onto Standing Bear's infant granddaughter, scalding her to death, according to Starita. The Poncas carried her body to be buried next to her aunt Prairie Flower.

Except for White Buffalo Girl, the Poncas aren't certain where those who died on the trail to Oklahoma were buried, Robinette said. Two historical sleuths in Milford think they have a good idea where Prairie Flower and her niece are buried.

After analyzing the Poncas' path, Eldon Hostetler and Dwaine Fosler believe the two Poncas are buried in Mount Pleasant Cemetery, about four miles northwest of Milford. The cemetery's records confirm "several Indians" are among the unmarked graves in a section reserved for people who couldn't afford headstones.

The tribe has resisted digging up the graves to conduct DNA tests to confirm the location of Prairie Flower and her niece. But Robinette said the tribe agrees the cemetery is the most likely location for their graves.

After learning about the story of Prairie Flower, members of the Milford Historical Society raised money for a marker, which they erected in the city park. Hostetler said it's important to remember not only the community's kindness but the government's apparent callousness toward the Poncas' plight.

"I felt sorry for the Indians," he said. "It was terrible."

Robinette said now it's time to say goodbye, something the tribe was unable to do properly according to its custom on that long march to Oklahoma.

"We want to recognize and thank the communities for taking care of them and also do the final memorial that the families were not able to do because of the situation," he said.

INITIATIVE

Continued from Page 1

health costs; children who are breastfed have less diarrhea, have less ear infections, have less asthma, and have less of a lot of other respiratory problems. So in a sense, breastfeeding really helps improve the life of a child," Butler said.

IHS also introduced two Healthy Weight for Life booklets in April. One book is geared toward health care providers and the other is geared to individuals, families and communities. The books cover the whole life span of an individual and can be downloaded for free at www.ihs.gov.

The goals of LMIC are to: "(1) create a healthy start on life for children; (2) create healthier learning communities; (3) ensure families access to healthy, affordable, traditional food; (4) and, increase opportunities for physical activity."

"I think we're just going to see an explosion of interest and involvement," Hipp said. "On the USDA end, we're going to make sure people talk about our food policy issues. We've challenged ourselves to start up 20-25 food policy councils within the first year. We're going to try to get that and try to get people reporting in."

The USDA food policy councils work to better food production opportunities and the accessibility of locally grown foods. Hipp said the National Congress of American Indians (NCAI) is working on an effort to guide tribal governments on how to set up food policy councils.

"They are so important because they really get people from all over the community meeting regularly to talk about food, nutrition and health which is really good because it gets everybody's minds around what they can do," Hipp said. "We take it for granted and so we can just stop long enough to really think about how to make our communities a little more self reliant on food and how we purchase food and how we purchase it for the school."

Part of the Lets Move! project is to improve the healthy food choices in schools through programs such as the National School Lunch Program (NSLP). In addition, 70, 000 people in Indian Country participate in the USDA's Food Distribution Program on Indian Reservations (FDPIR) program each month, which has made more fruits and vegetables available.

Hipp said tribal leaders have also discussed building community gardens within their tribal housing areas, and several months before launching LMIC there was consultation with NCAI in order to get more input.

"We commend the first lady for being a positive influence in the life of Native young people. Let's Move! in Indian Country will energize a generation of tribal youth to connect to their traditional ways of healthy living," Jefferson Keel, NCAI president, said. "When it comes to staying healthy, Native youth face more challenges and obstacles than most. Let's Move is an important effort in reaching out to provide solutions for our young people."

LMIC is also offering a Presidential Active Lifestyle Award Challenge. People can sign up individually or as a group and commit to a physical activity at least six days a week. To begin the challenge, visit www.presidentschallenge.org/lmic. To see the Nike N7 Athlete Ambassadors promoting LMIC visit www.nike7.com.

For more information about LMIC visit www.doi.gov/letsmove/indiancountry/index.cfm.

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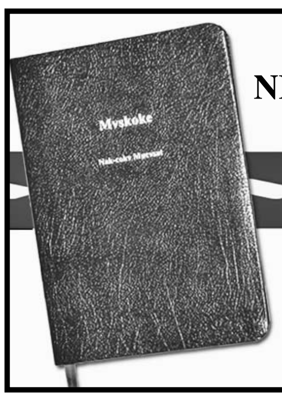

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Students lead suicide prevention group

■ In response to the most recent string of suicides in White Swan, a student-led group called the Dream Makers decided last October to get people to talk about the problem and find solutions.

PHIL FEROLITO
Yakima Herald-Republic

WHITE SWAN, Wash. (AP) – Tedra Spencer says she will never forget the text message she received one night from a close high school friend thanking her for being in her life.

Something was wrong, Spencer thought.

"Basically, she was telling me goodbye," says Spencer, a 16-year-old junior at White Swan High School. "I realized that she was in a bad place and needed help."

Spencer kept texting her friend, asking her if she was bothered by anything. The girl eventually admitted to swallowing an entire bottle of Tylenol. Spencer immediately called a friend of the girl's mother for help. The girl was then taken to a hospital, where her stomach was pumped. That was a year ago February. And the girl is alive today thanks to Spencer.

Not everyone is as fortunate in this rural community of roughly 3,000 residents deep within the Yakama reservation. Since 2006, seven young people between the ages of 14 and 22 have taken their own lives. Particularly alarming were four suicides last year within a four-month period.

It's no secret that Indian Country suffers a suicide rate higher than the national average. From 1999 to 2004, the suicide rate for Native Americans/Alaska Natives was 10.84 per 100,000, higher than the overall U.S. rate of 10.75 per 100,000, according to the Centers for Disease Control and Prevention.

The same report also showed that Native Americans/Alaska Natives had the highest suicide rate -- 27.99 per 100,000 -- among young men between the ages of 15 and 24. The only other group remotely close was 12.80 for African Americans in the same age group.

In response to the most recent string of suicides in White Swan, a student-led group called the Dream Makers decided last October to get people to talk about the problem and find solutions.

The group of roughly 15 middle and high school students began handing out wallet-size cards to students listing the signs of suicide on one side and contact information for prevention and other services on the other.

The students were trained in suicide prevention by a specialist from the Indian Health Services. They then held a school assembly to pass their knowledge on to other students.

Since the effort started, the school district hasn't lost one student to suicide. And school counselors have seen something unprecedented: 38 referrals from students suffering from depression or other mental health issues. Of those, eight involved students contemplating suicide.

Chelsey Sheppard, 15, recalls helping another student last year who was thinking about suicide while battling depression brought on by family problems. The boy had withdrawn from friends and kept to himself.

"So I reached out to him," she says, explaining that she kept talking to him whenever she saw him.

"Then he started telling me about his life and why he thought about ending his life," she says. "He was seriously thinking about it."

Sheppard directed him to her mother, the school's psychologist, and he got help. "The bottom line is it's about the kids -- instead of being victims -- they want to be proactive," says school substance abuse counselor Joel Tannehill, who heads the Dream Makers. "They want some control in their community."

Last month, the group's effort to tackle an issue that so profoundly affects the health of a community not only won the praise of peers but garnered the top award at the Spring Youth Forum, organized by the state Division of Behavioral Health and Recovery and the state Attorney General's Office.

At the statewide forum in Grand Mound, in Thurston County, 42 teams -- more than 350 students -- competed. After a vote, Dream Makers won the top prize, a first-place plaque and a trip next year to the Community Anti-Drug Coalitions of America national leadership training in Washington, D.C.. They'll get $4,000 in scholarship assistance to help pay for the trip.

White Swan High principal Dana Jarnecke said she is impressed with the students' poise in confronting an issue most people find difficult to even talk about.

"It just shows that they care and have some compassion for what they are doing and their support is really needed at the school," Jarnecke said. "We have a lot of issues with alcohol, drugs and suicide in our area and (the group) is letting students know that there is another way of life."

Nestled amid sprawling hop fields and vineyards, White Swan is far removed from social service agencies or crisis centers.

Poverty is high and opportunity slim with a sawmill and fieldwork as the main sources of employment. Until a year ago, when the Yakama Nation Tribal Police opened a substation, the community largely was not policed.

Tannehill describes suicide as an environmental problem.

"There's a lack of law enforcement -- what better place to be for a drunk and drug addict," he says. "There's an attitude of there's nobody out here to bust me. When you've got kids who come out and tell you that, you know something is wrong."

But the police substation is helping and the Dream Makers are aiming higher, looking to address social issues and otherwise spread their message of hope. Most recently, the group organized a penny drive that brought in $1,874 to help a 9-year-old boy suffering from brain cancer.

The group also helps organize the annual Spring Jam event, a host of week-long activities including a basketball tournament geared to keep kids busy and away from alcohol and drugs during spring break.

Having kids talk to one another is probably the most powerful force students bring to the problem, Tannehill says.

"There's a barrier between kids and adults," he said. "Some of the trauma comes from adults so they don't trust adults. But they'll talk to each other. And no one wants to talk about suicide -- the kids just want to change the environment at school so it's OK to talk about suicide."

Sheppard says just because a student appears withdrawn doesn't mean he or she won't accept help.

"They can't reach out, but still need someone to reach out to them," she said. "When people are in a dark place, what they really need is to remember how good things really are. All they need is a friend."

TAX

Continued from Page 1

negative impact they would have on the western New York tribe and its businesses.

Last Wednesday's hearing didn't address the tribe's longstanding opposition to the tax itself.

"If the procedures are not followed, the regulations are null and void," Heckman said.

Andrew Bing, an attorney for the state, said tax officials did follow the rules. Any impact to the nation's economy or jobs picture would be the result of the Legislature's decision to impose the $4.35-per-pack sales tax, not the rules the department would use to enforce it, he said.

"The impacts that are alleged are the result of statutory choices the Legislature has made," he said.

Siwek said she would issue a written decision within a week.

Last month, just as Gov. Andrew Cuomo's administration was preparing to begin collecting tax on smoke shop sales statewide, anticipating $500,000 a day in revenue, the Senecas won the temporary restraining order now in place.

It's the latest face-off in a dispute between New York and American Indian tribes that dates to 1988. The Indian nations argue that as sovereign nations they're exempt from taxation, while the state says it has the right to tax non-Indian customers.

The Native American cigarette business has flourished as New York has made its cigarette tax the highest in the country. Native smoke shops charge about half the $10 that non-Native convenience stores charge for name-brand cigarettes and even less for brands manufactured on reservations.

The state plans to tax Native American sales without going onto reservations by requiring cigarette wholesalers to pay the sales taxes before they supply reservation stores. Wholesalers would pass along the levy to tribal retailers, who would have to raise their prices.

DEATH

Continued from Page 1

"No one speaks for that baby," said Bernadine Martin, the Navajo Nation's chief prosecutor. "It's OK to kill her and go on because prosecutors apparently don't want to put a little more effort into investigations."

get a stiff sentence, they want to go to trial, so declining it is tough," said Arizona U.S. Attorney Dennis Burke, whose office issued the letter saying that it would not take the Kiara Harvey case.

"It's not a process that leaves anyone with any comfort," he said.

Suspects walk free

Whatever the reasons, no one disputes that many people suspected of violent crimes are walking free on reservations, or are lightly punished under tribal laws that allow only a year in jail – or up to three years if the tribe has trained judges and tribal courts can guarantee that defendants get legal aid.

The Arizona letters provide a window into a much larger government study of Department of Justice records in which 50 percent of the 9,000 cases filed from tribal lands during fiscal years 2005-09 were declined.

In the study, 42 percent of rejections were attributed to weak or insufficient admissible evidence; 18 percent to "no federal offense evident;" and another 12 percent to witness problems.

In the AP's Arizona review, the reasons – many cases cite more than one – were:

- 59 percent cited insufficient or inadmissible evidence. That could mean anything from inferior investigations by law enforcement to inadequate crime scene preservation.
- 27 percent cited witness problems, which can include witnesses recanting, being viewed as not credible, or simply disappearing.
- 16 percent cited a lack of jurisdiction, which can speak to the level of a crime. For example, the injuries of a detention sergeant beaten by an inmate weren't serious enough to be a federal crime.

The Government Accountability Office's study was published after a change in federal law last summer meant to bolster justice on tribal lands. The report was produced at the behest of the U.S. Senate Committee on Indian Affairs led by then-Sen. Byron Dorgan, D-North Dakota.

Former U.S. attorneys testified that reservation cases were often not treated as a priority, Dorgan told the AP in an interview before the bill was passed. "In many cases, it didn't get done. The result is that violent crime continues and those that commit them don't get prosecuted."

Justice served?

DOJ officials don't like being measured by declination rates.

"Unfortunately, federal declination numbers on face value, without full context, are not an appropriate measure of whether justice was served," DOJ spokeswoman Jessica Smith said.

The numbers don't capture the reasons cases are rejected and miss those that are prosecuted outside the federal system, she said.

The declination rate for other federal cases, which can include terrorism, environmental violations or corruption, is not directly applicable since they are so different from the types of cases in Indian Country, said David Maurer, who helped author the GAO study.

The Justice Department has reported that the crime rates experienced by Native Americans are 2-1/2 times higher than those experienced by the general population, and that violent crime happens in Indian Country at a rate of 101 per 1,000 people.

Federal prosecutors in South Dakota and Arizona had the largest number of cases reported from Indian Country. Each comprised some 24 percent of the total national caseload, according to the GAO report.

Arizona has 12 federally recognized tribes, with the Navajo Nation being the largest in number and land area. Federal prosecutors received 2,538 cases and declined 38 percent of them. South Dakota has seven federally recognized Indian tribes, including the well-known Oglala Sioux at Pine Ridge and Rosebud Sioux at Rosebud. Federal prosecutors there received 2,414 cases, declining 61 percent.

Brendan Johnson, the U.S. attorney for South Dakota, said a lack of manpower makes it more difficult to investigate and prosecute cases. "We need more police officers. We need more investigators," he said.

Lack of collaboration

Johnson said a lack of collaboration between tribes and federal prosecutors is also to blame.

His office has focused on improving ties with tribes by having an assistant U.S. attorney spend most of his week at one reservation and working to have the tribal prosecutor on another reservation designated a special U.S. attorney, he said. That would allow the attorney to come into federal court and help prosecute cases.

In the Navajo Nation capital of Window Rock, the Navajo prosecutor keeps the Kiara Harvey case rejection letter in a red folder on her cluttered desk. The letter offers details of Kiara's death in Cove, 145 miles to the north, on June 6, 2008:

Kiara woke up early that morning, crying, and followed her father into the living room as he was leaving for work. An aunt said he picked up the girl wearing a shirt, diaper and socks and took her to a bedroom where her mother and sister were sleeping.

When her mother tried to wake her around 8:30 a.m., Kiara was cold to the touch and her body was stiff, according to the initial report by tribal police – who arrived 75 minutes after the mother called. The officers wrote that they saw no signs of foul play, but noted bruising and burns on her body.

New Mexico medical examiner Ross Reichard, whose office was closest to Cove, ruled out the mother's assertion that she had accidentally smothered the child. The girl was "beaten by assailant(s)," he reported. But he said he couldn't rule out that the child was with her father at the time she was fatally injured.

Kiara's parents no longer live together but maintain contact for the sake of their children, her mother, Norena Joe, said in a phone interview with the AP. She declined to talk about her daughter's death.

Both parents denied any abuse, according to FBI records obtained by the AP as part of a Freedom of Information Act request.

Burke, the U.S. attorney in Arizona, wouldn't say when his office received the case from the FBI, but the bureau's records show that it was more than 19 months after Kiara's death. FBI agents – along with those from the Bureau of Indian Affairs – conduct most of the federal investigations in Indian Country.

'Disturbing situation'

"You have a situation where the only two people in the room are the parents, and being able to say we have enough on one as opposed to the other, that has to be really solid," Burke said. "It is really a disturbing situation, but it just doesn't get you a conviction."

Federal prosecutors rejected the case more than two years after Kiara died.

Martin received the case file from Navajo investigators at the end of March, including copies of the autopsy report, interviews, pictures and results of polygraph tests that, according to the case rejection letter, the father passed and the mother failed.

Mac Rominger, supervisory special agent for the FBI's Flagstaff office, declined to comment specifically on Kiara's death. But, he said, "There are rarely more difficult cases to prove than cases involving infants who are the victims of homicide."

Even if Martin can get a conviction in the child's death under tribal law, the maximum sentence would be one year in jail.

John Major, the chief prosecutor for the White Mountain Apache Tribe in eastern Arizona, said tribal authorities there pursue charges under tribal law even when cases are referred to the federal government. If federal prosecutors take the case, tribal charges often are dropped. If not, the tribe still can pursue justice. Federal prosecutors rejected 20 cases from the tribe over nine months last year.

"The federal system is like a huge freight train that, when it goes, it's very powerful. But it takes a long time to accelerate from a dead stop and get up to speed," Major said.

Under last year's Tribal Law and Order Act sponsored by Dorgan, federal prosecutors must explain declinations to tribal prosecutors and provide evidence that could be used in tribal court to prosecute the case.

When Burke became U.S. attorney in Arizona in late 2009, he sent a letter to tribes saying that every case referred to his office would have a 30-day turnaround. In the past, that communication hadn't been made to tribal prosecutors for months or years.

Burke doesn't dismiss criticism of those delays, and said those affected by the crimes have a right to assume a lack of interest on the part of federal prosecutors when cases are declined. By communicating better and using the rejection letters as teaching tools, "we're doing a better job" of helping tribal leaders understand why there was a problem with the case, he said.

Tribal prosecutors in Arizona say they largely agree with the federal government's reasons for declining cases but often don't have the resources to investigate for themselves.

The 270 Navajo police officers and criminal investigators respond to 235,000 calls a year on the 27,000-square-mile reservation, the size of West Virginia, and officials say it's difficult to do more than race from one crime scene to another.

The Navajo prosecutor said none of the 37 Navajo cases declined for federal prosecution in the Arizona tract of the vast reservation have been prosecuted under tribal law.

The large number of declined sex assault cases, both in the national study and in the AP's Arizona survey, are particularly problematic because the victim and suspect often know one another, making the victim reluctant to pursue charges, BIA officials said.

"I hate to see that our Native women here seek help, cry for help, but no one helps them," said Doreen Gatewood, a victims' advocate for the White Mountain Apache Tribe.

Domestic violence charges face similar hurdles.

"You have a very close-knit community that's tied together by family or traditional means," said Darren Cruzan, deputy director of the BIA's Office of Justice Services and a member of the Miami Tribe of Oklahoma. "Everybody kind of knows everybody else."

Martin, the Navajo prosecutor, holds out hope for a tribal prosecution in Kiara's case, saying evidentiary rules that differ under tribal law may provide an opening. "We can't let this one go," Martin said. "They may get a 'not guilty,' but we're going to make our best effort to let the public know you can't kill your kid and get away with it."

– *Editor's note: The complaint against Kiara Harvey's mother, Norena Joe, was filed June 3 in tribal court in Shiprock, N.M. The charge came just three days before the tribe's statute of limitations expires in the case.*

Roots of the Red Tree: Honoring a teacher

WAMBLI SINA WIN
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To some, the sky exists above us, but to those of a spiritual mind, it is the individual characteristics of each moment spent underneath that sky which gives meaning and life to our people. In a world that is ever changing, some of our people remain within our memories and hearts as a lasting testament to the superiority of the Red man's ability to supersede both time and space.

It seems inadequate to refer to those spiritual leaders and wisdom keepers from days past as simply "men" since their teaching and ideals are powerful enough to outlive man. A man is truly special when his ideals outlive and change the course of history. Some may even refer to us humans as "ants" but among these tiny ants, there can be great power in the physical realm of man or the spiritual realm.

My Heyoka grandfather spoke about the worker ants, the "tajuska," who went deep into the earth to collect special stones and carried them to the surface. These stones are sacred and really special, a necessity for the Lakota Yuwipi man. Yet who remembers the tracks of the ant and who really knows the suffering of an ant? Much in the same way within our culture, who remembers our forefathers who imbued much knowledge within the short span of their human lives?

The great leader Tecumseh spoke to the Red People much like the Great Spirit speaks to the tiny ants. Tecumseh spoke of unity, culture, spirituality and gave advice on how to be successful. Other leaders may not have gained as much notoriety but have left a lasting impression upon those of us who now view this writing. The legacy, teachings and ideals of Tecumseh and other great leaders live on and influence us every day.

The sacrifices of yesterday are the gifts we sometimes fail to appreciate. How many stands were made yesterday by the warrior whose bones now lie forgotten in an unmarked grave? Was his knowledge or sacrifice any less than the great Chiefs who fell? When an ant dies, one may question "who will miss this ant within his ranks?" We Red People have had the blessing of the Great Spirit who has imparted knowledge throughout many lifetimes to our humble teachers and spiritual men.

It is sad that man is not as long lived as the many rivers which cover the United States. This knowledge flows freely and the gifts of our teachers' time and lives becomes but a memory with the memorial only seen within our hearts. Within our lifetimes, we will remember those worthy of such a place of honor within our hearts. But question today, brothers and sisters, who will remember those mentors when we are gone?

One may wonder, who will miss the ant? Will it be the ant's queen or the Great Mystery who will miss the void within his creation? It is said among Christians that God knows even the feathers numbered upon the sparrow. When a holy man who dies, is it the people who miss him or the Creator? We must ask ourselves today why those who remain among us, the guiding hands of the Great Mystery, are not recognized or honored while they are here. If man looks to the sky with a jaundiced eye, he may never see what answers the Mystery has within its depths for him. It is said that man fell in love with his own reflection and with this jaundiced eye, he drowned. Have we have become too jaundiced or cynical to appreciate the wisdom of the firekeepers within our culture?

They are known by many names. Some of us have been fortunate not to just know them as "mentors" or "teachers" or "idols" but as relatives. Our heroes sometimes have been very close in our youth and distant now only by the lack of their physical presence in our lives today. It seems now the Mystery has spoken an answer. It may be that we too shall become the very idols and teachers who will be the heroes we remember tomorrow- fathers, mothers, grandfathers or grandmothers.

One of my heroes is a beloved Cherokee and Osage mentor, Professor Rennard Strickland, Senior Scholar in residence at the University of Oklahoma Law Center and Phillip H. Knight Distinguished Professor of Law Emeritus, University of Oregon School of law, who is an example of a humble and gracious teacher who taught his students, myself included, that retaining a sense of Indian identity is just as important as learning the law. He also taught that one of the ways to change things is challenge the very foundation of federal Indian law which he taught and helped to establish. He told us to use the law to make life better for all Native Americans.

This past week I visited with Professor Strickland in Norman, Oklahoma. He shared fond memories of Chief Wilma Mankiller and others. Not long ago, Professor Strickland traveled to New York where he received his latest award from the Independent Publisher's Association for his 43rd book, "Building One Fire, Cherokee Lifeways and Art." When I asked him what project or book he was most proud of, I thought he was going to mention his work as the Editor in Chief for the Cohen Handbook on Indian Law. But I was surprised when he read a passage to me from a book he had written in the 1960's with his mentor, Jack Gregory, about the Cherokee culture, "Grandfather Was a Good Witch." They had traveled the countryside interviewing two dozen Cherokee men who talked about what it was like growing up Cherokee during the Depression. I discovered that it wasn't just the legal scholarship which was important to Professor Strickland, but also his Cherokee heritage and his culture. We should honor this great man while he is still with us.

Rennard Strickland

We the Red People are much like the tiny ant or "tajuska" in that none of us is more important than the other. Each of us is important to the survival of our people. An ant or a single tribal member alone cannot survive culturally or as a species or as a race. Despite our tribal differences, we should remember that there is much similarity among our wisdom keepers. The legacy of a great teacher and mentor lives on in his students who are "the roots of the red tree."

Wambli Sina Win is currently an Associate Professor and Director of the Criminal Justice Studies Dept. of Bacone College in Muskogee, Okla.

Her grandfather was John Fire,Chief Lame Deer, Tahca Uste, a well known Lakota Holy Man from the Rosebud Sioux Indian Reservation in S.D.

You may contact her at: wamblisinawin@yahoo.com

Around the Campfire: I never had a name

DR. DEAN CHAVERS
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My momma never told me I didn't have a name. In fact she didn't know. But I didn't have a name until I was 66 years old. Young people be warned. The Social Security people will not give you a dime without a valid birth certificate.

Dr. McMillan delivered me at home on February 4, 1941. I'm sure he meant well, but he forgot to put my name on my birth certificate. He delivered thousands of babies over the decades, probably more than 25,000 Indian, white, and black babies. Most of us were born at home. We couldn't afford a hospital. But if we had been born in a hospital, I would have had a name, I'm sure.

But Dr. McMillan didn't deliver many white babies. Once he started delivering babies of color, the peckerwood white people shunned him. He delivered babies until he was very old, as his father did before him. In addition to delivering babies and treating sick people, his father was a member of the North Carolina state legislature and the author of one of the most famous books on the Lost Colony.

The son was too busy to put my name on the birth certificate. Or Momma and Daddy hadn't picked a name for me yet, one or the other. But it didn't matter to most people. My elementary school, high school, Hercules Powder Co., University of Richmond, Richmond Times-Dispatch, U. S. Air Force, UC Berkeley, Stanford, Cal State Hayward, Bacone College, and several dozen other employers paid it no attention. The FBI gave me a Top Secret clearance for the Air Force.

But when I applied for my Social Security retirement money in 1996, they wouldn't process my application. I had to give them a copy of my original birth certificate from the State of North Carolina. It was no good. The place where my name was supposed to be was blank. No name, no money.

But they told me what to do. I had to go to court and get a legal name change. It took 11 steps, and six months of my time, but I finally got it done. And then I started drawing Social Security retirement money. But if I had died in that six-month period, my beautiful wife Toni would not have gotten any money from it. And her life would have been much harder.

Among the things I had to do were:

- Contact the state of North Carolina Vital Records office to request a birth certificate.
- Contact my elementary school and obtain my records to provide to the State of North Carolina.
- Fill out an application for a birth certificate with my name on it.
- File the application with Social Security, which disapproved it.
- File papers in court to change my name from nothing to Dean Chavers.
- Appear in court and swear under oath that what I was saying was true.
- Go back to court when the form the judge used was the wrong one.
- Re-do the form back at my office and bring it to the judge the next day for her to sign.

There were some other things as well. I forget what they were. And this list does not include the four to six trips I made to the Social Security office, where I had to take a number, sit and wait for an hour or so, and go up when I was called. It does not include the three or four times I had to sit with an official while he or she filled out forms.

So this is a warning to young people. Most of them just brush it off when I tell them, but I do it anyway. A year before you are eligible to get Social Security, take your birth certificate to them to make sure it is kosher. Since I went through my ordeal, I have met lots of people with potential problems with their birth certificates.

Some of them were born at home, delivered by midwives. That is a potential problem. Some of them didn't get a birth certificate from the state, but from their parish church. Potential problem. Some never got a birth certificate. Big problem.

Someone has told the people at Social Security not to give out any money without proof that the person has earned it. And they do that. I doubt anyone could cheat on the Social Security system. At least I wasn't smart enough to.

There is a pleasant side to this story, though. I never liked the first name my mother gave me, so when I had to get the legal name change, I dropped it and just used my middle name. I had already done that for my driver's license 35 years ago, and for my mortgage, and for bank records.

Young people, be sure not to let this slip up on you. Have the Social Security people to give you the green light on your birth certificate a year in advance.

Letter: Our powwows

Editor of The Native American Times, Lisa Snell was right on target, speaking of our powwows here in Indian Country. In the May 2011 issue of the Native Times magazine, Lisa says in part, "Even though I enjoy the enormity of the Red Earth powwow, the community powwows are where I get to meet and talk to people..." and, "It was at the Tonkawa powwow that I first got the idea to publish a monthly Native Times magazine..."

While the powwow is a significant event honoring the traditions of our ancestors, today it is also a social gathering focusing on singing, dancing, friends, and family. At the center of the powwow circle is the drum, often called the heartbeat of our people. We acknowledge the ancient belief that our culture is powerful in keeping alive the spirit of our people and the power of the drum and songs and dances helps restore a spiritual balance to us all. My mother, and I am sure many elders, attribute their longevity to a rejuvenation imbued as they circle the drum in the time honored tradition.

One thing you can count on, regardless of which of the tribal nations powwow you attend and regardless of your race or religion, you are welcome. Visitors may expect a wonderful and fascinating cultural experience for the entire family. Just remember, zero tolerance for alcohol or drugs is the rule, and a little respect for another's culture is all that is required.

Dwain Camp, Ponca
Ponca City, Okla.

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Exciting opportunity now available at Osage Nation Social Services in Pawhuska, OK. If you have at least two years experience in the field as a child welfare worker plus three years experience as a child welfare supervisor, please APPLY NOW for the full-time Social Work Supervisor position at Osage Nation (these requirements are not negotiable). Person hired will supervise all aspects of child welfare plus adult social services (Individual Indian Monies account supervision and adult protective services). Contact Osage Nation Human Resources at 918/287-5322 for an application or email lcollins@osagetribe.org for more information.

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Catching the Dream (formerly Native American Scholarship Fund) seeks an executive director. Superior writing ability, knowledge of proposals and fund raising, knowledge of private scholarships, knowledge of college admissions process, three years of budget and finance experience, and knowledge of school improvement processes. Send resume, sample of writing, and salary requirements to CTD4DeanChavers@aol.com.

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VISIONS, the National Native American Parent Training and Information Center, is seeking a part time Youth Mentor to reach out to Native American/ Native Hawaiian/Alaska Native youth and young adults with disabilities. For more information please call (877) 205-7501 or email your resume to: employment@fndvisions.org. Please include Youth Mentor in the subject line.

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EVENTS

*Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

JUNE 6-10
Chickasaw Nation Diabetes Camp free camp - designed to educate patients on preventive measures to help control their blood sugar through proper nutrition and exercise. Register by May 13. Contact Shon McCage at (800) 851-9136, (580) 421-4532 or shondra.mccage@chickasaw.net.

JUNE 9-10
Sac and Fox Elders Conference at the Sac and Fox Community Building, 5 1/2 mi. south of Stroud, OK on Hwy. 99. For more information contact Gloria Ellis, 405-214-4979 or Shirley Alexander, 405-279-4611

JUNE 9-11
2011 Chilocco Reunion and inter-tribal powwow at Choctaw Resort Hotel, Durant. For registration form and more information call Emma 918-266-1626 or Jim Baker 405-377-6826 or visit www.chilocco.org.

JUNE 11
Arts on the Avenue will be taking place on Saturday, June 11th in Tahlequah, Okla. (from Norris Park to the Cherokee Square). Arts on the Ave. brings artists and live entertainment together with eateries, wineries and breweries to downtown Tahlequah. Interactive Native craft demonstrations, bow-making, pottery, basket-weaving, beadwork, and stickball stick-making, among other activities. Admission is free to the public.

June 13-17
10th annual Native Youth Preventing Diabetes (NYPD) camp. For Native youth aged 8-12. Visit www.nypdkids.org to learn more.

JUNE 16
Veteran's Honoring Powwow & Gourd Dance at National SAIGE Training Conference and the HIring Heroes Job Expo, Hard Rock Casino and Hotel, Tulsa from 5pm-10pm. Community feed and Gourd Dancing begins at 4:30 pm. Info call Kimberly Yellowrobe (918) 760-3039 or email sicangu4@yahoo.com

JUNE 17-18
UKB Day of Champions Football Camp 8 a.m. to 3:30 p.m. at the Keetoowah Cherokee Celebration Grounds, on Keetoowah Circle which is located off West Willis Road south of Tahlequah. Registration begins at 7:30 a.m. The camp is free of charge and open to the public. More info call 918-456-6533.

JUNE 17-18
Indian Taco Dinner 11am - 4pm at Tulsa Indian United Methodist Church, 1901 N College, Tulsa. Dessert and drink $7 per person. Info (918) 805-2519 or (918) 834-1956

JUNE 18
Indian Taco sale 11 am till 3 pm at Haikey Chapel UMC, 8815 E 101st St,. Tulsa, OK. Youth group fund raiser. Indian tacos $ 5.00 per person.

JUNE 20-SEPT. 10
Through the Eyes of the Eagle: Illustrating Healthy Living for Children exhibit at the Comanche National Museum, 701 NW Ferris Ave., Lawton, Okla. For more info call 580-353-0404 or visit www.comanchemuseum.com

JULY 2
Creek/Seminole Hymn Singing at Hutche Chuppa Indian Baptist Church, south of Henryetta, 5pm - ? For directions or more info call Steve Randall, 918-704-3738.

JULY 29-31
59th Annual Tulsa Powwow Spirit Bank Event Center 105th and S. Memoria-l Tulsa, OK. For More Info: Rob Anquoe (918) 671-8366 or visit www.tulsapowwow.org

JULY 30
1st Annual SGT Tike Chapman Memorial Golf Challenge host by Native American Warriors Society of Tulsa at Cherokee Hills Golf Club, 777 W. Cherokee St., Catoosa. Goodie bags & prizes. For more info or to register, call Dwayne or Evonne 918-946-8024.

JULY 30
Oklahoma City Indian Clinic Annual Contest Pow-Wow at Cox Pavilion, OK State Fairgrounds, 3001 General Pershing Drive, Oklahoma City. For more information call Steve Barse at (405) 556-1665 or email steve.b@okcic.com

JULY 30
American Indian Expo, Caddo County Fairgrounds, Anadarko. Showcase for the arts, crafts and traditions of 14 plains Indian tribes. Noon – 11pm daily. Call Lucy Wabaunasee, 405-284-6241

AUGUST 5-7
Annual Oklahoma Indian Nation Powwow, Concho Powwow Grounds, James Hawk Sr. Drive, Concho. Tiny tots contest, women's and men's golden age categories, sporting events for youth, commercial vendor booths and more. Call Christine Morton, 405-422-7545 or email cm_arapaho@hotmail.com

AUGUST 12-14
Intertribal Indian Club of Tulsa Powwow of Champions, Claremore Expo Center, 400 S. Veterans Pkwy, Claremore. Call 918-838-8276 or visit online, www.iicot.org

AUGUST 13-16
Wichita Tribal Dance, Wichita Tribal Park, 1 1/4 miles N of Anadarko on Hwy 281. Dance competitions will be open to Wichita Tribal members and their descendants. Gourd dancers, war dancers and a color guard will all be on-hand. Call Terri Parton, 405-247-2425 or visit online at www.wichitatribe.com

AUGUST 20
Eastern Shawnee Children's Powwow, 12615 S 705 Rd., (Behind Bordertown Casino) Wyandotte. 10am-11pm. Storytelling, dance competitions, Gourd Dancing, arts & crafts and food vendors. Call Kenna Simmons, 918-666-7710 or visit online at www.estoo-nsn.gov

AUGUST 25-28
Annual Ponca Powwow, White Eagle Park, White Eagle. Call Ponca Tribe, 580-762-8104.

SEPTEMBER 1-5
Choctaw Nation Labor Day Festival & Powwow, Choctaw Nation Capital Grounds, off Hwy 271 S., Tuskahoma. Call 580-924-8280 or email cjohnson@choctawnation.com

Tribes step up for tornado victims

LENZY KREHBIEL-BURTON
Native Times Correspondent

QUAPAW, Okla. – Oklahoma tribes are stepping in and helping with tornado recovery efforts both within and without their jurisdictions.

Tornadic storms went through the region May 22 and May 24, causing an estimated $8.6 million in infrastructure damage in Oklahoma alone. The EF-5 tornado that leveled parts of Joplin, Mo., killed 134 people.

The Downstream Casino and Resort, operated by the Quapaw Tribe of Oklahoma, is located just inside of the Oklahoma state line and has many employees who were left homeless by the May tornadoes. To deal with the situation, the casino established home- and ride-sharing programs for employees who are trying to rebuild.

"There's been a strong response from the employees," said Sean Harrison, Downstream Casino and Resort's public relations manager. "About 60 employees and their families lost everything and we've had team members pitch in by offering to share their houses, apartments and rides to work."

In addition to helping its employees, Downstream has become a collection point for donated clothes, food and household supplies for tornado victims, turning a room at the golf course annex into a secondhand store of sorts. Harrison said the casino is giving first priority to employees of Downstream Casino and Joplin Workshops, a non-profit that provides job opportunities for disabled people, but donations are pouring in so quickly that they may be able to open it up to more people disaffected by the wicked weather.

"We want to help as many people as we can," Harrison said.

The casino has established a fund for donations and is housing the American Red Cross at its hotel. In an effort to bring in additional donations, the casino hosted a charity poker tournament on May 27 and a benefit concert May 29.

The tribe also brought in two local celebrities to give a boost to relief workers. Alongside Quapaw leaders, former University of Oklahoma football coach Barry Switzer and former OU football player Billy Sims met with firefighters, volunteers and victims last week. The pair signed several footballs for the recovery crews and residents dealing with the tornado's aftermath.

They (Switzer and Sims) were wonderful about it. It was a huge success," Harrison said. "To have folks with such frazzled nerves and see Coach Switzer coming up to offer them a hug, it's truly something."

Other tribes are also stepping in to help with recovery efforts.

The Muscogee (Creek) Nation, headquartered in Okmulgee, sent its emergency management team to Cleora, Okla., located along Grand Lake in Delaware County. The team spent two days clearing debris from roads, driveways and homes.

"Our management team sent a message to the state emergency response office, offering to help where needed," tribal spokesman Thompson Gouge. "They just happened to be deployed to Cleora and the Grand Lake area."

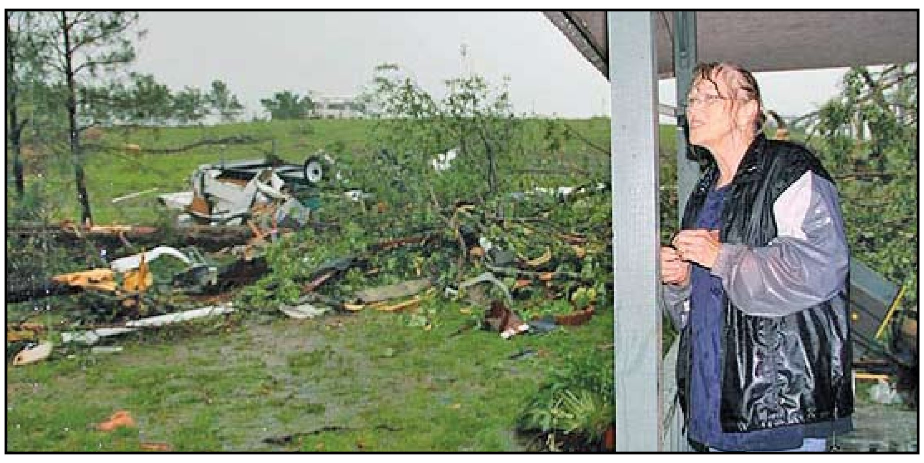
Delaware County also saw assistance from the Cherokee Nation. The Tahlequah-based tribe sent clean water and food to help with recovery efforts. Emergency management crews and heavy equipment were also sent to Delaware County to clear debris from roads, providing a clear path to affected homes and downed power lines so crews could restore electricity to the area. Cherokee Nation Marshal Service officers were dispatched the night of the storm to assist Delaware County emergency personnel with recovery efforts.

To help with the Joplin aftermath, 14 students and two instructors from the health occupation trade program of the tribe's Talking Leaves Job Corps went to assist with medical relief efforts.

Although a tornado was reported within the tribe's jurisdiction, the Osage Nation of Oklahoma opened up its counseling center to tribal citizens in Oklahoma City and Joplin who were victims of wicked weather. Osage citizens in need of assistance are asked to call the Osage Nation Counseling Center's crisis line at 866-897-4747.

Tribal officials have checked on the welfare of Osage Nation members who live in the affected areas. They have not found any specific needs at this time, and emergency officials have indicated that immediate needs are being met.

"Our thoughts and prayers go out to those affected by these horrific events," Osage Nation Principal Chief John Red Eagle said in a press release. "We felt it was our duty as a nation to provide assistance for our tribal members residing in both the Oklahoma City and Joplin areas who may need help in these trying times."



CHRISTINA GOODVOICE / COURTESY CHEROKEE PHOENIX

Carol Arnold assesses the damage outside her Delaware county home May 23. An estimated EF3 tornado tore through the area May 22 and destroyed most of Arnold's property.

Student crowned Miss Indian Okla.

Devon Frazier

SHAWNEE, Okla. – St. Gregory's University student Devon Frazier recently was crowned Miss Indian Oklahoma 2011 at the Oklahoma Federation of Indian Women's annual pageant in McAlester. Frazier was chosen for the honor by a panel of judges based on her performance in several areas, including: personal interview, essay, traditional dress, talent, platform and an impromptu question. The pageant was themed "Honoring our Mother's Journey by Keeping our Eyes on the Future and Hearts in the Past."

Frazier, according to pageant custom, was presented with a silver crown and cedar box. Her reign will last one year.

"I felt completely honored when I heard my name called for this prestigious title," said Frazier, a sophomore at SGU. "My first reaction was to look at my mom – who made me stay up night after night to perfect and critique every little detail – and I knew I made her proud whether I had won or not."

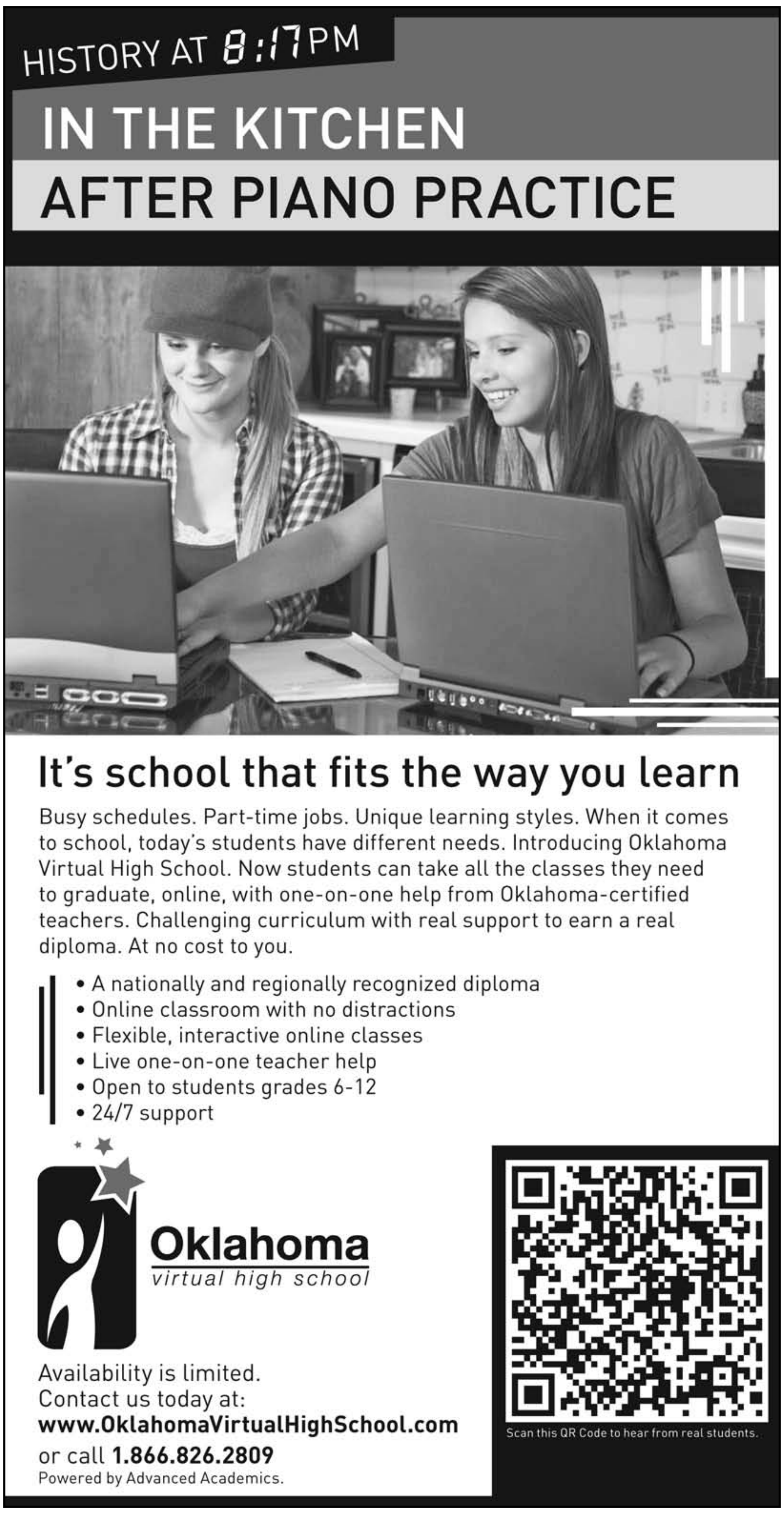
Frazier is registered with the Absentee Shawnee Tribe and has affiliations with the Choctaw, Delaware and Caddo tribes. She finished first runner-up at the Miss Indian Oklahoma City pageant earlier this year. She said her experience at that event prompted her to pursue the Miss Indian Oklahoma crown.

"I cherish my heritage strongly because it is a part of what makes me who I am," she said. "I am very proud of my diversity, my family, and my people."

Frazier graduated from Little Axe High School in 2010. During her senior year, she was named an Oklahoma Academic Scholar, and was a member of the National Honor Society. A gifted athlete, Frazier also played varsity softball, basketball, and track at Little Axe. In 2010, she was selected to the All-State Fast-Pitch Softball Team and was named Female Scholar Athlete of the Year by her school. Frazier continues to play softball at St. Gregory's. She struck out 39 batters in 16 appearances this season, finishing with a 5-7 record.

Frazier is majoring in history at SGU and is active in the university's Native American Study Group. She plans to help initiate a Native American Student Association on campus next year. Frazier said she is unsure of her plans after college.

"I have thought about numerous possibilities such as a teaching career or working with the Absentee Shawnee tribe," she said. "Whatever I do, I know that I want to help other people, because that is something I greatly enjoy."



HISTORY AT 8:17PM
IN THE KITCHEN
AFTER PIANO PRACTICE

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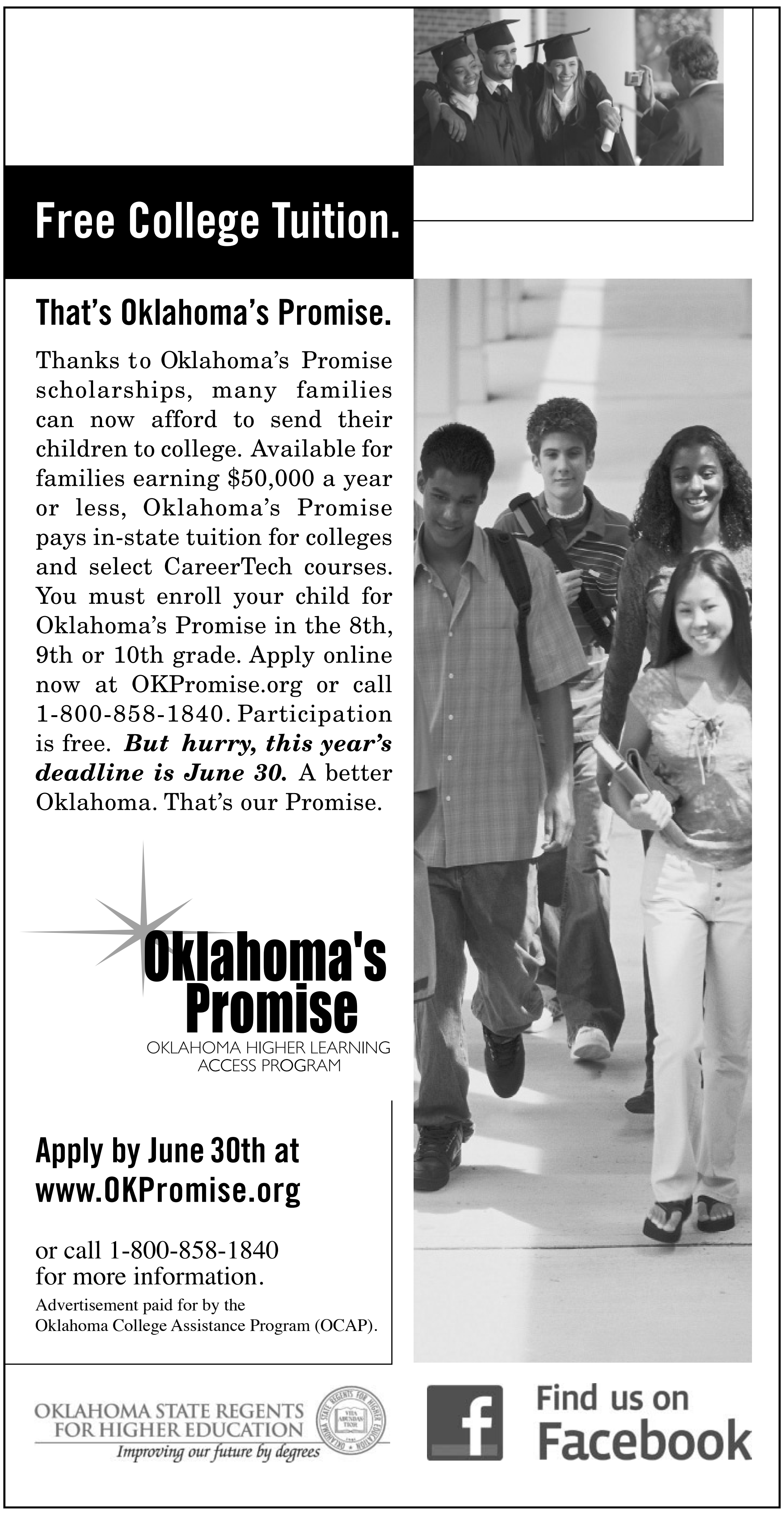

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Chickasaw-made film "Pearl" gets Oklahoma television premiere June 11

Repeat telecast scheduled for June 17

SHARMINA MANANDHAR
Chickasaw Nation

Television viewers all across Oklahoma and surrounding states will have the opportunity to watch "Pearl," the award-winning film produced by the Chickasaw Nation, 8 p.m. CST Saturday, June 11 when it makes its television premiere on the OETA Movie Club hosted by B.J. Wexler.

The family-friendly film focuses on the exceptional teen years of the late Eula "Pearl" Carter Scott, a Chickasaw who earned her pilot's license at the tender age of 13 in 1928. By 14, she is flying her father to business appointments and wowing air show audiences with her aerobatic maneuvers all over Oklahoma.

A repeat telecast of the movie is scheduled 11 p.m. Friday June 17.

Chickasaw Nation Governor Bill Anoatubby said the story of the Chickasaw aviatrix was a natural for the tribe's first feature-length film project.

"Pearl is a legendary figure in the history of Oklahoma, the world of aviation and in the Chickasaw Nation," said Gov. Anoatubby. "She was a dynamic, determined and caring individual who exemplifies many of the finest qualities of Chickasaw people. She was a unique individual who had a profoundly positive impact on everyone she met."

"Bringing her life story to millions of OETA viewers will help preserve that impact for generations to come."

With OETA's statewide network of four transmitting stations and 15 translator stations, more than 1.8 million viewers tune into OETA on a weekly basis.

"I am so pleased that OETA will be able to share this biographical film with our statewide audience," said Bill Thrash, OETA Station Manager.

To find out the channel information at your location, please visit www.oeta.tv or call (800) 879-6382.

"Pearl" premiered last year at Warren Theatre in Moore, Okla. and has been successfully screened and warmly received at several film festivals and air shows nationwide. The film has also garnered many accolades from audiences and film industry insiders.

The Dove Foundation awarded "Pearl" four "Doves," endorsing the film as family-approved for all ages.

The movie was filmed at various locations in Oklahoma, including the historic Harn Homestead, the El Reno Municipal Airport, the Jude and Jody Airport and several locations in and around Guthrie.

"Pearl" features several Chickasaw cast members.

Paden Brown, a Byng (Okla.) High School junior, plays Arnetta, Pearl's little sister.

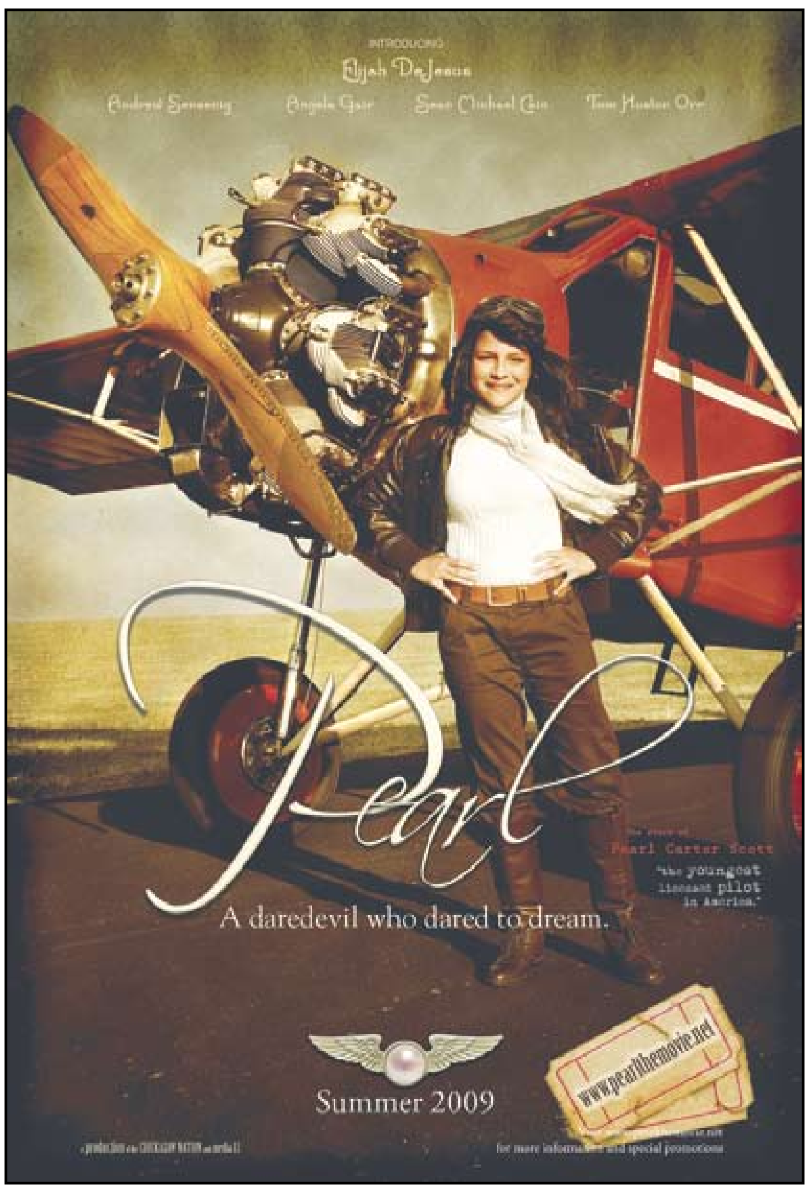
Pauline Brown, Chickasaw elder and culture preservationist, portrays Widow Harjo in the film.

Paulina Gee, three-year-old daughter of Chickasaw Nation Deputy Attorney General Debra Gee, was cast as Louise, Pearl's oldest daughter.

Other Chickasaws with speaking parts in "Pearl" include: Micah Hart (Older Georgie), former Chickasaw Princess Jaisen Monetatchi (Chickasaw Bride) and Dakota Brown (Chickasaw Friend).

Dozens of Chickasaw citizens, Chickasaw Nation employees and community members were featured as extras.

The film is also available on DVD and Blu Ray. To order a copy of "Pearl", visit www.PearlTheMovie.net and click on the "Purchase Pearl DVD" button.



COURTESY

'Pearl' focuses on the exceptional teen years of the late Eula "Pearl" Carter Scott, a Chickasaw who earned her pilot's license at the tender age of 13 in 1928.

Five Civilized Tribes Story Conference set for Sept. 16-17

MUSKOGEE, Okla. – The second annual Five Tribes Story Conference will be held Sept. 16 and 17 and sponsored by the Five Civilized Tribes Museum. The conference brings together some of Indian Country's most renowned authors, artists, storytellers and professors.

Throughout the two days, tribal historians and Native language speakers will discuss a wide range of topics, from the Trail of Tears to the boarding school experience, as well as encouraging audience questions and discussion.

Evening concerts will be free and open to the public and will feature storytellers from the Five Tribes – Cherokee, Chickasaw, Choctaw, Muscogee (Creek) and Seminole.

Stories whether written, enacted or illustrated, instill deep cultural connections. Intended to preserve, protect and perpetuate culture, stories build multi-cultural and multi-generational bridges that enhance involvement.

The Five Tribes Story Conference is a multi-disciplinary conference designed to merge practice and theory in interpretation of folklore, oral tradition, scholarship and literature of the tribes.

The 2011 conference holds true to much of the original intent – bringing together these champions of narrative to interact and carry on the proud traditions of story in all its manifestations.

In addition to explorations on the influences of the written and spoken word, the 2011 conference will showcase segments discussing the cultural connection between visual arts, digital storytelling and film and the strong traditions of narrative inherent in Southeast tribal life.

The goal of the conference is to provide an enriching Southeastern tribal environment, a joining of academic, interpretive, literary and performance disciplines. Academic panels, featuring scholars in the fields of literature, art, history and ethnology, will follow cultural performance and literary readings.

Presenters for the conference include LeAnn Howe, Choctaw and keynote speaker; Tim Tingle, Choctaw and co-host; Greg Rodgers, Choctaw and co-host; Joy Harjo, Muscogee (Creek); Robert Lewis, Cherokee; Stella Long, Choctaw; Lynn Moroney, Chickasaw; Dr. Les Hannah, Cherokee; Dr. Phillip Carroll Morgan, Chickasaw/Choctaw; Dr. Jerry Lincecum; Virginia Stroud, Cherokee/Muscogee (Creek); and Kim Roppolo.

For more information, call 918-683-1701 or email 5civilizedtribes@sbcglobal.net or visit the website http://fivetribes.org. The museum is located at 1101 Honor Heights Drive in Muskogee.

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Thurs. & Fri. nights in June
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After 6pm
Wednesday Nights in June
$10 Match Play Men's Night
After 6pm Tuesday Nights in June
$1000 Hot Seat
Every Sat. & Sun. in June
Random Draw Seniors Day
Every Monday in June
Every 30 min. 12pm to 3pm
Win up to $300
PLAYER MUST BE ENROLLED IN OUR PLAYER'S CLUB TO PARTICIPATE IN ANY AND ALL PROMOTIONS.TWO FORMS OF VALID IDENTIFICATION MUST BE PROVIDED TO CLAIM A PRIZE
SPIN TO WIN
From 7pm to 10pm
Every Thursday and Friday in June
Win up to $400
Mini-Hot Seats
Drawings every 30 min
Mon. 3pm to 6pm
Tues; Wed; Thurs; and Fri. 12pm-3pm
Win up to $150
Seniors Day! $10 match play for Players 55 and older
From 12pm to 3pm
Every Monday in June
$5 Free Play Lunch Special
Mon. 3pm to 6pm
Tues; Wed; Thurs; & Fri 12pm-3p in June
Men's and Ladies night
Random Drawing
Drawings every 30 min
Tues & Wed 7pm to 10pm
Win up to $500
START EARNING ENTRY TICKETS - MAY 1st
PLAYERS MUST BE ENROLLED IN THE PLAYERS CLUB. EVERY 300 POINTS ON A PLAYERS CLUB CARD EARNS (1) TICKET ENTRY. (BOAT AND TRUCK MODELS AND COLOR MAY VARY)
CREEK NATION Casino Eufaula
Regulated by the Muscogee (Creek) Nation Office of Public Gaming

A FREE PUBLICATION

Inside this issue:

- Osage employees raise walls on Habitat House
- Native woman golfer competes in LPGA event
- City archive shows birth of Code Talkers

TODAY'S INDEPENDENT INDIAN NEWS
WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

VOLUME 17 • ISSUE 24 • PUBLISHED WEEKLY • JUNE 17, 2011

Standing regains leadership of Wichita tribe

DANA ATTOCKNIE
Native American Times

ANADARKO, Okla. – Citizens of the Wichita and Affiliated Tribes reaffirm their choice for tribal president by reelecting Leslie Standing in a June 4 special election.

Standing returned to office June 6 making only a minor change his first day back by reclaiming his office, which was being occupied by someone else.

"It feels really good. You know there was so much stress trying to get through this election period that I didn't want to have all these little runoffs that were going to occur so we really got out there and pushed our people to come in and vote and they did," Standing said. "They were wanting a change just like everyone else was. Some of the people were ready for it a long time ago and they got out there and made a good effort; making sure we didn't have a runoff."

Out of 287 votes, Standing received 157 votes, which was 54.7 percent of the vote. The three other candidates were Marsha Rose, who received 77 votes; Terri Parton, 46 votes; and Vanessa Vance, 7 votes.

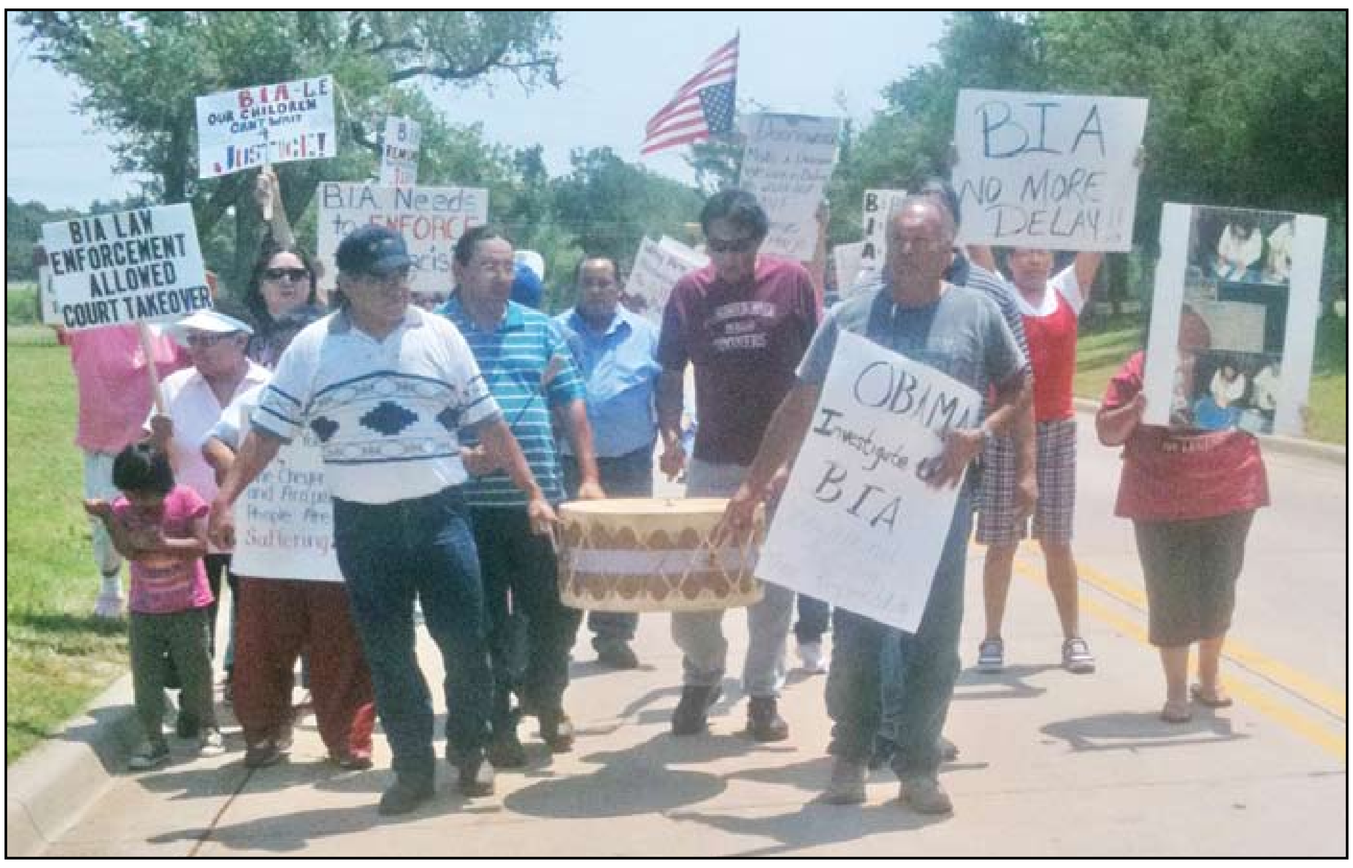
"I will immediately focus on creating an open and accountable government, full disclosure of tribal business entities, economic development and health care delivery. In fact, I have already contacted U.S. government officials concerning the possible closure of our local Indian health care clinic which is vital to the health of Wichita tribal citizens and local tribes."

Prior to the special election Standing said he was amazed tribal members had little access to information concerning the tribes' Sugar Creek Casino, in Hinton, Okla. and Anadarko Industries in Houston, Texas, which was named one of the fastest growing companies in 2010 by the Houston Business Journal.

Standing has four priorities for the tribe, which are 1) Open, honest and transparent tribal government. 2) Diversified economic development and job creation. 3) Better and accessible health care. 4) Improved graduation rates and opportunities for higher education.

Standing was initially elected

See **STANDING** *Continued on Page 2*



COURTESY MICHAEL SULPHER

Citizens of the Cheyenne and Arapaho Tribes protest outside the Bureau of Indian Affairs office in Anadarko, Okla. June 7.

C&A citizens protest at regional BIA office

■ **A BIA official says it's unlikely the power struggle between former political allies Janice Boswell and Leslie Harjo will be settled soon.**

MURRAY EVANS
Associated Press

ANADARKO, Okla. (AP) – Supporters of a woman who says she is the rightful governor of the Cheyenne and Arapaho Tribes protested June 7 outside a regional Bureau of Indian Affairs office in Anadarko, urging the agency to quickly resolve a tribal dispute in her favor.

But a BIA deputy regional director told The Associated Press it's unlikely the power struggle between former political allies Janice Boswell and Leslie Harjo will be settled soon because the matter is tied up in an appeals process. Boswell has remained in office as governor, even while Harjo maintains that's now her job and seeks recognition by the BIA.

"We hope that maybe some change or understanding will come about to resolve the dispute within the tribe," said Terry Bruner, the deputy regional director for Indian services for the BIA's Southern Plains Region.

The man who could ultimately decide the issue, Southern Plains Regional Director Dan Deerinwater, wasn't at his office the morning of the protest. Still, about 25 people supporting Harjo – including Michael Kodaseet, the speaker of the tribal Legislature – stood under trees near the BIA of-

See **PROTEST** *Continued on Page 4*

Judge denies acquittal motion in Arizona sweat lodge case

FELICIA FONSECA
Associated Press

CAMP VERDE, Ariz. (AP) – An attorney defending a self-help author on manslaughter charges returned to the possibility that toxins contributed to the deaths of three people following a sweat lodge ceremony shortly after a judge rejected a defense request for acquittal.

Yavapai County Superior Court Judge Warren Darrow ruled June 7 that James Arthur Ray had a legal duty to check on participants of his 2009 "Spiritual Warrior" seminar, for which they paid $10,000 each to attend.

Darrow also ruled substantial evidence existed that Ray exhibited a reckless state of mind.

Ray's attorneys were seeking a directed verdict of not guilty on manslaughter charges, arguing prosecutors did not prove that Ray was responsible for the deaths of three people stemming from the ceremony. They said Ray had no legal duty to check on participants nor was he aware anyone was dying.

Prosecutors said Ray clearly is guilty. They say he recklessly caused the deaths, conditioned participants to ignore their bodies' signs of danger and failed to render aid to those in distress.

Jurors returned June 7 afternoon to hear from criminalist Dawn Sy, who tested evidence gathered at the scene. The trial is scheduled through June 21.

James Arthur Ray

Ray led more than 50 people in the ceremony at a retreat he rented just outside Sedona. Sweat lodge ceremonies typically are used by American Indians to rid the body of toxins.

Participants began feeling ill about halfway through the two-hour ceremony in which water is poured on hot rocks, similar to a sauna. At least one person decided not to take part in the sweat lodge and others on the verge of being overcome by the heat left.

Some participants were dragged out unconscious, while others emerged with no major problems. Three people died: Liz Neuman of Prior Lake, Minn.; James Shore of Milwaukee and Kirby Brown of Westtown, N.Y.

The medical examiners who performed autopsies determined that Shore and Brown died of heat stroke and that Neuman died of organ failure. While they stuck to their conclusions on the witness stand, they also testified they could not rule out organophosphates, a chemical typically found in pesticides.

Sy said during questioning by defense attorney Truc Do that her testing of a cross-section of the sweat lodge coverings that included blankets, tarps and rubber turned up trace amounts of a solvent used in plastics. The solvent also can be found in food and beverage products as a flavor enhancer and to make pesticides easier to spray, she said.

Sy said investigators did not ask about the results of that test and another that found volatiles on a log. She said during cross examination by prosecutor Bill Hughes that the results weren't unexpected in those materials.

Sy initially was among nearly 80 witnesses on the prosecution's list, but the state rested its case without calling her. The defense filed its acquittal motion immediately after the last of about three dozen state witnesses testified Friday.

Defense attorney Luis Li argued that participants acknowledged inherent risks during Ray's weeklong seminar through waivers they signed. He said criminal prosecution isn't warranted when consenting adults are placed in peril and not rescued, similar to activities such as bungee jumping and bull riding.

Each of the participants had free will and could have left anytime they wanted, he said.

See **SWEAT LODGE** *Continued on Page 4*

NY judge lifts ban on cigarette tax collections

CAROLYN THOMPSON
Associated Press

BUFFALO, N.Y. (AP) – Gov. Andrew Cuomo's administration said last week it will move swiftly to begin taxing cigarettes sold on American Indian reservations to non-Indian customers after getting the go-ahead from a state judge.

Supreme Court Justice Donna Siwek rejected the Seneca Indian Nation's claims that state taxing officials had improperly adopted regulations that will govern collections. She lifted a temporary court order that had been blocking enforcement.

Seneca President Robert Odawi Porter said the western New York tribe would appeal.

State officials, facing a $9.2 billion budget deficit, voted a year ago to begin collecting the $4.35-per-pack sales and excise taxes on the millions of cartons sold by reservation smoke shops to non-Indian customers. It was a break from the policy known as forbearance adopted by a string of governors who declined to enforce state laws requiring the taxation of sales to the general public.

"This administration will move swiftly to enforce the law," Cuomo spokesman Josh Vlasto said following Wednesday's decision.

The state plans to impose the tax on Native American sales without going onto reservations by requiring cigarette wholesalers to pay the sales taxes before they supply res-

See **TAX** *Continued on Page 2*

Creek chief thinks FBI is investigating tribe

OKMULGEE, Okla. (AP) – Muscogee (Creek) Nation Chief A.D. Ellis thinks the FBI is investigating allegations of corruption involving tobacco kickbacks by tribal employees, the Tulsa World reported June 5.

A dozen FBI agents came to the tribal headquarters in Okmulgee in April and focused primarily on the tribe's Trade and Commerce Authority, Ellis said. The agents also examined a tobacco warehouse once used to store and distribute American Indian-made cigarettes that did not contain an Oklahoma tax stamp, he said.

He said about 40 agents are working throughout the Creek Nation and questioning individuals.

Ellis, 75, said he's spent three years asking federal authorities to investigate the alleged corruption and claims to have documentation of "all this illegal stuff that has been going on for years."

Records show 14 people have been charged with embezzlement or bribery by a special tribal prosecutor during the past seven months. The prosecutor, Rod Wiemer of Okmulgee, said those charges are on hold

See **FBI** *Continued on Page 4*

Oklahoma AG wants federal ruling on Keetoowah casino

■ A letter from the tribe's Attorney General states that the UKB does not offer Class III games at its casino and thus would not owe fees to the state.

ASSOCIATED PRESS

TAHLEQUAH, Okla. (AP) – Oklahoma Attorney General Scott Pruitt wants to know why it has taken federal officials more than five years to decide an issue they have already decided once.

In a May 17 letter to the National Indian Gaming Commission, Pruitt asks why the commission has taken "an inordinate amount of time"' to rule on whether the United Keetoowah Band's Tahlequah casino sits on Indian land.

Federal law contains multiple requirements tribes must meet to operate a casino. In court filings, the state has argued that the tribe has not met those requirements.

The UKB does not have a compact with the state to operate its casino. Such compact fees from 30 tribes brought the state $118 million last fiscal year.

"Since the establishment of the facility in 1991, the State of Oklahoma and the federal government have lost hundreds of thousands of dollars in fees owed to our taxpayers for this operation," Pruitt's letter states.

He notes that state gaming compact fees go to fund education and the casino generates up to $13 million annually.

"None of the operation's Class III gaming revenue helps our children reach their potential."

The UKB attorney general fired back in a letter three days later, calling Pruitt's statements "misinformation."

The letter from UKB Attorney General Kennis Bellmard states the UKB has been trying to gain a compact with the state for years and is "prepared to immediately open discussions" for such an agreement. The letter states that the UKB does not offer Class III games at its casino and thus would not owe fees to the state.

The UKB opened the casino in 1991 but the NIGC did not seek to determine whether the casino was on Indian land, as required by federal law, until May 25, 2000.

In a letter that year to the UKB, the gaming commission concluded that the casino land failed to meet the test and was not on Indian land. Then-Cherokee County District Judge John Garrett issued an injunction preventing the state from "enforcing any purported gaming violations ... until such time that a final order is entered."

That injunction still stands. On Jan. 6, 2007, the UKB thanked Garrett "for his action in allowing our casino to remain open," meeting minutes show. The UKB hired Garrett, who did not run for re-election as district judge, to replace its existing Supreme Court judge.

The state filed a motion to move the casino case to federal court. A federal judge ruled in 2006 that the NIGC had neglected to conduct a thorough review. He ordered the agency to further investigate the matter and issue a final decision on whether the casino was on Indian land.

In the five years since that ruling, the gaming commission has not entered a final decision. "The extraordinary delay in the NIGC's decision-making process is not without serious consequences," Pruitt's letter states.

"The state, therefore, for over five years has been precluded either from shutting down or otherwise protecting its citizens from what it considers an illegal gaming operation; or in the unlikely event the operation is deemed on 'Indian land,' from obtaining substantial revenues from Class III gaming operations to be used for the education of our children."

But Bellmard's letter notes that the NIGC did regulate the casino after it opened.

"Without any forewarning, the NIGC reversed its long-held position and concluded that it could not regulate the Keetoowah's gaming operations," his letter states.

TAX

Continued from Page 1

ervation stores. Wholesalers would pass along the levy to tribal retailers, who would have to raise their prices.

The state sees the tax as a potential $500,000-a-day revenue source. Tribal leaders view it as an encroachment on tribal sovereignty and a threat to reservation businesses that employ thousands.

Siwek, in her decision, acknowledged the debate that dates to 1988.

"The taxing policy of the state is required to strike the difficult balance between the state's objectives with regard to the sovereignty of Indian nations and the general welfare of the people of the state of New York," she wrote. "The state has encountered significant difficulty in implementing a taxing policy which meets these dual objectives."

The decision was praised by non-Indian retailers who have watched the Native American cigarette business flourish as New York has increased its cigarette tax to the highest in the country.

"Today's decision allows the state to move forward swiftly to close a loophole that has deprived the state of badly needed revenues, decimated tax-collecting retailers and wholesalers and fostered a thriving black market," said Jim Calvin, president of the New York Association of Convenience Stores.

Cigarette makers sold 24 million cartons of non-native-brand cigarettes to tribes in New York in 2009, according to the state Department of Taxation and Finance.

But leaders of some New York Indian nations have said they would reduce or eliminate those name-brand cigarettes from their stores rather than go along with the state's taxation plans. They would stock mostly Native American brands manufactured on their territories.

"If the nation's businesses need to shift their product mix to render such onerous tax laws moot, they will," Porter said.

NM tribes line up against new casino

JERI CLAUSING
Associated Press

ALBUQUERQUE, N.M. (AP) – New Mexico's Indian tribes are lining up against one of their own as the federal government once again is considering a controversial proposal to let a northern New Mexico pueblo partner with a Santa Fe art dealer to build a hotel and casino along the Texas-New Mexico border.

The New Mexico Indian Gaming Association Inc., which represents tribal casino operators, recently filed comments with the Bureau of Indian Affairs opposing the plan, according to Mark Chino, president of the Mescalero Apache tribe, which operates Inn of the Mountain Gods resort and casino in the Ruidoso area.

The group's attorney declined to release a copy of the comments, but Chino said they are basically the same objections the tribes had when the project was first proposed -- and rejected -- under the Bush Administration. Those objections are based on questions about the tribes claim to the trust land and its distance -- more than 300 miles -- from the pueblo.

"First of all, we don't believe that the project is going to benefit the people of the Jemez Pueblo, because as we argued back then that the developer is the one that appears to be the major beneficiary of the project as opposed to the Pueblo of Jemez and the people of Jemez," said Chino, whose tribe stands to lose the most among New Mexico Indian gaming operators if the Anthony project is approved.

Gaming has been on the decline during the recession, he said, and competition from a new casino just over 100 miles away and close to the populous El Paso-Las Cruces market "would devastate our hospitality enterprises here in Ruidoso. We have invested millions and millions of dollars in our hospitality enterprises. And that would certainly take away the lion's share of our business."

Chino said his tribe also disagrees with Jemez Pueblo's attempt to claim a historical connection to the land in question.

"We believe that the Mescalero Apache have a much greater historical connection to that area of the Southwest," he said.

The Jemez Pueblo is located in northern New Mexico between Albuquerque and Santa Fe, along a corridor that already has a number of Indian casinos.

Under the proposal, the Jemez Pueblo and a Santa Fe developer and art dealer, Gerald Peters, would build a $55 million casino and hotel in Anthony. The plan was shot down in 2008 by the BIA, which said it was too far from the pueblo to generate jobs for the tribe.

The Obama Administration reopened the request for the Jemez proposal and a handful of other off-reservation casinos last year, but no one seems to know why, Chino said.

"Everyone we have talked to hasn't been able to explain it," said Chino. "I am at a loss as to why the federal government chose to reopen those. If you go back ... they determined it wasn't a viable project for a number of reasons. And now the Obama Administration, for whatever reasons, has chosen to take a second look at it. .. There has to be some kind of push from officials somewhere in the administration to tell the Interior Department down to BIA, 'let's do this again, let's come to a different conclusion. It doesn't pass the smell test."

The BIA did not respond to questions from the Associated Press about the reason for the new review .

The governor of the Jemez Pueblo could not be reached Friday. But a spokeswoman for Peters, Denise Ramonas, disputed Chino's assertions that Peters, rather than the Pueblo, had the most to gain. She cited a June 2008 ruling from the National Indian Gaming Commission that she said found that all the agreements between the pueblo and Peters complied with the Indian Gaming Regulatory Act.

Many, including Gov. Susana Martinez, are concerned about the precedent that would be set if the project is approved. There currently are only five off-reservation casinos in the United States, all of which are within easy commuting distance of the tribes who run them.

"So the precedent that a 300-miles distance would create not only in the state of New Mexico but across the country is staggering," said Scott Scanland, a lobbyist for Sunland Park racetrack that also opposes the casino. "That's why as much as the Peters casino folks make you try to believe this is a little local thing that's going to be addressed locally, there are tribes from across the country that are sending in their comments opposing this."

Asked if Martinez would sign off the plan, her office said, "the Governor is not convinced that the benefits would outweigh the negative effects of precedent that would be set regarding off-site gaming. She is most concerned about promoting diverse and lasting economic development in the region. As always, the Governor is willing to listen to opposing views and fairly consider information provided by those who support a different position."

The Las Cruces and Dona Ana Chambers of Commerce have endorsed the proposals, saying it will bring hundreds of jobs and millions of dollars to the area.

COURTESY

Osage Million Dollar Elm employees helped build a Habitat for Humanity home in a West Tulsa neighborhood last month.

Osage employees raise wall on Habitat for Humanity home

CHRIS BARTON
Osage Nation

TULSA, Okla. – Osage Million Dollar Elm Casino employees joined the effort to build more homes for people in need of shelter. The 16 employees from the casino's human resources department volunteered to build a home in the South Haven neighborhood in west Tulsa last month.

Osage Million Dollar Elm Casino was a top sponsor for the 12th annual Dream Builder's Gala held in March 2011. At that event, Habitat mentioned they were seeking volunteers to build homes this year.

"The Osage casino sponsorship enabled us to continue to help low income families with home ownership and end substandard housing," said Jane Dunbar, director of development, Habitat for Humanity.

Jenny Bentley, HR specialist at Osage Million Dollar Elm, contacted Habitat to schedule the human resources employees for a day to volunteer which doubled as a team-building event for the department.

Osage Million Dollar Elm Casino Director of Human Resources Becky Johnson said that her employees have been working toward building a more solid team.

"We thought helping frame the Habitat for Humanity house would be an exceptional experience for us that would also benefit the community." Johnson said. "I encourage other local teams to work with Habitat as a team-building experience."

Habitat for Humanity plans to build or renovate 20 homes this year. The group's focus is to continue to improve neighborhoods in the Tulsa community.

"It's always a great event to have when the volunteers are working alongside the family that's getting a new home," Dunbar said. "It's great when volunteer builders can talk to the family, work with them and know they are working hard because this is the last phase of getting into their home. The Osage casino employees were fortunate to be a part of the wall raising."

Osage Million Dollar Elm Casinos are an economic enterprise of the Osage Nation and are located in Tulsa, Sand Springs, Bartlesville, Skiatook, Hominy, Pawhuska and Ponca City. For more information visit www.milliondollarelm.com

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STANDING

Continued from Page 1

in 2008 to serve a four-year term but was recalled on Sept. 11, 2010. After his recall, former vice-president Stratford Williams took over as president.

Williams issued a press release after the recall stating, "The council took the action based upon a recall petition and supporting affidavits charging that president Standing committed misconduct in office. By a vote of 79 to 67, the council removed president Standing."

Standing said his recall election was illegal and a consequence of his efforts to create an open government and accused the tribes' Executive Committee of "misappropriation of tribal money, malfeasance in conducting tribal business and self-dealing in every aspect of tribal government." Williams and Executive Committee members previously decline comment on the allegations.

"When I was elected president of the Wichita and Affiliated Tribes in 2008, I promised to make tribal government open and accountable to all tribal members. Change is never easy," Standing said. "However, the citizens of the Wichita tribe confirmed their desire to have a government that is open, respectful and accountable to all members."

Standings' attorney Steven Griggs said the special election came about largely by a campaign of the people, and Standing was "reelected pretty overwhelmingly."

Griggs said the opposition's position was that the vice president would fill the remainder of the term however, "That's not what the people wanted. The people wanted a voice to elect their own president so there was a campaign to hold a special election to fulfill the term so that's what came about … They finally relented and allowed the people to voice their opinion and they voiced their opinion …"

Standing will now serve out the remainder of the presidential term that expires in July 2012.

"It is time for the Wichita nation to come together and move forward," Standing said. "Wichita tribal officials must recognize the voice of the people and work together to improve the lives of our citizens."

City archives show birth of Code Talkers

■ **A gap in correspondence from 1942 through '45 may reflect the top-secret nature of the Navajo Code Talkers and their work.**

BETSEY BRUNER
Arizona Daily Sun

FLAGSTAFF, Ariz. (AP) – You can tell a lot about a person by the papers they leave behind.

Case in point: The papers in the Philip Johnston Collection in the Special Collections & Archives at NAU's Cline Library.

Johnston is best known as the man who pushed successfully for the adoption of the Navajo language for secure military communications in the hands of the Navajo Code Talkers during World War II.

The three acid-free, cardboard boxes in the library hold a variety of paper materials, including tissue-thin, hand-typed letters from the 1920s, '30s and '40s, yellowing copies of magazine articles, colorful maps, tickets and brochures from Mexico, transcripts of oral histories, Code Talker reunion programs and thick manuscripts of Johnston's writings, including various articles on the Southwest.

A gap in correspondence from 1942 through '45 may reflect the top-secret nature of the Navajo Code Talkers and their work.

However, some of the more yellowing letters, sent from Los Angeles, are from just after the war and deal with Johnston's efforts to help the Navajo people.

"If you have been on the Navajo reservation you will realize how terribly unprovided for the area is in terms of roads and public services generally," Johnston wrote in a Nov. 4, 1946, letter to William Brophy, the commissioner of Indian Affairs, Department of the Interior.

The Johnston Collection provides a fascinating view into the mind of a man whose brilliant code concept undoubtedly aided the Allied victory in the war.

"Here is someone with obvious regional and local interest," commented Sean Evans, an archivist at Cline. "When you think historically about anything, there is so much stuff that people just throw away because they don't think it's important."

Online through Cline Library, there are also more than 2,000 black and white photographs that Johnston took, many of them with Native American themes, including scouting trips on the reservation.

There is also a 1940 photo of the old El Pueblo Motor Inn in Flagstaff, which Johnston built in 1937, working with contractor R.E. Goble.

Described in a 1936 Coconino Sun article as an "auto court," the court was described as having "a five-room caretaker's home and three double camp cottages. They will be of Spanish design, stuccoed outside and plastered inside."

Johnston had moved back to northern Arizona with his wife Bernice, and they had decided to make this location their permanent home.

They purchased a site 3 miles east of downtown Flagstaff for the motel.

They also built a private residence behind the motel.

Today, the facility, now called the El Pueblo Motel, still stands on east Route 66 and is the oldest motel remaining along Route 66 outside of the downtown area.

It was from the motel that Johnston engineered the recruitment of Navajos to serve in the Marines as Code Talkers.

The property itself is eligible for listing on the National Register of Historic Places as a national landmark because it exemplifies the motor court building type and it is associated with an individual who made significant contributions to American and world history.

"The preservation of heritage resources is how we connect to and learn from the past, and importantly, it's how we implement the Regional Plan and preserve the character of our community," said Karl Eberhard, historic preservation officer for the city of Flagstaff.

The El Pueblo Motor Inn is one of 27 remaining motels, out of 50 in 1960, from Chicago to Los Angeles that contribute to the National Historic District of Route 66.

Johnston was born on Sept. 17, 1892, in Topeka, Kan., and died on Sept. 11, 1978, in San Diego, Calif.

His love of things Native American began in his childhood.

The son of a missionary, Johnston came in 1896 with his family to Flagstaff, from where his father, William Johnston, was to serve Navajos residing on the western part of the Navajo Reservation.

On the reservation, young Philip learned to speak Navajo while playing with Navajo children and was one of perhaps 30 non-natives who understood the complex and subtle Navajo expressions.

In 1902 he traveled with his father to Washington, D.C., with his father and local Navajo leaders when they spoke to the President Theodore Roosevelt to persuade him to add more land to the Navajo Reservation via an Executive Order.

In fact, the youth was translator between the local Navajo leaders and the president.

In the early 1900s, Johnston attended and graduated from the Northern Arizona Normal School, which is now NAU.

In March 1918, he enlisted in the U.S. Army 319th Engineers, where he received a reserve commission, before shipping to France to participate in the Great War.

It was here that he may have learned about Comanches being used as code talkers by U.S. Army units.

As a veteran, Johnston attended the University of Southern California, Los Angeles, where he earned his graduate civil engineering degree in 1925.

Afterward, he took a job with the city of Los Angeles water department before returning to Flagstaff a dozen years later.

Johnston never forgot the usefulness of Native American languages for secure communications during World War I.

After Pearl Harbor was attacked and America entered the war, Johnston wrote a "Proposed Plan for Recruiting Indian Signal Corps Personnel," which he submitted in February 1942 to Major General Clayton B. Vogel and his staff to convince them of the value of the Navajo language as code.

"Because of the fact that a complete understanding of words and terms comprising the various Indian languages could be had only by those whose ears had been highly trained in them, these dialects would be ideally suited to communication in various branches of our armed forces," he wrote.

Johnston recommended recruitment from the Navajo tribe, because at 49,338 member, it was the largest tribe in the U.S., according to his research in 1942.

In an article in the Cline Library archives by A.E. Mortensen, "A Typical Arizonian at War," Johnston is described as a "human dynamo" and a true patriot.

"Philip Johnston was flying the true colors of a real American," Mortensen wrote. "On October 2nd, 1942, Philip Johnston now 50 years of age, voluntarily gave up all civilian ties and entered the Marine Corps with rank of Staff Sergeant."

The first assignment for Johnston was a recruiting tour through Arizona and New Mexico, based out of the motel, and "then back to Camp Elliott to take over the actual schooling of the Navajos," Mortensen continued.

Not much is known of Johnston after World War II, although letters in the archives show that he remained very active in his work to help Native Americans, including creating a nonprofit organization to raise money to send them to college during the 1950s.

This year, there were seven Navajo Code Talkers, each with a companion, entered in the Armed Forces Day Parade on May 21 in Flagstaff:

Sidney Bedoni, Peter MacDonald, Alfred Peaches, George Willie, Dan Akee, Samuel Sandoval and Samuel Tsosie.

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Navajo prosecutor files charge in toddler's death

FELICIA FONSECA
Associated Press

FLAGSTAFF, Ariz. (AP) – Nearly three years after a toddler died on the Navajo Nation, the tribal prosecutor has accused the girl's mother of killing her and filed a homicide charge.

The complaint against Kiara Harvey's mother, Norena Joe, was filed June 3 in tribal court in Shiprock, N.M. The charge came just three days before the tribe's statute of limitations expires in the case.

Joe reported her daughter's death on June 6, 2008 in Cove, Ariz. Tribal police responded to the call, but tribal prosecutors did not initiate a case until June 3.

A medical examiner ruled Kiara's death a homicide and said she had been beaten. The little girl's skull was swollen, and she had hemorrhages around her brain.

Her case was one of 37 that federal prosecutors declined to take from the Arizona portion of the Navajo Nation in a 9-month period last year, according to an Associated Press review of all 122 letters sent to Arizona tribes during the period.

Kiara's case was featured in an AP IMPACT story, which examined the Arizona cases as a window into a much larger study of U.S. Department of Justice records. That study, by the Government Accountability Office, showed that 50 percent of crimes nationally from Indian Country were declined by federal prosecutors during 2005-2009.

The federal government and the tribes have concurrent jurisdiction in crimes where the suspect and victim are both American Indian. But only federal prosecutions result in much more serious penalties. The FBI investigated Kiara's death and turned the case over to federal prosecutors 19 months after she died.

U.S. Attorney Dennis Burke's office declined the case. Burke told the AP that Kiara's death was "really a disturbing situation," but that there was no reasonable chance of conviction. The medical examiner who performed the autopsy said he couldn't determine whether the girl was in her mother's or father's care at the time she sustained fatal injuries.

Both of Kiara's parents denied any abuse. Joe did not return a message left by the AP.

If Joe is convicted in the tribal case, the maximum sentence would be one year in jail. A federal conviction could have meant life in prison.

At one point, Joe told investigators that she accidentally rolled over onto her daughter in bed, smothering her. Family and friends interviewed by the FBI offered other potential causes for the head injury. Those included Kiara falling off a swing, a bed and a pickup truck, according to records obtained by the AP through a Freedom of Information Act request.

Navajo chief prosecutor Bernadine Martin said June 3 that securing a conviction in federal court can be more difficult than in tribal court. Among the witnesses on her list are tribal police, FBI agents and members of the girl's family.

Martin wrote to the FBI shortly after Burke's office rejected the case, saying she wanted to try it in tribal court. The FBI quickly turned over evidence it gathered to tribal police.

That type of response is what Burke has advocated since taking office in late 2009. He has pushed for systematic changes to improve communication with tribal officials and help bolster justice.

Burke's mandate that every case referred from tribal lands have a 30-day turnaround came ahead of a national law that requires federal prosecutors to explain declinations to tribal authorities and provide evidence that could be used in tribal court to prosecute the case.

Arizona declined 38 percent of the cases it received, while the only other equally large district, South Dakota, declined 61 percent, during the period covered by the GAO study.

Burke's staff has also been recognized by the DOJ for developing a comprehensive public safety program in Indian Country. Joint federal-tribal investigations in drug cases have led to dozens of indictments, and the office trains tribal police to be certified as federal agents.

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Felicia Fonseca can be reached at http://twitter.com/FonsecaAP

PROTEST

Continued from Page 1

Both sides claim to be supported in their positions by court rulings issued by their favored set of judges, leaving the BIA in what Bruner said is an uncomfortable position.

fice on a steamy day, holding signs that read "BIA No More Delay" and "BIA Law Enforcement Supports Fascism."

A makeshift noose hung from one of the trees, with an attached sign reading, "This Is How You Suspend A C/A Governor." Harjo's supporters say the tribal Legislature suspended Boswell and removed her from office in March, thus making Harjo the governor.

Boswell has said she suspended Harjo for insubordination. Boswell said the legislative meeting during which she was suspended was illegal and has suspended the pay for all but two legislators, saying they are not properly performing their duties.

"Our civil rights are being violated daily," Harjo said.

Harjo and Boswell both lay claim to the governorship of the Concho-based tribes, who have a membership of about 13,000 people. Boswell took office in January 2010 as governor with Harjo as the lieutenant governor. Both have accused the other of various misdeeds and constitutional violations and have been overseeing what amount to separate governments, each with their own judges and attorney general.

While Boswell operates out of tribal headquarters, Harjo and her supporters work out of an office in El Reno, just south of Concho.

Both sides claim to be supported in their positions by court rulings issued by their favored set of judges, leaving the BIA in what Bruner said is an uncomfortable position of determining which side is abiding by the tribal constitution. He said BIA law enforcement officers have been advised "on court orders that may be political that they are to refrain from action."

On March 28, the federal Interior Board of Indian Appeals vacated a decision by Deerinwater that recognized Boswell as the governor and sent the matter back to Deerinwater for reconsideration. That matter remains pending, Bruner said.

The same day, Betty Tippeconnie, the superintendent of the BIA office in Concho – which falls under the Anadarko office's leadership – said in a letter the BIA would recognize the tribal justices supported by Harjo's side.

Boswell has appealed both rulings.

Bruner said there is no deadline for Deerinwater's ruling, but maintained the BIA is sensitive to the hardship some tribal members are enduring because of the conflict.

"We know that the tribes and its members are hurting," he said, adding the BIA is working to ensure most services provided to tribal members are being provided.

There's also a pending federal court case, in which Harjo is seeking to take control of the tribes' bank accounts from Boswell. Harjo has asked U.S. District Judge Stephen Friot for a hearing in the case this month. Boswell has said the federal suit is invalid, citing tribal sovereignty.

Boswell's spokeswoman, Lisa Liebl, said June 7 that Boswell is simply doing what tribal members want her to do. Liebl said the results of a May 7 tribal council meeting bear that out.

During that meeting, the tribal council – which consists of all adult members of the tribes – passed resolutions recognizing Boswell as the governor and a slate of judges she supports as tribal Supreme Court justices. Other agenda items sought to repeal recent actions of the tribal Legislature and annul attempts to submit the dispute to federal court.

Harjo and her supporters say that meeting was invalid, because the tribal council coordinator who called the meeting is an imposter.

SWEAT LODGE

Continued from Page 1

"Those waivers eliminate any duty of care as provided by black letter law in Arizona and the rest of the country," he said. "There is no legal duty and if there was, your honor, it was contracted away."

Yavapai County Attorney Sheila Polk said the waiver is additional evidence that Ray knew his conduct created a risk of death and that it doesn't free him of criminal liability.

She drew comparisons to cases in which children are left in hot cars. If courts can find that defendants in those cases acted recklessly, this jury has enough information and testimony "to find beyond a reasonable doubt that Mr. Ray acted recklessly," she argued.

Jurors must find that Ray was aware of, and consciously disregarded, a substantial and unjustifiable risk of death to convict him of manslaughter.

Conviction on a lesser charge of negligent homicide would mean that Ray failed to perceive that risk.

FBI

Continued from Page 1

after a federal judge in Muskogee granted a preliminary injunction. Wiemer said the tribe has appealed that ruling.

Officials with the U.S. Attorney's office in Muskogee would not confirm or deny if such an investigation is taking place, and Roger Barnett, the speaker of the tribe's National Council, said he's not aware of any investigation by the federal government.

"I have no direct knowledge of an FBI investigation," Barnett said. "And the council is not investigating anything. There has been no evidence of any actions to be investigated at this time."

Ellis has been at odds with other Creek Nation officials in recent years. He believes it's his efforts to negotiate a tobacco compact between the tribe and the state – which would settle a long-standing tax disagreement – that has been at the heart of those disputes. Records show the Creek Nation Council has rejected Ellis' efforts to negotiate a compact.

Ellis said his office is not the target of the FBI investigation, but that other tribal officials could be under investigation.

"I imagine there are a few people nervous around here," he said.

Records show three tribal employees were charged with bribery last month. Ellis said the three have been fired. Court records indicate one of the three allegedly tried to give Ellis $3,600 from Randy Benham, the owner of Briggs Wholesale Tobacco Co.

A spokeswoman for the U.S. Attorney's office in the northern district of Mississippi said Benham pleaded guilty in federal court in Mississippi in November 2009 to defrauding the states of Mississippi and South Carolina and the United States out of $20 million in tobacco taxes and proceeds.

Benham's attorney, Steven Farese, said Benham could not comment.

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Commentary

Boarding School Healing begins in Boulder

TIM GIAGO
(Nanwica Kciji)
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The elder Winatchapam (Yakama) woman, Levina Wilkens, was puzzled. She was about to say the prayer to open the Boarding School Healing Symposium in Boulder, CO., but she didn't know which way was East because of the heavy cloud cover.

Jill E. Tompkins, the Symposium Coordinator, pointed out the direction of the rising sun and Levina faced to the East and began a prayer in her native language. With that the Symposium on Indian boarding schools began.

The Symposium was sponsored by several organizations, but was spearheaded by the Native American Rights Fund and the University of Colorado.

Levina was a classic example of the boarding school experience. As a young girl she was raised and educated traditionally and spoke only Sahapin, her Native language. Her education was provided entirely by the tribal elders. Like many young Indians she was forced to attend boarding school in order to keep her grandmother from going to jail. She said that her introduction to civilization was "real crude, cold and harsh."

She survived the boarding school and went on to earn a Master's Degree in Education. She often began her introduction to new students with, "I want to know if you will let me teach you?" With this simple statement she opened the door to earning the trust of the students.

I struck up an immediate friendship with Willie Littlechild, a Commissioner on the Truth and Reconciliation Committee of Canada. Native Americans in the lower 48 have a lot in common with their Canadian cousins.

Willie earned a law degree from the University of Alberta and since he was a gifted athlete, he used his knowledge of sports to found the North American Indigenous Games. He is currently working on the World Indigenous Games that are scheduled for 2012 in Winnepeg.

Willie spent 14 years in an Indian institutional school. One morning as we lined up to get our breakfast Willie said, "It's Sunday and at the residential school this was the only day we got toast." This caused me to laugh and I told him, "That's right, this is Sunday and it is the only day of the week that we got cornflakes."

During a morning discussion two more Canadians made comments that stuck with me. Richard Grounds, Ph.D. of Yuchi and Seminole descent, the Project Director for the Euchee Language Project based in Sapulpa, Oklahoma talked about trying to type rapidly on his computer. He said, "Whenever I am typing away it seems that whenever I come to the word 'church' it always comes out as 'crutch.'" This brought a laugh from the attendees.

This caused Marie Wilson, an impressive lady with a long list of achievements from Canada, and also a member of the Truth and Reconciliation Commission, commented, "And when I try to type 'reconciliation' rapidly I always leave out an 'I.'" Psychosomatic? Probably!

Don Coyhis, Mohican, the President of the White Bison, Inc., showed the movie he filmed about boarding school survivors. The movie was a series of live interviews Coyhis did while interviewing survivors. It was a very dramatic and oftentimes tragic series of revelations by the former students. Some of the elders interviewed broke down and cried, unable to finish their comments.

Another film was aired on Saturday night. It was produced and directed by Rosemary Gibbons, a Mimbres Apache/Chicana lady. Her film, "A Century of Genocide in the Americas: The Residential School Experience," was a short film that attempted to explain how Indian residential schools became havens for institutionalized sexual abuse. The film ran about 17 minutes but it was a powerful revelation about the sexual abuse and subsequent cover-up of the abuse by the clergy of the institutions.

Chaired by NARF attorney, Don Wharton, a most amiable man, the Symposium was geared to bring boarding school and residential school survivors together to look at ways and means of bringing a process of healing to the survivors.

This first get together was more of a formative meeting to bring some of the most qualified educators, attorneys and survivors together, and they were some of the most impressive people I have ever met. In two short days many friendships were formed, many ideas tossed around, and I believe that the foundation was set for more things to come.

I look forward to the next meeting. The list of attendees was impressive and not only was I able to impart some of my experiences to the group, I also learned a great deal, especially from our Canadian counterparts.

Tim Giago

Tim Giago, an Oglala Lakota, is President of Unity South Dakota. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985. He was the first Native American ever inducted into the South Dakota Newspaper Hall of Fame. He can be reached at UnitySoDak1@hotmail.com

Letter: Thoughts on term limits for Cherokee Nation

Anxiously, I have been awaiting my absentee ballot for the Cherokee Nation 2011 election. Finally, it arrived in the mail today. I am a graduate student in Chicago, yet a resident of the community of Oaks in what is now District 2 of the Cherokee Nation.

As I reviewed, once again, the referendums that we, the Cherokee Nation registered voters, are to vote on regarding the elimination of term limits, I began to think about what it might mean for our Nation if we really did decide to eliminate term limits for our elected leadership.

The more I thought about it, the more I developed thoughts and concerns that led me to believe that ending term limits may not be in the best interest of the Cherokee Nation and the Cherokee people.

Although I have many more, there are four concerns in particular that I wish to share.

The first concern that I have about ending term limits is related to our past. The chiefs and leaders of ancient days knew no term limits. The old ways were most appropriate ways for our ancestors. However, we live in a different age than our ancestors did. It is in this different age that we face new agendas; we deal with various types of modern and political personalities; we possess needs that are foreign to our culture – much different than our ancestors possessed; and we have formed a modern governmental and organizational structure that has been modeled after so many others' whose success and longevity is in part due to the renewal of leadership that is facilitated by term limits.

It is also the possibility that by eliminating term limits we are undermining an important part of our good and healthy democratic process. If a leader serves a limit of two terms, and that leader happens to do a credible, if not incredible, job of leading and representing, then the next person to be elected to that seat can enter with a sense of pride, be inspired, and encouraged by the legacy they are becoming a part of as a leader in the Cherokee Nation. I believe the passing of the good torch in such a way is very much a part of the spirit of gadugi. I suppose my second concern really is that a leader can absolutely overstay their welcome. When this happens, more often than not, the leader begins focusing on what is best for their own success and reelection instead of what is best for the success and healthiness of a Nation and the people.

Lastly, in my work and relationships with other Cherokee citizens, I have never once heard from any of them that they thought it necessary for us to eliminate term limits for our elected leaders. I have heard talk about many other leadership and business-related issues that seem to never be addressed, but never about the elimination of term limits. This means that the idea and proposal to eliminate term limits may have been developed by our tribal leaders for our tribal leaders. In other words, this is a potentially self-serving referendum for our current leaders.

It is not my wish to diminish the work and service of the current leaders of our Cherokee Nation. Instead I want to I give thanks for the success and growth we have experienced in the last generations. Yet, I still think it important for our leaders to naturally make space at the table, guided by our present constitution, for new leaders to offer new dreams and visions for the continuance of that success and growth of the great Cherokee Nation.

Vance Blackfox, Cherokee
Oaks, Okla.

From the Editor:

I had the pleasure of speaking with Leroy Adair last week. He's the chairman for the United Keetoowah Election Board. He's also the "paper boy." We commiserated a little bit because I too, am a "paper boy" every week. However, while it's in my best interest as a publisher to get my paper out there, Leroy is a volunteer. He noticed empty racks in the places he visits and offered to put the tribal paper out.

Like my dad, who puts my paper out wherever he goes, Leroy is retired and enjoys sharing a bit of news with the tribal community. Also like my dad, who sees what all I do each day, Leroy saw that the Keetoowah paper is the work of two people, and two people can only do so much. So he offered a hand.

People like Leroy (and my dad) are a blessing to people like me. They step up when you think you'll never get it all done or be able to be everywhere you need to be. There are people like that out there – and some of them are delivering your newspaper.

When I bought the Native Times, Helen Sacred-Horses Ghost called me from down in the far southeastern corner of Oklahoma. She said, "let me deliver the news down here." So I sent her papers every week and Antlers, Hugo and Broken Bow got the Native Times all because Helen wanted to help. I met Mike Marris at a conference and he said, "I'd love to put the paper out in Durant." Ever since, Mike has been faithfully delivering the paper each week - just because he wants to. The same with Cheryl Gouge. I met her at a Johnson O'Malley conference. "Send me the paper," she said. So I do and she gives it out in Checotah and Eufaula. Serena Selumber puts them out in the clinic at McCloud and Candy Morgan puts them in the Comanche Museum down in Lawton. And finally, Kathy Robinson makes sure Anadarko gets the Native Times.

I haven't even met Helen, Serena or Kathy face to face. But they and the other volunteers have helped me immensely in getting the news out and I am thankful for all the Native Times paper boys (including the ones I have to pay).

Thank you, Leroy. Talking to you reminded me of my many blessings and how grateful I am for each and every one.

Lisa Snell, Cherokee, Tahlequah, Okla.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.
Letters to the editor are welcome and may be submitted via e-mail to editor@nativetimes.com or mailed to PO Box 411, Tahlequah, Okla. 74465.
To be published, we require you provide your name, tribal affiliation, a phone number (which will not be published) and city of residence for verification.

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RFQ/RFP

Invitation for Bid: Feasibility / Market Study

Thlopthlocco Tribal Town • P. O. Box 188 • Okemah, Oklahoma 74859

The Thlopthlocco Tribal Town, a federally recognized Oklahoma Native American Tribe, located in Okfuskee, County, Oklahoma, is inviting bids to conduct a Feasibility / Market Study in connection with planned acquisition of property located in Okfuskee County. The scope of the study will be to assist the Tribal Town in determining how the acquisition can address infrastructure and resources needs by increasing opportunities for creating revenues, increasing employment and job opportunities, and increasing training opportunities for employee development. The study will also serve as a tool for planning activities and decisions to develop Tribal resources for employment and economic purposes. Successful bidders will address the economic impact and feasible revenue endeavors while providing a detailed Business Plan of results of study. Work period for entire study and deliverables will be 90 days from notice to proceed.

This Bid is subject to Indian preference (51% or greater Indian owned for a firm); others may bid on this contract. If there is no Indian contractor qualified or is not in competitive range, procession to rating of all responsible bidders will occur.

The Selection Process for the Feasibility / Market Study will be based on evaluation of the following Selection Criteria in descending order and the best price submitted.

1. Experience and Qualifications: Points 0-25
2. Experience with Economic Development Ventures of Native Tribes: Points 0-25
3. Timeliness in completing Feasibility Studies: Points 0-25
4. Financial Requirements with Budget: Points 0-25

Responders may be individuals, partnerships, corporations, and/or other legal entities. A proposed joint venture should provide profiles for all legal entities in the joint venture.

This is a firm fixed price sealed bid. The Bid Packet must include the daily rate, the total BID price and responses to the Selection Criteria above. All Bids are final and will not be returned. This project is subject to the Indian Self-Determination and Education Assistance Act, Public Law 93-638, as Amended.

Provide two sealed Bid Packets, including responses to all Selection Criteria as stated above for the selection process.

Bid Packets must be received no later than 4:00 p.m. June 24, 2011, at the Tribal Headquarters: Thlopthlocco Tribal Town, I-40 Exit 227, P.O. Box 188, Okemah, OK 74859, ATTN: Bill Fife, Tribal Administrator. Further information may be obtained at: (918) 560-6198.

The Thlopthlocco Tribal Town reserves the right to void this announcement and re-advertise at its discretion.

ACCEPTING BIDS

ENVIRONMENTAL ASSESSMENT

The Kialegee Tribal Town, a federally recognized Native American Tribe located in Hughes, County, Oklahoma, is inviting bids to conduct a National Environmental Policy Act of 1969 (NEPA) Environmental Assessment for a one acre tract of land located about one-quarter mile north of Hwy 9 on Hwy 27 west of Wetumka, OK. EA is to evaluate if a proposed construction project will have a significant effect on human health and the environment. Site construction will consist of an approximate 3,000 Sq. Ft. office facility for federal programs. The submitted EA must comply with Title 43, Code of Federal Regulations, Part 46, implementation of the National Environmental Policy Act of 1969 for the Department of the Interior, and 59 IAM 3-H, the BIA NEPA Handbook. Indian Preference applies, however all bids will be accepted. This is a firm fixed price sealed bid. All bids are final and will not be returned. This project is subject to the Indian Self-Determination and Education Assistance Act, Public Law 93-638, as Amended, Subpart J.

Submit two copies of bid proposal to Kialegee Tribal Town, Program Director, P. O. Box 332, Wetumka, OK 74884 by 4:00 p.m. June 24, 2011.

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EVERY 2ND SATURDAY
Indian Taco Sales - Next sale is July 9,2011 from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

June 13-17
10th annual Native Youth Preventing Diabetes (NYPD) camp. For Native youth aged 8-12. Visit www.nypd-kids.org to learn more.

JUNE 16
Veteran's Honoring Powwow & Gourd Dance at National SAIGE Training Conference and the HIring Heroes Job Expo, Hard Rock Casino and Hotel, Tulsa from 5pm-10pm. Community feed and Gourd Dancing begins at 4:30 pm. Info call Kimberly Yellowrobe (918) 760-3039 or email sicangu4@yahoo.com

JUNE 17-18
UKB Day of Champions Football Camp 8 a.m. to 3:30 p.m. at the Keetoowah Cherokee Celebration Grounds, on Keetoowah Circle which is located off West Willis Road south of Tahlequah. Registration begins at 7:30 a.m. The camp is free of charge and open to the public. More info call 918-456-6533.

JUNE 17-18
Indian Taco Dinner 11am - 4pm at Tulsa Indian United Methodist Church, 1901 N College, Tulsa. Dessert and drink $7 per person. Info (918) 805-2519 or (918) 834-1956

JUNE 18
Indian Taco sale 11 am till 3 pm at Haikey Chapel UMC, 8815 E 101st St,. Tulsa, OK. Youth group fund raiser. Indian tacos $ 5.00 per person.

JUNE 20-SEPT. 10
Through the Eyes of the Eagle: Illustrating Healthy Living for Children exhibit at the Comanche National Museum, 701 NW Ferris Ave., Lawton, Okla. For more info call 580-353-0404 or visit www.comanchemuseum.com

JUNE 24 - JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

JULY 2
Creek/Seminole Hymn Singing at Hutche Chuppa Indian Baptist Church, south of Henryetta, 5pm - ? For directions or more info call Steve Randall, 918-704-3738.

JULY 29-31
59th Annual Tulsa Powwow Spirit Bank Event Center 105th and S. Memoria-l Tulsa, OK. For More Info: Rob Anquoe (918) 671-8366 or visit www.tulsapowwow.org

JULY 30
1st Annual SGT Tike Chapman Memorial Golf Challenge host by Native American Warriors Society of Tulsa at Cherokee Hills Golf Club, 777 W. Cherokee St., Catoosa. Goodie bags & prizes. For more info or to register, call Dwayne or Evonne 918-946-8024.

JULY 30
Oklahoma City Indian Clinic Annual Contest Pow-Wow at Cox Pavilion, OK State Fairgrounds, 3001 General Pershing Drive, Oklahoma City. For more information call Steve Barse at (405) 556-1665 or email steve.b@okcic.com

JULY 30
American Indian Expo, Caddo County Fairgrounds, Anadarko. Showcase for the arts, crafts and traditions of 14 plains Indian tribes. Noon – 11pm daily. Call Lucy Wabaunasee, 405-284-6241

AUGUST 5-7
Annual Oklahoma Indian Nation Powwow, Concho Powwow Grounds, James Hawk Sr. Drive, Concho. Tiny tots contest, women's and men's golden age categories, sporting events for youth, commercial vendor booths and more. Call Christine Morton, 405-422-7545 or email cm_arapaho@hotmail.com

AUGUST 12-14
Intertribal Indian Club of Tulsa Powwow of Champions, Claremore Expo Center, 400 S. Veterans Pkwy, Claremore. Call 918-838-8276 or visit online, www.iicot.org

AUGUST 13-16
Wichita Tribal Dance, Wichita Tribal Park, 1 1/4 miles N of Anadarko on Hwy 281. Dance competitions will be open to Wichita Tribal members and their descendants. Gourd dancers, war dancers and a color guard will all be on-hand. Call Terri Parton, 405-247-2425 or visit online at www.wichitatribe.com

AUGUST 20
Eastern Shawnee Children's Powwow, 12615 S 705 Rd., (Behind Bordertown Casino) Wyandotte. 10am-11pm. Storytelling, dance competitions, Gourd Dancing, arts & crafts and food vendors. Call Kenna Simmons, 918-666-7710 or visit online at www.estoo-nsn.gov

AUGUST 25-28
Annual Ponca Powwow, White Eagle Park, White Eagle. Call Ponca Tribe, 580-762-8104.

AUGUST 26-28
Cherokee National Holiday Softball Fast Pitch / Co-Ed Tournament. Call 918-453-5536 or email lou-slagle@cherokee.org

SEPTEMBER 1-5
Choctaw Nation Labor Day Festival & Powwow, Choctaw Nation Capital Grounds, off Hwy 271 S., Tuskahoma. Call 580-924-8280 or email cjohnson@choctawnation.com

SEPTEMBER 2-4
Cherokee National Holiday, Tahlequah. The Cherokee National Holiday celebrates the signing of the Cherokee Nation Constitution in 1839. Comparable to a Fourth of July event for the Cherokee people, this annual celebration attracts visitors from across the United States as well as from around the world. It includes 50 events such as an inter-tribal powwow, Native arts and crafts, Native games, children's events, golf, basketball and softball tournaments, a parade, car show and plenty of food. Come celebrate and immerse yourself in Cherokee heritage at the Cherokee National Holiday. Call Lou Slagle, 918-453-5536 or visit online, www.cherokee.org

SEPTEMBER 2-4
Comanche Nation Fair, 584 NW Bingo Rd., Lawton. Powwow, parade, art show, athletic events, rodeo, carnival and more. Free and open to the public. Call Jolene Schonchin 877-492-4988.

Native golfer hits the links for Potawatomi in LPGA tour

HARRIS, Mich. – Native American Cheryl Mitchell of Strongsville, Ohio has accepted one of two local exemptions for the Island Resort Championship at Sweetgrass, competing among 150 LPGA Futures Tour golfers, June 24-26.

COURTESY

Cheryl Mitchell is a native of Walpole Island First Nation in Ontario, Canada.

The 32-year-old mom of two turned pro in 2004, but has focused her energies in the past seven years off to raise her two children. She plans to rekindle her career by playing in the ladies professional tournament, as she represents the Potawatomi Nation in Michigan's Upper Peninsula.

"It feels wonderful to play in this tournament," said Mitchell. "To be chosen because I am Native American is an honor, and to accept it for our People will show children that it can be done – you can follow your dreams."

The Potawatomi, who own Sweetgrass Golf Club and the Island Resort & Casino, were proud to extend a special invitation to Mitchell. Known as the Firekeepers, they named Sweetgrass after the spiritual herb that brings healing and peace.

"Cheryl not only represents the eight bands of the Potawatomi Nation, she's representing all Native Americans," said Tony Mancilla, Championship Co-Chair and a member of the Potawatomi. "It was only fitting that she play a part in our inaugural year."

Mitchell is a native of Walpole Island First Nation in Ontario, Canada, also known as Bkejwanong, meaning "where the waters divide." The Island is home to the Potawatomi, Ojibwa and Delaware. She is currently a member of the Canadian Women's Tour.

She started playing golf at the age of seven, when her father converted her from a left to right-handed player because beginner clubs were more plentiful. In a family of athletes, Mitchell and brother Stephen Tooshkenig took to the game together, playing after school at their nearby club.

Tooshkenig will serve as Mitchell's caddie in this month's tournament.

"He introduced me to competitive play," said Mitchell. "I saw through his events that several girls were playing, and it gave me the drive to compete." Tooshkenig now serves as a golf coach and teacher to kids on Warpole Island.

Mitchell would later focus her athletic skills to golf in high school, winning the Canadian Junior Optimist three times, among several tournament achievements. Her playing record earned a full scholarship to Kent State University, where she joined the Mid-Atlantic Conference team.

Mitchell's amateur career was highlighted by winning the Ontario Women's Amateur in 2003. She was named to the All- MAC First Team two years in a row while playing at Kent State, and would serve on the Mid-Continent Conference First Team twice while attending Michigan's Oakland University for her graduate studies.

After turning to a professional career in 2004, Mitchell placed fifth in the 2005 Royal Canadian Golf Association Women's Tour Championship, tied for third at the 2006 Canadian PGA Women's Championship, and qualified for the LPGA Canadian Women's Open at London Hunt Club.

Since that time, Mitchell has been refining her skills and focus on key weaknesses in her game - primarily putting.

"I can now say it's a strength," she says of her short-game skills. "I've played in LPGA Futures Tour events before, and you have to be ready to shoot your best. You must commit to uninhibited play at that level. I feel ready to compete."

Mitchell hopes to have strong support from the Potawatomi in the gallery as she vies for her first LPGA Futures Tour win, which carries a $110,000 purse. There are currently 20,000 Native Americans in the U.P., and more than 50,000 Native Americans in the greater Michigan/Wisconsin region.

"To win at Sweetgrass would top everything," she says. "I want to show kids of our Nation that anything is possible, and you can feel great about being Native American. It would be a dream come true."

For more information, see http://www.sweetgrassgolfclub.com/championship.

UKB hosts Day of Champions Football Camp

MARILYN CRAIG
United Keetoowah Band

TAHLEQUAH, Okla. – For the second year in a row, the United Keetoowah Band of Cherokee Indians in Oklahoma will host a special summer camp for youth. The Day of Champions Football Camp is set for Friday, June 17 and Saturday, June 18, 2011 from 8 a.m. to 3:30 p.m. Registration begins at 7:30 a.m. The camp will be held at the Keetoowah Cherokee Celebration Grounds, on Keetoowah Circle which is located off West Willis Road south of Tahlequah.

The "Day of Champions Football Camp" is led by Coach Ken Heupel and a special team of veteran coaches and players from various state colleges, university and professional NFL organizations.

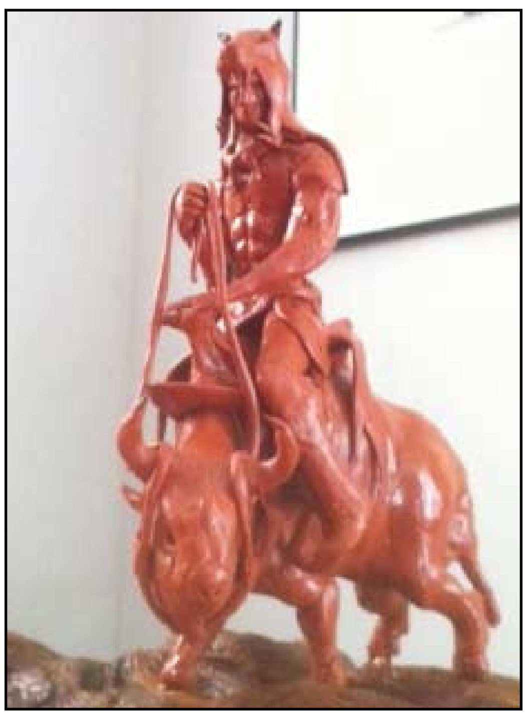
Although the camp is labeled a football camp, it is open to athletes of all sports – both boys and girls – ages 8 to 18. The camp provides the kids coaching in athletics, mentoring on health, reading, fitness, life choices and focuses on the four principles of leadership; discipline, respect, trust and hard work.

On Saturday afternoon, the camp will feature "Fantasy Football" where the youth, their parents and grandparents will play on make-believe professional football teams.

Last year's UKB Day of Champions drew more than 125 participants from all over the fourteen counties.

The cost of the camp is free, and the UKB will accept the first 150 boys and girls ages 8-18. Call Marilyn Craig at (918) 456-6533 for information or to register.

Lisan Tiger Blair won best of show at the recent Red Earth Youth Art Competition for his sculpture, "Buffalo Rider." He is a sophomore at Sequoyah High School. When asked to comment on winning he said, "I tried." Lisan is Cherokee, Creek and Seminole. His sister, Christie Tiger, took third for "Patterns of My Ancestors."



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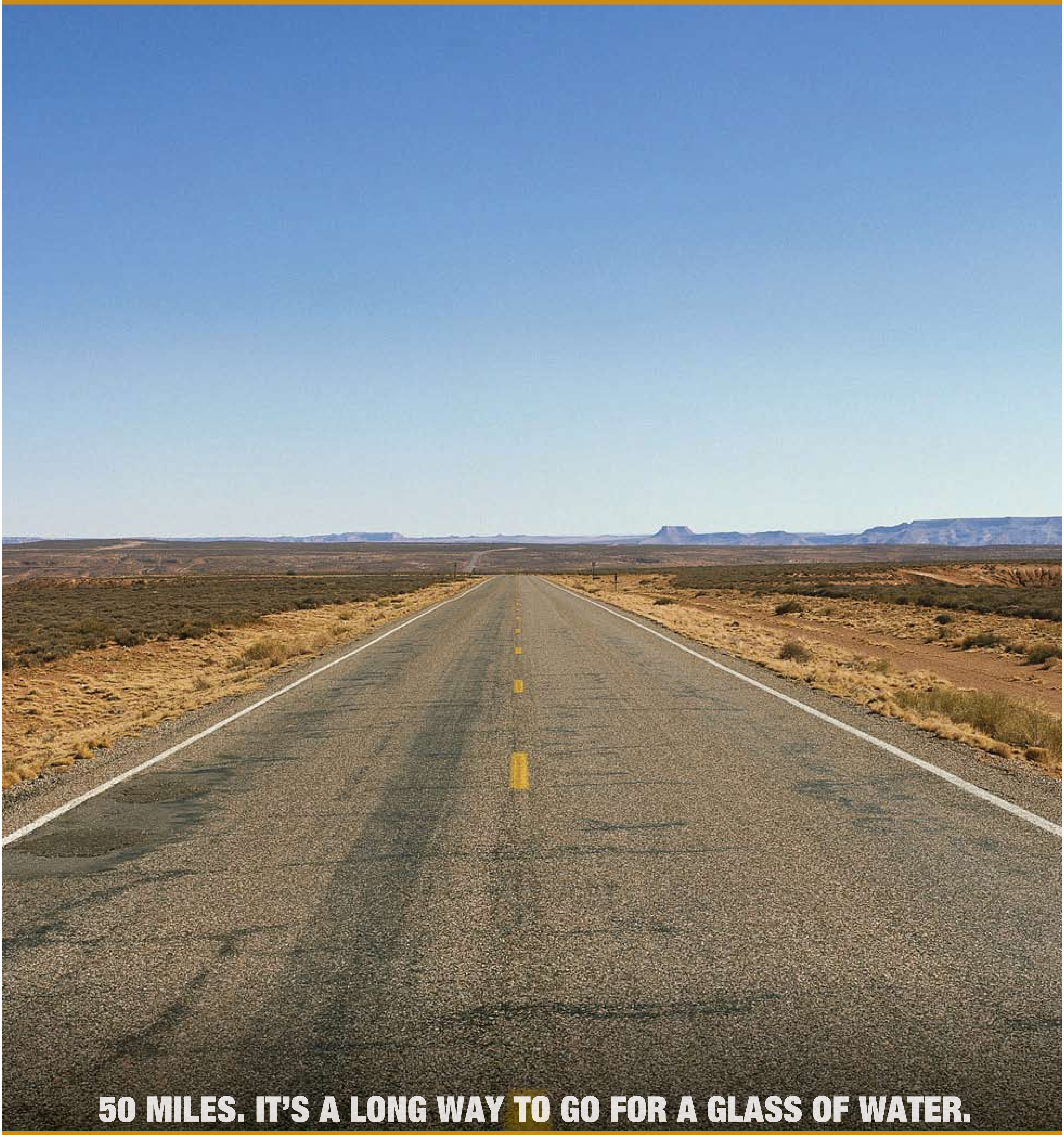

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NATIVE AMERICAN TIMES

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Feds ditch rule that foiled Indian casino plans

MARY ESCH
Associated Press

ALBANY, N.Y. (AP) – The Obama administration announced last week it has rescinded a rule that blocked Indian tribes from building casinos far from their reservations, reviving hopes among local officials for casino gambling in the Catskills.

Assistant Secretary for Indian Affairs Larry Echo Hawk announced the policy change to tribal leaders at the National Congress of American Indians in Milwaukee.

The change overturns the so-called commutability rule, created in 2008 by then-Interior Secretary Dirk Kempthorne. According to the rule, a casino beyond reasonable commuting distance from a tribe's reservation was damaging to life on the reservation because its residents would move to follow the new jobs.

"The 2008 guidance memorandum was unnecessary and was issued without the benefit of tribal consultation," Echo Hawk said. "We will proceed to process off-reservation gaming applications in a transparent manner, consistent with existing law."

Under existing federal regulations, tribes must satisfy several requirements to operate an off-reservation gambling facility, including having land acquired in trust by the Department of the Interior for the benefit of the tribe; having agreement from the state's governor; allowing public comment; and entering a tribal-state gaming compact.

Kempthorne used his new commutability rule in January 2008 when he rejected plans for two Indian casinos in the Catskills, citing the long distances from tribal lands to the proposed gambling sites. In rejecting applications from the St. Regis Mohawks of northern New York and The Stockbridge Munsee of Wisconsin, he said the "remote" locations of the casinos could harm the reservation communities by encouraging residents to leave for jobs elsewhere.

Arguing against Kempthorne's ruling, the Mohawks noted that generations of Mohawk ironworkers have commuted long distances to build the skyscrapers of New York while living on their reservation spanning the New York-Canada border.

U.S. Sen. Charles Schumer, a Democrat, and other New York officials argued that the Catskill casinos have local support and would create jobs.

"Today's announcement cracks open a previously locked door and presents a renewed opportunity to pursue a Catskills casino," Schumer said in a prepared statement.

COOLER THAN COMMODITY CHEESE

COURTESY

Volunteer DJ Wendy interviews Elouise Cobell.

Browning radio station unites Blackfeet community

KRISTEN INBODY
Great Falls Tribune

BROWNING, Mont. (AP) – John Davis took a unique route to his badge of honor.

"I was the first Blackfeet to ever talk on this radio," Davis said. "This is my coup story."

Davis, a 21-year-old Blackfeet Community College student, is among the volunteers who have made FM 107.5 a force to be reckoned with in Browning.

In the Blackfeet language, the station is Ksistsikam ayikinaan. That translates to "voice from nowhere," but you can call it Thunder Radio.

At 30-watts, the community radio station doesn't reach too far beyond Browning, but its impact is growing.

"What I've heard is, it's our own," station manager Lona Burns said. "The Blackfeet people have our own accent so I guess they enjoy that it sounds like them."

The DJs are preachers, teachers, students and others but have one important thing in common.

"Every single one has a positive outlook on life," Burns said. "Their programs transform into positive energy for the listeners."

The station went live on Nov. 20, 2010, with only three or four DJs. Programming was live only from 10 a.m. to 5 p.m.

"People were excited so we raised the hours to 7 a.m. to midnight, Monday through Friday," Burns said.

Now the station is live daily from 6 a.m. to midnight.

"They didn't think people would be willing to volunteer," Burns said.

Instead, after less than a year on the air, the station has a waiting list of those who want to be DJs.

"That radio has brought about a community energy," Burns said.

The chamber, radio station and town are working together on an event at a date not yet set that will include pie eating and a radio talent contest.

"The radio station is the driving force in getting the community and entities working together," Burns said. "Everyone has us in common

See **RADIO** *Continued on Page 4*

COURTESY

The Delaware Nation's complex north of Anadarko, Okla. will soon be partially powered by the sun.

Oklahoma tribe unveils solar energy project

MURRAY EVANS
Associated Press

ANADARKO, Okla. (AP) – An Anadarko-based American Indian tribe unveiled a solar energy project last week that tribal officials said would save it thousands of dollars and could lead to new jobs coming to southwestern Oklahoma.

The construction of the 37.5-kilowatt solar array on the roof of the Delaware Nation's complex north of Anadarko will supply 30 percent of the complex's electricity, tribal President Kerry Holton said. The solar array should be finished by next month and a sign already hangs outside the headquarters building that reads "These buildings are powered by the sun."

To pay for the project, the Delaware Nation received a $250,000 federal grant from stimulus funds and Holton said the tribe matched that amount. He said the tribe will recoup its costs within five to eight years.

The tribe also has started manufacturing LED lights at a plant in Anadarko and could branch out into assembling modules for solar arrays in the near future, Holton said.

"Green technology is the wave of the future and it certainly fits in with our culture. We might as well embrace

See **SOLAR** *Continued on Page 4*

Echo Hawk describes new gaming policy

JUSTIN JUOZAPAVICIUS
Associated Press

CATOOSA, Okla. (AP) – The Department of the Interior will begin processing off-reservation gaming applications with a new approach that allows for greater transparency and input from tribes, elected officials and affected residents, a top American Indian official with the agency said June 15.

Assistant Secretary for Indian Affairs Larry Echo Hawk said a memorandum put in place in 2008 by the previous administration did not take into account consultation of tribes and had no opportunity for public comment.

"So that is not the way that the federal government is supposed to do business with Indian tribes," Echo Hawk told The Associated Press before he delivered remarks at the Society of American Indian Government Employees in Catoosa.

Echo Hawk's administration rescinded the 2008 memo and held six meetings with tribal leaders from across the country from September through December 2010 and received hundreds of comments from tribal leaders about how off-reservation gaming should be handled, Echo Hawk said.

"We must consult with state and local officials who are affected by the developments like this and the other tribes that may be affected," said Echo Hawk, a member of the Pawnee Nation of Oklahoma. "So there are plenty of opportunities in this process to receive comment."

Echo Hawk said people should not misread the new regulations as a sign the administration has become more lax when it comes to reviewing applications.

"You might say it's a relatively steep hill to climb," he said. "It says in the regulations the farther you go from the reservation, the greater the scrutiny is.

Larry Echo Hawk

"I don't think anyone should be looking at this as if now we've opened the gates and we're going to start approving casinos at great distances," Echo Hawk said.

Under the Indian Gaming Regulatory Act and the Department of Interior's new policy, tribes must meet several criteria to operate off-reservation gaming facilities. They include having land in trust by the department for the benefit of the tribe, approval from the governor of the state the operation would be located in and entering into a tribal-state gaming

See **ECHO HAWK** *Continued on Page 4*

‘Twilight’ town death sparks Border Patrol debate

MANUEL VALDES
Associated Press

FORKS, Washington (AP) – Benjamin Roldan Salinas, a forest worker in the country illegally, leapt into the frigid Sol Duc River to escape a pursuing U. S. Border Patrol Agent, disappearing into the fast-moving waters.

For more than three weeks, his family, friends and volunteers – including other illegal immigrants – scoured the dense forest along the swollen river’s banks for any sign of him.

The Border Patrol suspected that Salinas had survived and fled. Still, as many as 150 people at a time continued to look.

“They believed he was out there somewhere because he hadn’t gone home,” Clallam County Sheriff’s Sergeant Brian King said.

The search ended June 4 when a family friend spotted the 43-year-old Salinas’ bloated, decomposing body entangled in roots downstream, according to the sheriff’s report.

His death heightened tensions in what has become a protracted engagement between the Border Patrol and the immigrant population of Forks – the small, remote Washington state town best known as the fictional home of the vampire series “Twilight.”

“We talk about Arizona, Texas and the southern border... it’s here. It’s in our backyard,” said Forks Mayor Bryon Monohon, about immigration enforcement efforts in his town. “It really is just an atmosphere of fear.”

Border Patrol agents have questioned citizens and arrested illegal immigrants leaving the Forks courthouse. They’ve chased migrants working as pickers for the decorative floral industry in nearby forests.

The crackdown has spurred immigrants and their allies to develop a warning system using phones and text messages any time a Border Patrol car is spotted, according to interviews with Border Patrol officials, town leaders, and immigrant advocates.

The agency says that it is simply following its mandate: Enforcing the country’s immigration laws, protecting the border and shoreline from terrorists, drug smugglers and other illegal activity. Forks is just another locale where the nation’s immigration laws are being violated, officials said.

“We continue to go out there and do the same mission as we would right along the border,” said Border Patrol agent Chris Dyer, after a patrol of the town in March. “Our style doesn’t really change. I think they just don’t understand the full scope of our duties.”

The northwest border was thrust into the spotlight when Ahmed Ressam, an Algerian national who was convicted on multiple counts for his millennium plot to bomb Los Angeles International Airport, was caught by Customs and Border Protection agents in 1999 as he drove off a ferry in Port Angeles, Washington state with explosives in the trunk of his car.

After the Sept. 11 attacks, President George W. Bush ordered CBP to beef up its presence on the U.S.-Canada border, almost twice as long as the U.S.-Mexico border. Starting In 2007, the federal government began increasing immigration enforcement efforts in Washington state and along the northern border.

Before that, Monohon said, the Border Patrol was rarely seen in Forks.

Border Patrol enforcement practices common on the southern border, such as highway checkpoints, were implemented, miffing residents on the Olympic Peninsula, the area’s congressman and local authorities. Agents also conducted more Northwest-accented actions, including checking cars on ferries. As objections mounted, the road checkpoints were cut back. Agents still board passenger buses bound for Seattle as part of their routine security efforts.

The Border Patrol has the authority to conduct enforcement actions within 100 miles (160 kilometers) of the border. There are about 30 officers now on the Olympic Peninsula, the mayor said.

“I understand ... that it’s not right for people coming unchecked. But it’s not our community’s failure. It’s a failure of the entire country, that we have to try to rectify somewhere, somehow,” Monohon said. “But at the same time, there are still civil rights issues. It’s very disturbing that we have people just up and disappear. But it’s just Forks, we’re a long ways away and nobody pays attention.”

Straddling U.S. Highway 101, Forks is small, with about 3,200 residents. Some 40 percent of the school district’s students receive free or reduced lunches, a poverty indicator. Forks is an unusual border town in that there’s no road or land crossing directly to Canada. Instead, the U.S.-Canada maritime border is about 25 miles (40 kilometers) to the north in the Strait of Juan De Fuca. The 1,441-square-mile (3,732-square-kilometer) Olympic National Park is to the east.

The area is home to whites, Native Americans, Latinos and indigenous people from Guatemala. Starting in the mid-1990s, the Latino immigrant community began to grow, Monohon said. Now, about 15 percent of students in the Forks school district are Latino.

For decades the town was reliant on timber. When the industry collapsed, Forks suffered an economic depression.

Now, Twilight fans from around the globe make pilgrimages here to see the inspiration behind the books and movies that feature Forks as a dreary backdrop to the feuding teen vampires and the forest-dwelling teen werewolves. The tourists bring much needed cash.

Immigrants – both legal and illegal – also make up another economic driver: Collecting leafs from the leathery-leaved shrub salal, used in the floral green ornament industry. The floral greens are a $150 million a year business in Washington state, according to the state Farm Bureau.

Dressed in heavy rain gear, dozens of immigrants file into vans and trucks every morning from Forks and head to the forest, driving down isolated forest roads to designated areas during picking season. The U.S. Forest Service hands out permits to the men and women, who then sell what they pick to wholesalers. For hours, they cut branches off the shrubs, cleaning out the bad leaves and collecting the profitable ones. They gather dozens of little bundles that are worth a dollar or so each.

“Sometimes it’s a little scary being out here,” said Virgilio Pablo, a 23-year-old Guatemalan immigrant, while picking during a damp December day in the quiet of the forest. “Sometimes you just hear things and get scared.”

Pablo and his wife pick together to make a living. He uses his machete to mark trees. Inexperienced pickers often lose their way in the dense forests, said Pablo, who was deported after his asylum application was denied.

Forest Service officers patrol these woods, too. The penalty for picking salal or other forest-based products outside of designated areas can start at $275.

As he drove around Forks, agent Dyer explained that the Border Patrol tries to focus on illegal immigrants who have criminal records.

During the last fiscal year, the agency recorded 673 arrests in the Blaine Sector, which covers western Washington state, parts of Oregon and Alaska. The Border Patrol would not say how many of the arrests involved illegal immigrants with criminal records.

The Clallam County Sheriff’s office has no record of a criminal history for Salinas.

Much of the local criticism of the Border Patrol has come from arrests of migrant workers picking salal. Dyer said that they don’t specifically target salal workers but when the Forest Service calls for aid, agents respond.

“We can do our job by determining what their immigration status is,” Dyer said. “And if they’re in the country illegally, we’ll arrest them for those immigration violations.”

That was the scenario on the day Salinas fled.

According to the sheriff’s office, Forest Service and Border Patrol, Salinas and a woman were returning from a day harvesting salal. They were stopped by a Forest Service officer, who then called the Border Patrol.

Forest Service spokeswoman Donna Nemeth said the officer suspected Salinas and the woman were harvesting salal illegally. When a Border Patrol officer arrived, Salinas ran and was chased.

“It’s not uncommon to request translation (many of the immigrants are Spanish speakers) from the nearest available resource. And in this case it was the Border Patrol,” said Nemeth.

Salinas was last seen jumping into the river. The woman was arrested on an immigration violation and was sent to the Tacoma detention center. She was later released.

“We did the best we could to try to come up with the individual,” Border Patrol Spokesman Richard Sinks said. “It’s not like we gave up on him and drove off with what we had. It’s unfortunate and our heartfelt condolences go to his family and friends.

“Basically, we feel we did our job.”

In a statement, Salinas’ family said his body would be flown to Mexico this week for burial.

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Associated Press photographer Ted Warren contributed to this report.

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Manuel Valdes can be reached at http://twitter.com/manevaldes
Ted Warren can be reached at http://twitter.com/tedswarren

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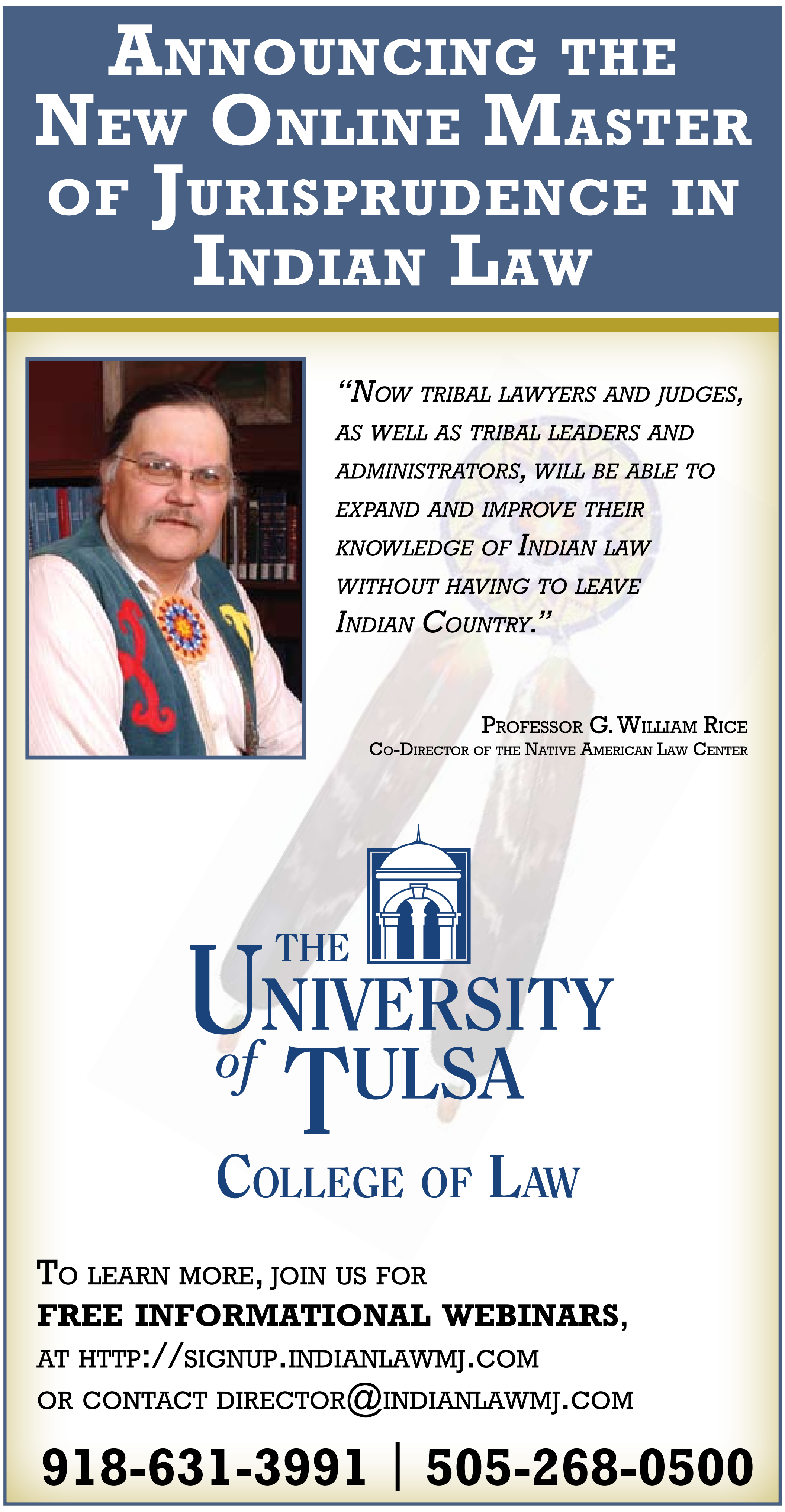
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New President seeks Fighting Sioux meeting

DALE WETZEL
Associated Press

MINOT, N.D. (AP) – The new president of North Dakota's Board of Higher Education said June 16 he hopes to meet with NCAA officials soon to discuss the University of North Dakota's contentious Fighting Sioux nickname, which may cost the school a spot in the Big Sky Conference.

Grant Shaft, a Grand Forks lawyer who has been the board's spokesman on the issue, said UND was attempting to arrange a meeting with NCAA officials, probably in Indianapolis, where the association is based.

Shaft said the meeting would possibly include him, UND's president and athletics director, legislative leaders, Attorney General Wayne Stenehjem and Gov. Jack Dalrymple.

A planned April meeting in Bismarck, N.D., with the NCAA's president, Mark Emmert, and its executive vice president, Bernard Franklin, was canceled.

"There's still a lot of sentiment across the state that there needs to be a sit-down with the NCAA, that a good, frank discussion with the NCAA will produce some fruit," Shaft said Thursday. "Until we do that, we don't know whether it will or won't."

Shaft spoke at a Board of Higher Education meeting at Minot State University. Jon Backes, who presided at his final meeting as the board's president Thursday, mentioned the issue briefly because Stenehjem – who had been asked to discuss the board's legal options in the imbroglio – had to attend a meeting of the state Industrial Commission in Bismarck, N.D., instead.

Backes handed over the chairman's gavel to Shaft, who has been the board's vice president, at the end of the meeting. Duaine Espegard, a retired Grand Forks banker, replaced Shaft as vice president.

The NCAA considers the Fighting Sioux nickname and a UND logo that features the profile of an American Indian warrior to be hostile to American Indians.

The association has said UND will face sanctions if the school breaks an earlier agreement to drop the name and logo in August. North Dakota lawmakers, many of whom said they were offended by the threat, approved legislation in March that requires the University of North Dakota to keep the nickname and logo.

Separately, the North Dakota Senate's Republican majority leader, Bob Stenehjem of Bismarck, said the Legislature could revisit the issue during its planned special session in November, when lawmakers will consider health care legislation and redrawing North Dakota's legislative districts. Bob and Wayne Stenehjem are brothers.

Bob Stenehjem said legislation to repeal the Fighting Sioux nickname law could be introduced during the special session, "and I think at some point in time, it probably will be."

In a recent letter, Douglas Fullerton, commissioner of the Big Sky Conference, told UND President Robert Kelley that the other presidents of the conference's schools were uncomfortable with the festering dispute over the nickname and logo.

When UND was accepted for Big Sky membership in November, the conference's other colleges believed the issue was settled and UND would retire the nickname, Fullerton said in a letter to Kelley. Should UND keep the Fighting Sioux nickname and Indian head logo, the school could face boycotts from other colleges and cancellations of athletic events, he said.

"Boycotts by individual schools or leagues will certainly have a negative effect on all of your programs, including hockey," Fullerton wrote. "Couple these issues with postseason restrictions, and we are concerned that this state law has the possibility of destroying Division I athletics at the University of North Dakota."

UND has been transitioning from the NCAA's Division II to Division I for all sports. The Grand Forks school and Southern Utah University, located in Cedar City, Utah, are scheduled to join the Big Sky Conference in July 2012.

Stenehjem said the potential complications for UND's Big Sky membership may make lawmakers who supported the nickname bill to reconsider.

"If they have a problem with our teams playing their teams, people ought to consider that," he said. "You're going to have to take it serious ... Let's see what the public opinion says when more of the facts come out."

Stenehjem, who voted for the bill, said he had never received as much pressure to back legislation than he did with the Fighting Sioux measure. He also said he did not regret his support.

"With the facts we had at the time, that was the right decision," Stenehjem said.

The bill's principal sponsor, state Rep. Al Carlson, R-Fargo, the House majority leader, did not respond to telephone and email messages last week.

Board member Mike Haugen, who has been a vocal advocate of dropping the nickname, was critical of Carlson.

"For people who want to go to Congress, to not be able to have the foresight to see what this consequence is going to be, that boggles my mind," Haugen said. Carlson is considering running for the U.S. House next year.

In the 1860s, "if you put a vote in the South for slavery, it would have passed, too," Haugen said. "It was popular. It wasn't right. Just like this."

NCAA: No policy change on Indian sports nicknames

BISMARCK, N.D. (AP) – An NCAA spokesman said June 17 the association won't change a policy that will penalize the University of North Dakota for keeping its Fighting Sioux nickname.

The statement supports the Big Sky Conference's objections to the nickname.

UND wants to join the conference next July, but the Big Sky commissioner says the school's membership may be in doubt because of its continuing use of the nickname.

The North Dakota Legislature has ordered UND to keep using the Fighting Sioux nickname and a logo that shows an American Indian warrior.

UND wants a meeting with NCAA officials, North Dakota legislators and the governor to discuss the issue.

NCAA vice president Bob Williams said in an email to The Associated Press: "A meeting is not scheduled, nor will the policy be changed."

Holland & Knight, NMAI announce Young Native Writers' Essay Contest winners

WASHINGTON – The Holland & Knight Charitable Foundation and the Smithsonian's National Museum of the American Indian (NMAI) are pleased to announce the eight winners of the 6th Annual Young Native Writers' Essay Contest.

The contest, which asks high school students to "describe a crucial issue confronting your tribal community today" and "explain how you hope to help your tribal community respond to this challenge and improve its future," focuses on the richness of Native American life and history and encourages Native American youth to explore their heritage.

The winners of the Young Native Writers' Essay Contest are:

- *Harrison Boling (Comanche) - Hinsdale, Illinois*
- *Chance Carpenter (Hupa Tribe) - Hoopa, California*
- *Trevon Cole (Choctaw) - Coalgate, Oklahoma*
- *Talon Duchenneaux (Cheyenne River Sioux) - Mission, South Dakota*
- *Hunter Harmon (Nanticoke) - Rehoboth Beach, Delaware*
- *Neyom Osceola (Seminole Tribe of Florida) - Miramar, Florida*
- *Morek Robbins (Yurok) - Hoopa, California*
- *Alena Stone (Rosebud Sioux) - Lincoln, Nebraska*

"It's such an honor to give all Native American high school students in the U.S. the opportunity to participate in this rewarding contest," said Angela Ruth, executive director of Holland & Knight's Charitable Foundation. "Our hope is that this contest will offer these young rising stars a sense of pride for their heritage and encourage these bright minds to think seriously about the great potential they hold for positive change."

"It is inspiring to read the thoughts and innovative ideas of young Native people today, who are committed to the betterment of their tribal communities," said Kevin Gover (Pawnee), director of the National Museum of the American Indian. "Through collaborative efforts with Holland & Knight, we are delighted to once again host the awards ceremony for this group of talented Native youth. We look forward to future opportunities to celebrate the excellence of young Native writers."

All finalists receive an all-expense-paid trip to Washington, D.C. where they will join members of Holland & Knight's Indian Law Practice group for a week of activities that include: a tour of the National Museum of the American Indian, other Smithsonian museums, the Capitol and other monuments and a meeting with the Native American Embassy. Ed Edmo (Shoshone-Bannock), author of "These Few Words of Mine," and an acclaimed poet, performer, storyteller and lecturer on Northwest tribal culture will be traveling with the group. Edmo will offer an afternoon symposium on creative writing for both students and teachers at the NMAI. The week-long experience for the student winners and their teachers will take place July 18-22.

The winners, accompanied by the teachers who inspired their entries, will also receive a scholarship of $2,500 to be paid to the college or university of their choice and an award to display in their home or school during an honor ceremony taking place on July 21 in the Potomac Atrium of the National Museum of the American Indian.

About the Young Native Writer's Essay Contest: The contest debuted in 2006 in Red Lake, Minnesota in response to the March 2005 event where a student at Red Lake High School shot five of his fellow students, a teacher, a security guard, members of his family and then himself. The Foundation originally set up the contest with the hope that the Red Lake community would find healing by promoting its rich culture and traditions. Now, this essay contest has become a means of reaching out to a variety of Native American students.

About the National Museum of the American Indian: The Smithsonian's National Museum of the American Indian is committed to advancing knowledge and understanding of the Native cultures of the Western Hemisphere, past, present, and future, through partnership with Native people and others. The museum works to support the continuance of culture, traditional values, and transitions in contemporary Native life. www.AmericanIndian.si.edu

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Not using it, losing it: Universities partner to dying save languages

DIANE SMITH
Fort Worth Star-Telegram

ARLINGTON, Texas (AP) – Hutke Fields pictures a time when younger generations of Natchez people use his tribe's native tongue at ceremonies, while sharing oral histories and during everyday talk at home.

But Field's vision is complicated by the fact that only six people, out of about 10,000 members of the Natchez tribe in Oklahoma, still speak the language.

"We'll lose it if we don't use it," said Fields, who received assistance last year during a workshop dedicated to helping American Indian communities in Oklahoma to bring back disappearing languages.

Fields is a participant in the Breath of Life project – a joint effort by experts from the University of Texas at Arlington and the University of Oklahoma – in which linguists mentor American Indians so they can better recover endangered languages.

It is modeled after a project at the University of California, Berkeley.

"We are growing field linguists," said Colleen Fitzgerald, associate professor and chairwoman of UT Arlington's Linguistics Department. "We are transferring knowledge to community members so they can teach their own languages."

The first workshop was held in summer 2010 at OU in Norman, Okla., which is also the site of the Sam Noble Oklahoma Museum of Natural History. Members of three American Indian communities took part: the Osage, Otoe and Natchez.

Linguists and American Indians will be able to work together again next May. The project recently got a funding boost that will allow for a second workshop, Fitzgerald said.

The project team received a total of $90,000 in grant money from the National Science Foundation, an independent federal agency that helps support research at colleges and universities.

The grant is spread over two years.

Besides training American Indian community members to be linguists on the ground, UT Arlington will be working to create linguistic databases that will ultimately enable the creation of online dictionaries and collections of texts in various languages, Fitzgerald said.

Each community will have a database which will also be stored in a repository at the Noble museum.

Oklahoma was described as a "hot spot" of linguistic diversity by experts in National Geographic's Enduring Voices Project, said Mary Linn, associate curator of American Indian languages at the Noble museum and an associate professor of anthropology at OU.

As North America was settled by whites, many tribes were forced to move to Oklahoma. As a result, there is not only a great deal of linguistic diversity, but also high levels of language endangerment, Linn said.

The languages grew even more endangered as American Indians assimilated to English-speaking culture that dominates society.

"It's hard to resist shifting to English," Linn said, adding that many small tribes picked up the languages of larger tribes.

Today, language sleuths rely on tribal records, grammar and alphabets that were often chronicled by missionaries, military generals and tribes. President Thomas Jefferson also collected word lists, Linn said.

Fields said the project allowed his community to computerize a dictionary and research. Now, Natchez people in South Carolina can practice with their Natchez friends in Oklahoma. This also allows Natchez histories to flow more readily from elders who still tell of their contributions to America as farmers expert in corn and beans.

Their histories tell of a people displaced from the Gulf Coast and of deaths from influenza that followed early encounters with European explorers.

"I grieve daily over the loss of cultural values," said Fields, principal chief for the tribe. "It takes a community and economy and people who want to preserve."

Information from: Fort Worth Star-Telegram, http://www.star-telegram.com

RADIO

Continued from Page 1

The radio is a way to hear the Blackfeet language – and keep that language contemporary.

because they come to us to get information out."

In addition to a bevy of public service announcements and community bulletins, the station has promoted the importance of voting, especially among the young, and has hosted candidate forums.

"The apathy is so rampant in elections," Burns said. "We're pushing for people to go vote."

Davis's program is about more than music, although certainly music is key.

"Our big enemy is apathy," he said.

Davis said for a long time community service carried a stigma.

"They thought of people in orange jumpsuits on the roadside," he said. "Never before on this reservation has there been such a great energy of volunteerism."

Davis is the voice behind the "Captain's Love Boat Show" and pledges to "make love to your eardrums."

He's said listeners hear on-the-air jokes they would never hear on a Clear Channel Radio station, such as: "The captain is as cool as commodity cheese."

The tag line – quoted around town – is a reference to part of the reservation culture, he said, and something Davis saw firsthand working at the commodities office.

"That was our prize asset. We had to watch the cheese," he said.

When the station was replaying programming that originated elsewhere, the radio was all "tear in my beer" and "your cheatin' heart." They called it the suicide station for its depressing old country themes.

"I never thought I'd be hearing Marvin Gaye and AC/DC on 107," Davis said.

The station's next step is streaming online broadcasts.

"We have 16,000-plus members of the Blackfeet nation, but 30,000 with descendants and only 8,000 on the reservation," Burns said. "We want to allow off-reservation members to learn the language, hear our program and get a little taste of home."

The radio is a way to hear the Blackfeet language – and keep that language contemporary. Talented linguist Darrell R. Kipp, who uses his Blackfeet name Apiniokio Peta (Morning Eagle) on the show, broadcasts a mixture of language lessons and stories from elders.

The program helps "bring an ancient language into a very modern and electronic age, in keeping with the notion tribal languages are viable in the modern age, not icons of an ancient past," he said.

"The radio is a good vehicle to keep the language viable," Kipp said. "It gives the community an opportunity to listen to an hour of Blackfoot."

The Ksistsikam ayikinaan radio program is broadcast on Mondays, Tuesdays, Wednesdays, Saturdays and Sundays during the noon hour. A free booklet to go with the broadcast is available at the Piegan Institute or radio station.

"In the program, we play numerous recordings of our venerated older generation speaking the language. They might be telling stories, or, for example, one recording was Peter Red Horn, who has since passed on, reading the American Indian Civil Rights Act of 1958 in Blackfoot. We've had for the last six Sunday programs, the Gospel of John in Blackfoot."

A Mother's Day episode focused on Blackfeet words connected with mothers. Generally the Monday and Tuesday programs are focused on language instruction.

"If it's raining, we do rain words," Kipp said. "If it's snowing, we do snow words. Today we're doing terminology for months, weeks and time."

Kipp said the radio program fits well with the Piegan Institute's goals since its 1987 founding to keep the language active and revitalized.

The radio program "has been well received. I've had many individuals who have voiced they're glad to hear the language again," he said. "The language is in a fragile state, and it's important the community keep it in a contemporary sense."

Children are especially good at coming up with descriptive language for modern items such as iPods.

The language "has to be used to keep it dynamic, and to be viable it has to be spoken by children," Kipp said.

A mantra in America has been to concentrate on English only and, especially at the turn of the century, to wipe out mother tongues, Kipp said. But the institute's language emersion Cuts Wood school has found that its students do extremely well when they go to high school.

"It's not necessary to sacrifice one language to another, and it's simply less effective than to add another language on," he said.

SOLAR

Continued from Page 1

To pay for the project, the Delaware Nation received a $250,000 federal grant from stimulus funds and Holton said the tribe matched that amount. He said the tribe will recoup its costs within five to eight years.

that and make it a part of our economic development," Holton said.

Kylah McNabb, a renewable energy specialist with the Oklahoma Department of Commerce, worked with the Delaware Nation on obtaining the grant from the U.S. Department of Energy. McNabb said it's thought to be the first major solar energy project started by a state-based tribe.

"This project truly has the potential to set an example for Oklahoma, to set an example for the other tribes about what can be done when you take a focus on green initiatives and really put your mind to it. This is a technology that works," she said.

Holton became the president of the 1,500-member tribe – which has its roots in the mid-Atlantic Delaware River lands – in 2006. In 2008, the tribe began working on an economic development plan, from which sprang an initiative focusing on renewable energy. The tribe hoped to use the focus on renewable energy to generate jobs in Anadarko, a city that bills itself as "Indian City USA."

While other Oklahoma tribes have focused on wind-energy projects in recent years, Holton said the Delaware Nation wanted to wait until wind technology had developed further to do that. He said the tribe also has looked into geothermal energy and the Delawares have both geothermal and wind projects in the future.

But for now, the tribe's focus will be on using solar power and installing LED, or light-emitting diode, lighting in its buildings. Steven Jenson, the president and CEO of tribal-operated Lenape Lighting and Manufacturing, said using LED lights would reduce energy use by more than 57 percent over conventional lighting.

"The idea is to get the best of both worlds – which is to produce additional power as well as using less power at the same time," said Bob Magyar, the managing director at another tribal-owned business, Trenton, N.J.-based Unami Solar LLC, a solar power developer.

Sandy, Utah-based Lenape Lighting and Manufacturing specializes in LED lighting. Some of those lighting products now are being manufactured at an Anadarko plant, where Holton said about 12 people now work, with projections that number will rise to 100 within a year.

Escondido, Calif.-based Eco One Energy LLC built the solar array for the tribe and Holton said talks are under way for the tribe to begin assembling solar array parts for the company, although he didn't know when that might happen.

Patricia St. Germain, a Golden, Colo.-based project officer with the U.S. Energy Department's Energy Efficiency and Conservation Block Grant Programs, said it's gratifying to see firsthand how the tribe was using the federal stimulus money. She said the goal of the program was to encourage the use of renewable energy, such as solar power.

"It's very exciting and it's very diverse and it's a remarkable thing, but it's here in the hearts and the minds of the people in these locations where the work is really done. ... This money is not being wasted. It's being profoundly monitored. It's being highly regulated. When it finally hits the ground and it finally goes to work, it creates entirely new worlds. Energy connects hearts and communities and dreams. It's magic," St. Germain said.

ECHO HAWK

Continued from Page 1

pact, according to the act.

Echo Hawk declined to comment on the ongoing conflict over who is the rightful governor of the Cheyenne and Arapaho Tribes in Oklahoma, saying that Washington is staying out of the local matter.

Last week, a Bureau of Indian Affairs deputy regional director told AP it was unlikely the power struggle between former political allies Janice Boswell and Leslie Harjo will be settled soon because the matter is tied up in an appeals process.

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The Thunderbird's Echo

WAMBLI SINA WIN, J.D.
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Lightning strikes often but the thunder's echoes are seldom heard. As much as a Lakota can be gifted, my life is a perfect example. Upon humble dirt floors, as a child I often pondered without worry or hate, my silent prayer for the future of the Lakota people. Insignificant and unimportant to white society, but my grandmother's prayers for my future struck throughout my life like thunder. My voice has been an echo within the storm of my grandmother's hopes, wishes and dreams.

The powerful thunder echoed just as my grandfather's words many times throughout his life. I was born in 1953 during the Termination Era, an undesired half breed, embraced by neither the Lakota nor white society. Yet my grandparents and the Great Mystery favored me. Without the support of an Irish father who abandoned me and only dreams of an absent mother, I was the product of an inferior reservation education, counted out and counted down, much like my ancestors. According to the white man, I was nothing more than a hopeless statistic, born into the poverty of an Indian Reservation, but I was an Akicita winyan (warrior woman) nevertheless, without the promise or privilege of a Harvard or Yale education. Like the eagle, I ascended, eager to rise and soar far beyond my own dreams and hopes

It seems that my grandmother spoke in a voice almost unheard as her eyes closed forever. Grandmother shared all that she could with her loved ones before she took the hand of Waziya (Death). She spoke of the shadowy figures that resembled my grandfather and great-grandfather. Her last words to me were for me to take care of Wiconi Was`te, her Heyoka grandson whom she had named. There was much power and instruction within grandmother's desperate and final vision. As a Lakota "relic," my grandmother was raised in Lakota culture that was steeped in spirituality and tradition. She knew personally and grew up with some of our greatest Lakota Heyoka (Thunder Dreamer) and Holy men including Chief Frank Fools Crow, Robert Stead, Frank Arrow Sight, Dawson No Horse, the "Heyoka Winyan" (Heyoka woman) from Norris, South Dakota and many others.

I have often wondered if the first voice I heard when I was born was my grandmother's or the eagle's. For it seems as many Lakota, I grew up listening to the Great Mystery more than anyone else's voice. My destiny, despite all that could have been, has a good example of one called to walk the Red Road. I have learned on this spiritual journey, that chronological age is irrelevant for the spirits (Tunkasilas) impart wisdom to those chosen by the Great Mystery.

My son Wiconi was a "grandfather" at a young age and different from others. People made comments about his strangeness and his own father rejected him. I did not realize that he was a Heyoka until later and after he suffered much in his lifetime. Beginning at age 6, my son spoke of two spiritual "men" whom he said appeared to him, asking "Come with us, you are one of us." He said these men told him his father was the sky and said he had to leave with them.

Years later, while my son was a thousand miles away, I was present when his two spiritual helpers came into Eugene Eagle Elk's lowampi ceremony and took it over. My son had simply told me "I'll be there. Eugene's brother was Joseph Eagle Elk, a Heyoka who has since passed on. At this ceremony, Eugene was terrified of the power which invaded his circle. While having a Lakota child with the vision from the Thunder Beings is a great honor, it's also feared by parents and relatives. They know their Heyoka relative's walk will be accompanied by footsteps from great suffering, sadness and loss but a life remembered by defiant miracles and eulogized as his final gift to others. The Heyoka's power to prophesy, heal and alter impossible circumstances comes with a great price, the ultimate sacrifice. In this selfish world, one must ponder, what is a greater miracle? The eagerness to sacrifice one's self or the healing itself?

Along with the sunset and extinction of the buffalo, we share the last moments of the Heyoka.

There was a time when the Heyoka were feared, highly respected and beloved as defenders of their people. The Heyoka were chiefs among chiefs and today, it almost seems inadequate to declare them to be "tribal treasures." I realize as a traditional Lakota and mother to one of the last genuine Heyoka that when my son passes, the sacred knowledge that he possesses will be lost.

Others within the community have witnessed healing of terminal illnesses and miracles where the impossible was achieved, prophesies came true for those who sought help and my son possessed unexplainable spiritual knowledge about peoples' lives. This young man who helped many has been content to exist unrecognized in the shadows while the fakers and "psychics" who are so limited, bask in the glory and limelight of Hollywood celebrity. What would one give to see a loved one rescued from the spectral hands of death?

While preparing this essay, I reviewed my notes and contributions from those helped by my son for the book I am writing on his life's story. The following are what my son the Heyoka has said: "Lightning illuminates the earth but for a moment, much like the lifespan of our people yet thunder outlives lightning. The voice of the Great Mystery cries out and echoes deep within our soul. It is powerful to behold a perfect work of the Mystery and even greater to ponder that mystery. As a Lakota, we must love and treasure the moments that we are given on this earth.

Life is a gift but a lifetime can be defined as brief as a second for some. A child may be born and die moments later. The Great Mystery's voice comes in a silence as loud as thunder and just as sudden as lightning strikes. It has echoed throughout my life. Lakota people today must have faith as there are many ancient spirits (illnesses) which are making their way through the doors that man has opened. Fear, doubt and greed are the greatest spiritual illnesses of all. Selfishness and jealousy have become the namesakes of our people. There is no cure or hope for a person without faith or compassion. Healing and spiritual work come from outside of man and must become within him to be renewed.

When my sun has set and my battle is no more, I pray that the love and sacrifices made by all Heyoka will be remembered. May I leave a path worthy to be filled with memories and pride for my children, wife and people to follow. My hopes are that as night falls over my remains, my spirit (Nagi) and teachings live on in my people. I pray that the Heyoka extinction will not have been in vain and that our vision, wisdom and dreams are reborn within the hearts and minds of our future. Within my final moments I pray the beloved faces of the past and the present, both ghosts and man will bring comfort and deliver the seeds of hope to the future. Do not mourn me for I have become a drop of rain upon your cheek to be renewed within the sky. Remember me, remember your Grandfathers." These are my son's words.

There is strength within the frailty of life that man ponders within the mystery of our Creator. My life has been an echo within a thunderhead. In my youth, despite an uncertain future, I became a lawyer and the mother of a Heyoka. I have overcome many mountains and prayed upon many hills while walking the Red Road. Upon the lonely vision quest hill where I stood praying, a voice from my past began praying with me. Though I could not understand the spirit language, within the sweat lodge my son interpreted as the spirit spoke. It was my grandfather's unseen presence. He spoke of his love and pride in my accomplishments and prayed for me. Love and life echo beyond the constraints of time or death. Just as lightning or man are seen for a moment, a thunder's echo and a man's heart are heard long after they are gone. I dedicate this to my beloved grandfather, grandmother, unborn grandson and the unseen Heyoka society.

Wambli Sina Win is currently an Associate Professor and Director of the Criminal Justice Studies Dept. of Bacone College in Muskogee, Okla.

Her grandfather was John Fire,Chief Lame Deer, Tahca Uste, a well known Lakota Holy Man from the Rosebud Sioux Indian Reservation in S.D.

You may contact her at: wamblisinawin@yahoo.com

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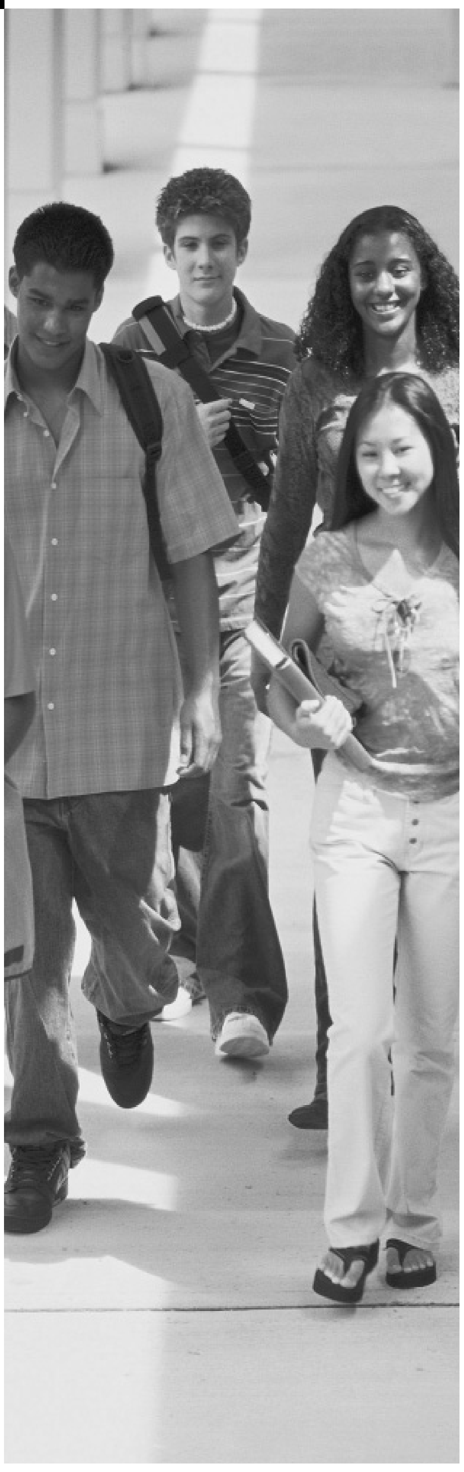

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To apply, visit www.usajobs.gov. Candidates external to the federal government may apply to job announcement HHS-CDC-DE-11-487758. Federal government merit promotion job announcement number is HHS-CDC-MP-11-487665. The closing date for this job announcement is Wednesday, July 20, 2011. Questions may be directed to Dr. Melanie Duckworth at (404) 498-0300 or mhd1@cdc.gov. Please do not submit resumes to this email address.

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EVENTS

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EVERY 2ND SATURDAY
Indian Taco Sales - Next sale is July 9,2011 from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

JUNE 20-SEPT. 10
Through the Eyes of the Eagle: Illustrating Healthy Living for Children exhibit at the Comanche National Museum, 701 NW Ferris Ave., Lawton, Okla. For more info call 580-353-0404 or visit www.comanchemuseum.com

JUNE 23 - 26
Muscogee Creek Nation Festival kicks off with a ceremonial Stomp Dance at 7:30 p.m. on the campus of the Muscogee (Creek) Nation Complex on the southeast corner of the intersection of Highway 75 & Loop 56 in Okmulgee, Okla. Festival activities continue through June 26 at the Claude Cox Omniplex, and include cultural demonstrations; an All-Indian rodeo; concerts featuring local and national acts; sports tournaments; arts & crafts; food vendors; a parade through historic downtown Okmulgee; a children's fun fair and much more. All events are FREE and EVERYONE is welcome

JUNE 24 - JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

JULY 2
Creek/Seminole Hymn Singing at Hutche Chuppa Indian Baptist Church, south of Henryetta, 5pm - ? For directions or more info call Steve Randall, 918-704-3738.

JULY 15
Tulsa Shock Native American Heritage Night, 7 p.m. at BOK Center. Tickets only $10 or $20. Contact: Natahlie Smith at nsmith@tulsashock.net or call 918.949.9724

JULY 29-31
59th Annual Tulsa Powwow Spirit Bank Event Center 105th and S. Memoria-l Tulsa, OK. For More Info: Rob Anquoe (918) 671-8366 or visit www.tulsapowwow.org

JULY 30
1st Annual SGT Tike Chapman Memorial Golf Challenge host by Native American Warriors Society of Tulsa at Cherokee Hills Golf Club, 777 W. Cherokee St., Catoosa. Goodie bags & prizes. For more info or to register, call Dwayne or Evonne 918-946-8024.

JULY 30
Oklahoma City Indian Clinic Annual Contest Pow-Wow at Cox Pavilion, OK State Fairgrounds, 3001 General Pershing Drive, Oklahoma City. For more information call Steve Barse at (405) 556-1665 or email steve.b@okcic.com

JULY 30
American Indian Expo, Caddo County Fairgrounds, Anadarko. Showcase for the arts, crafts and traditions of 14 plains Indian tribes. Noon – 11pm daily. Call Lucy Wabaunasee, 405-284-6241

AUGUST 5-7
Annual Oklahoma Indian Nation Powwow, Concho Powwow Grounds, James Hawk Sr. Drive, Concho. Tiny tots contest, women's and men's golden age categories, sporting events for youth, commercial vendor booths and more. Call Christine Morton, 405-422-7545 or email cm_arapaho@hotmail.com

AUGUST 12-14
Intertribal Indian Club of Tulsa Powwow of Champions, Claremore Expo Center, 400 S. Veterans Pkwy, Claremore. Call 918-838-8276 or visit online, www.iicot.org

AUGUST 13-16
Wichita Tribal Dance, Wichita Tribal Park, 1 1/4 miles N of Anadarko on Hwy 281. Dance competitions will be open to Wichita Tribal members and their descendants. Gourd dancers, war dancers and a color guard will all be on-hand. Call Terri Parton, 405-247-2425 or visit online at www.wichitatribe.com
AUGUST 20
Eastern Shawnee Children's Powwow, 12615 S 705 Rd., (Behind Bordertown Casino) Wyandotte. 10am-11pm. Storytelling, dance competitions, Gourd Dancing, arts & crafts and food vendors. Call Kenna Simmons, 918-666-7710 or visit online at www.estoo-nsn.gov

AUGUST 25-28
Annual Ponca Powwow, White Eagle Park, White Eagle. Call Ponca Tribe, 580-762-8104.

AUGUST 26-28
Cherokee National Holiday Softball Fast Pitch / Co-Ed Tournament. Call 918-453-5536 or email lou-slagle@cherokee.org

SEPTEMBER 1-5
Choctaw Nation Labor Day Festival & Powwow, Choctaw Nation Capital Grounds, off Hwy 271 S., Tuskahoma. Call 580-924-8280 or email cjohnson@choctawnation.com

SEPTEMBER 2-4
Cherokee National Holiday, Tahlequah. The Cherokee National Holiday celebrates the signing of the Cherokee Nation Constitution in 1839. Comparable to a Fourth of July event for the Cherokee people, this annual celebration attracts visitors from across the United States as well as from around the world. It includes 50 events such as an inter-tribal powwow, Native arts and crafts, Native games, children's events, golf, basketball and softball tournaments, a parade, car show and plenty of food. Come celebrate and immerse yourself in Cherokee heritage at the Cherokee National Holiday. Call Lou Slagle, 918-453-5536 or visit online, www.cherokee.org

SEPTEMBER 2-4
Comanche Nation Fair, 584 NW Bingo Rd., Lawton. Powwow, parade, art show, athletic events, rodeo, carnival and more. Free and open to the public. Call Jolene Schonchin 877-492-4988.

SEPTEMBER 2-5
Cheyenne & Arapaho Labor Day Celebration, Colony. Powwow, hand games, drum contest, food and craft vendors and more. Call Rosemary Stephens, 405-422-7446 or visit online, www.c-a-tribes.org

SEPTEMBER 3-5
Native Americans United Powwow, Eufaula. Call Gloria Forbes, 918-360-4343 or email lazydazy54@yahoo.com.

Creek Nation opens new facility

ANTHONY BEAVER
Muscogee Creek Nation

COURTESY
The Muscogee Creek Nation's new multi-purpose building opens this week.

OKMULGEE, Okla. – On Friday, June 24, 2011, at 4pm, the Muscogee (Creek) Nation will be having the Grand Opening for the new multi-purpose building located at the Claude Cox Omniplex grounds. The Living Legends Ceremony, State of the Nation Address will be giving by Principal Chief A.D Ellis with a Creek Citizen $5,000 cash drawing to follow.

This $4 million project, which will encompass more than 20,000 square feet & 160-foot diameter, is a Monolithic Dome building which will be used as an event center for various activities. It will include spectator seating, classrooms, concessions & several multi-use areas.

Monolithic Domes are steel-reinforced, super-insulated concrete structures that meet the Federal Emergency Management Agency's criteria for near-absolute protection from violent storms and tornadoes. Because of their shape and the materials used in their construction, the domes are also considered among the greenest of all buildings, saving as much as 50 percent on heating and cooling costs compared to traditional structures of the same size. Michael McCoy, the Oklahoma-based architect on the project, said the Monolithic Domes energy efficiency and strength both were key factors in the Muscogee (Creek) Nation's decision to go with dome construction.

This facility will be used for the many events the Muscogee (Creek) Nation hosts each year to share and preserve the tribe's tribal identity. For more information about the Muscogee (Creek) Nation, visit us at www.themuscogeecreeknation.com.

Tribe opposes proposed NE Oklahoma wind farms

MURRAY EVANS
Associated Press

OKLAHOMA CITY (AP) – The Osage Nation opposes a plan to build wind farms near the Nature Conservancy's Tallgrass Prairie Preserve in northeastern Oklahoma, saying it believes the wind farms would harm the ecosystem and hinder future efforts to extract oil or gas from the area.

In a statement posted on the tribe's website Monday, Osage Chief John Red Eagle said the Pawhuska-based tribe isn't opposed to alternative energy development, but the tribe's Minerals Council believes the sites being considered for development cover about 30,000 acres "and are located in prime area for future oil and gas recovery."

He also said the projects would "have an adverse impact upon the overall ecosystem of the Tallgrass Prairie, a true national treasure."

"The Osage Nation must join others in its protection, restoration, and properly make use of the limited opportunities the prairie provides everyone, including its wildlife," he said.

Chris White, the Osage Nation's director of governmental affairs, said the tribe is more concerned about the long-term environmental impact of wind turbines instead of what it believes would be the potential short-term impact of oil and gas drilling.

"Those oil derricks, there's not many of them," he said. "We don't have 200 oil derricks that will be there for 50 years, like the wind turbines would. ... The drilling unit doesn't stay there permanently and they're not 200 or 300 feet tall."

Red Eagle said he visited with representatives of Oklahoma Gov. Mary Fallin and Kansas Gov. Sam Brownback, Osage County commissioners and a property owner who's leasing his land to developers before the tribe decided to oppose the wind projects.

Wind Capital Group of St. Louis and TradeWind Energy of Lenexa, Kan., both have announced development projects in Osage County.

The 150-megawatt TradeWind project would be located about 13 miles west of Pawhuska, and, according to the company's website, "is expected to have no material effect on any threatened or endangered species of birds or animals, based on third party studies" commissioned by the company.

Aaron Weigel, director of project development for TradeWind Energy, said the development of wind energy and oil can and do co-exist successfully in other parts of the state.

"Environmental concerns are paramount to TradeWind development, with decisions about overall impacts being made once sufficient field studies have been completed," Weigel said.

The Wind Capital project also would be 150 megawatts and be located west of Pawhuska, about 55 miles northwest of Tulsa.

Jan Christian Andersen, a spokesman for Wind Capital Group, said the company is disappointed the Osage Nation won't support the project.

"We still strongly believe this project represents great benefit to the local community, Oklahoma and the nation," Andersen said in a statement. "We believe this project can be constructed and operated with no negative impact on oil and gas operations while protecting the natural environment of the surrounding area."

Wind energy projects have been in vogue in recent years in Oklahoma, although most have been built in the western half of the state. In April, Osage County commissioners approved a wind energy ordinance and said the companies had the right to build the wind farms.

Conservationists have opposed the Osage County projects, saying the wind turbines will obstruct views in one of the last sections of tallgrass prairie left in the U.S. and could adversely affect breeding grounds for prairie chickens.

"Our position has always been at the Nature Conservancy that we're highly supportive of any kind of alternative energy development, as long as it's sited carefully," said Bob Hamilton, the director of the 40,000-acre Tallgrass Prairie Preserve. "Location, location, location – it's a real estate issue. Green energy ... should be aware of and try to avoid disturbing sensitive habitats."

Last month, Brownback made 11,000 square miles of the Flint Hills in Kansas – another section of tallgrass prairie – off-limits to wind farm expansion, more than doubling the off-limits area established by former Kansas Gov. Kathleen Sebelius in 2005.

Red Eagle said the tribe is hopeful those who disagree with it respect its decision.

"Our county commissioners need revenue enhancement to effectively serve the citizens, just as the land owners see a financial opportunity for themselves," Red Eagle said. "However, I believe there are other financial opportunities that can be explored and alternatives found for the land owners as well, such as conservation easements."

COURTESY
Pawhuska High School senior Cade RedEagle (left) and Charles Boaz of Central High School (right) are members of the Oklahoma Assault basketball program. The program this summer is sponsored by Osage Million Dollar Elm Casino. Pictured in the middle is Stephan Burris, general manager, Osage Million Dollar Elm Casino, Tulsa.

Osage supports Oklahoma Assault Basketball Program

CHRIS BARTON
Osage Nation

A summer program for area student-athletes offers them an opportunity to enroll in a college and discover more about their future through basketball and academics.

Oklahoma Assault Basketball Program helps student-athletes recognize their potential and prepares them for a successful college career academically and athletically. Osage Million Dollar Elm Casino is sponsoring the group which continues its summer workshops, one-one-one advising, college campus tours and basketball tournaments.

Christien Crynes and Braxton RedEagle of Pawhuska are coaches and mentors of the program. They provide high school student-athletes who might not otherwise have opportunities for college success on and off the basketball court. The program runs from May to August.

"There are other programs out there, but most don't have an academic aspect to them," said Crynes. "It's great to have the support of the Osage Million Dollar Elm because we could not continue to provide opportunities for these young people."

RedEagle leads college preparatory workshops for Native American high school students as a part of the Indian Youth Career Day. Workshops focus on goal-setting, college and SAT preparation and resume building

Crynes and RedEagle work with area coaches who recommend student-athletes who could benefit from the program. July is a strong college recruiting period following the June workshops and campus tours. Visits are scheduled at universities such as OU, OSU and ORU. The exposure enables and empowers students from diverse ethnic backgrounds, small towns or larger cities to believe they can attend college.

"The kids on our team grow together and understand each other better whether they are from a city or a rural area. They learn about different cultures and ethnicities," Crynes said.

OK Assault Alumni include Kwame Sexton, a Holland Hall graduate who committed to play football at the University of Tulsa and William "Ducie" Tisdale who committed to Southwestern College.

Osage Million Dollar Elm Casinos are an economic enterprise of the Osage Nation and are located in Tulsa, Sand Springs, Bartlesville, Skiatook, Hominy, Pawhuska and Ponca City. For more information visit www.milliondollarelm.com

Choctaw Nation Health Services announces 'Going Lean'

DURANT, Okla. – The rising cases of diabetes, heart disease, high blood pressure and other diseases linked to poor nutrition and obesity among Indian peoples has long been a concern to the Choctaw Nation. A recent State of the Nation's Health Report (2010) demonstrates a growing frequency of these health problems, and they are occurring in younger and younger tribal members. Chief Pyle, Assistant Chief Batton, the Tribal Council and the Health Services Authority have all agreed that something has to be done to break this trend. To that end, the Choctaw Nation "Going Lean" initiative was established in October 2010.

The Going Lean Team currently consists of 30 members from throughout the Choctaw Nation, including Wellness Centers, Health System, Health Providers, Diabetic Educators, Community Health, Talihina Youth Center Staff, Youth Advisory Staff, Clinic Directors, Hospital Cafeteria Staff, Outreach Staff, Lifetime Legacy and Behavioral Health, IT Staff, and CN Epidemiology/Statisticians. Their main focus is on obesity prevention and promoting healthy lifestyles.

END
POTATO HILLS
159
139
157
COURTESY
Runners participate in a 'Going Lean' community event

Program Director Tammie Cannady is determined to make a generational change within the Choctaw Nation that will greatly reduce the incidence of disease among our people.

"We will be targeting Choctaws of all ages, through outreach with staff surveys, partnerships with the Indigenous Wellness Research Institute at the University of Washington, and reaching out to the entire area through community forums," she states. "Our goal is Healthy People, Strong Nation."

Other plans include establishing weight loss clubs and exercise classes; gardening programs to develop community gardens and farmers markets, and to illustrate healthy ways to cook traditional foods; public school programs focused as early as preschool; and even lifestyle/motivational counseling. The Going Lean Team is also working on developing a line of walking and cooking videos .

"As each of these products is readied and made available to our communities, we expect to see real change among our tribal members," says Cannady. "And since Going Lean is a fluid program, we will be able to take feedback from the participants and use it to focus on specific needed areas, or even to expand to new ones."

Within the Nation itself, the Going Lean Team will be conducting employee surveys, working with food services/cafeterias to find healthier food options, and encouraging plenty of health activities. Expect to see more Healthy Living articles in the Biskinik, as well as educational materials in community centers, headstarts and clinics.

The Choctaw Nation recognizes that the future of our People depends upon the health and advancement of our Youth. By introducing the Going Lean program now, it is the hope that a new, healthier lifestyle will become a natural part of our lives, and that we will continue to teach these ways to our future children "unto the seventh generation." Living a healthier lifestyle depends on us for the generations to come.

Gov. Bill Anoatubby

Anoatubby to serve 7th term

■ Bill Anoatubby first began working for the tribe in 1975.

ADA, Okla. (AP) – After receiving no challengers, Bill Anoatubby will serve a seventh term as governor of the Ada-based Chickasaw Nation.

It's the second time Anoatubby has gone unopposed in an election. Tribal officials say the filing date for challengers passed on June 8.

Anoatubby began working for the American Indian tribe in 1975 as its health services director and was elected as its lieutenant governor in 1979. Eight years later, he was elected to this first term as governor.

The tribe had about 250 employees in 1987; now it has about 10,600. The tribe says funding for tribal operations has risen from $11 million in 1987 to more than $750 million annually.

Anoatubby's running mate in the current election is incumbent tribal Lt. Gov. Jefferson Keel.

Family speaks of tornado experience

REBECKA LYMAN
Cheyenne & Arapaho Tribune

Donna Bushyhead returns home not knowing a storm quickly approaching would force her to take refuge in her bathroom.

On May 24, 2011 an EF5 tornado ravaged the home that Bushyhead once lived in.

"We got home around 2 p.m., shortly after Joella and Roger Hamm arrived," Bushyhead said.

The Hamms reside with Bushyhead along with Joella's son, Kieko.

Joella said they were all meeting at their home and were getting ready go out on a family outing.

"Roger and I were on the patio outside and seen that it was getting dark over the ridge," Joella said. "Suddenly I told him to run because I could see the tornado coming straight for us."

Joella's mother Lucille Todd and neighbor Barabara Maness were also in the house.

Once inside the house the Hamms warned everyone about the massive tornado that was about to strike.

"We all hurried into the bathroom … put Kieko into the tub and we all huddled up together," Joella said.

The storm was upon them.

"The walls felt like a sheet paper," Joella said. "Sheets of paper whipping in your hand."

Bushyhead said they could hear windows breaking and the house being ripped apart.

"We could feel rafters from the home spiking through the wall that we were leaned up against," Joella said.

Roger said the tornado may have lasted five minutes but it seemed like forever.

The tornado that struck left the remains of their home scattered down the dirt pathway called Maple Road.

Making their way out of the bathroom Bushyhead said before they went into the bathroom it was a black sky, when they came out the sun was shining again.

"We seen no roof and the walls to the kitchen were gone … took a look at the wall that the boards were spiking in and seen that a sheet of wafer board from the roof had slid down and a 2x4 had lodged into place," Joella said. "If it wasn't for that board holding up the wafer board … I think we would have been injured."

Keiko said his monkey bars were wrapped around a tree down the road.

"A company called Cimarex was at our house within minutes after the storm had passed and offered us help," Joella said.

Now with only piles of rubble where there was once a yard with flowers and statues the family members were left to clean up.

"Cheyenne and Arapaho tribes' economic development staff brought out a storage unit and dumpster," Bushyhead said.

Joella said the Cheyenne and Arapaho housing department offered to pay for a hotel in Oklahoma City, but with their vehicles not operational, due to the tornado, they were not able to get there.

"Cimarex paid for us a hotel room closer to where we lived," Joella said. "The company brought to us every day sandwiches, dog food for our dogs, and water … they gave us and our neighbors generators too."

Bushyhead said the Cheyenne and Arapaho housing program has provided a rental home in El Reno.

"We will stay there till we get back up on our feet," Bushyhead said,

Joella said the Lucky Star Casino in Clinton, Okla., where she works, has helped them out tremendously with food

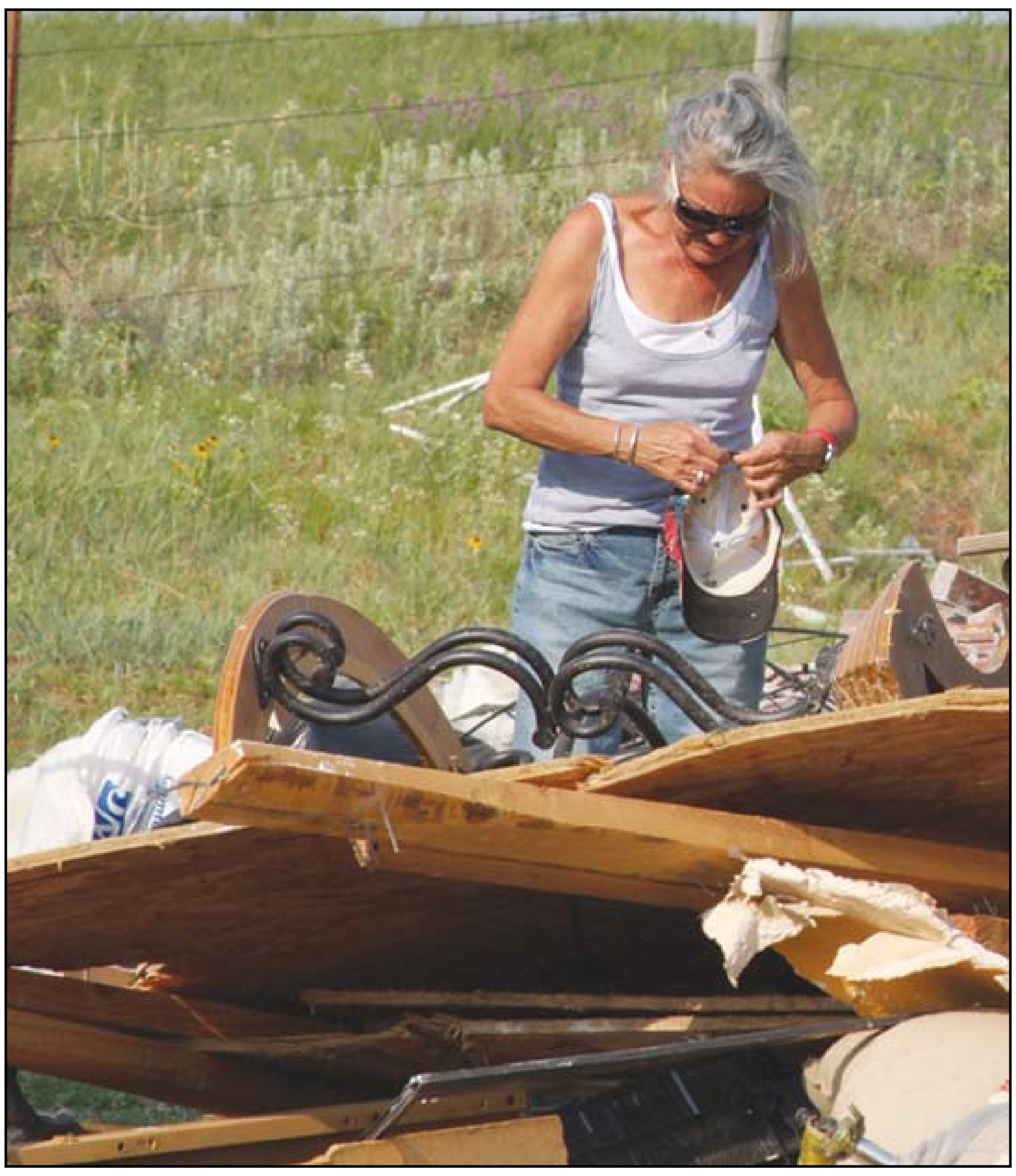
"They just kept coming out to check on us and lending a hand with what ever we needed," she said.

Heavy tornado damage was reported in Canton, Calumet, Chickasha, Concho, Deer Creek, Dibble, El Reno, Goldsby, Guthrie, Hinton, Longdale, Lookeba, Newcastle, Piedmont and Washington, Okla.

Oklahoma residents can now apply for assistance from the state of Oklahoma and the Federal Emergency Management Agency (FEMA) to help them recover from the storms and tornadoes.

For more information visit the Website www.fema.gov/oklahoma or www.oem.ok.gov.

– *Reprinted with permission of the Cheyenne & Arapaho Tribal Tribune.*



REBECKA LYMAN / COURTESY CHEYENNE & ARAPAHO TRIBAL TRIBUNE

Donna Bushyhead picks through the remains of her home after an EF5 tornado ripped through it May 24.

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A FREE PUBLICATION

Inside this issue:

- **Judge approves Cobell Settlement**
- **Academy focuses on learning, fun**

TODAY'S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

VOLUME 17 • ISSUE 26 • PUBLISHED WEEKLY • JULY 1, 2011

Apache citizens press for BIA to recognize tribal chairman

■ They want to know who their recognized tribal chairman is and they aren't leaving without an answer.

DANA ATTOCKNIE
Native American Times

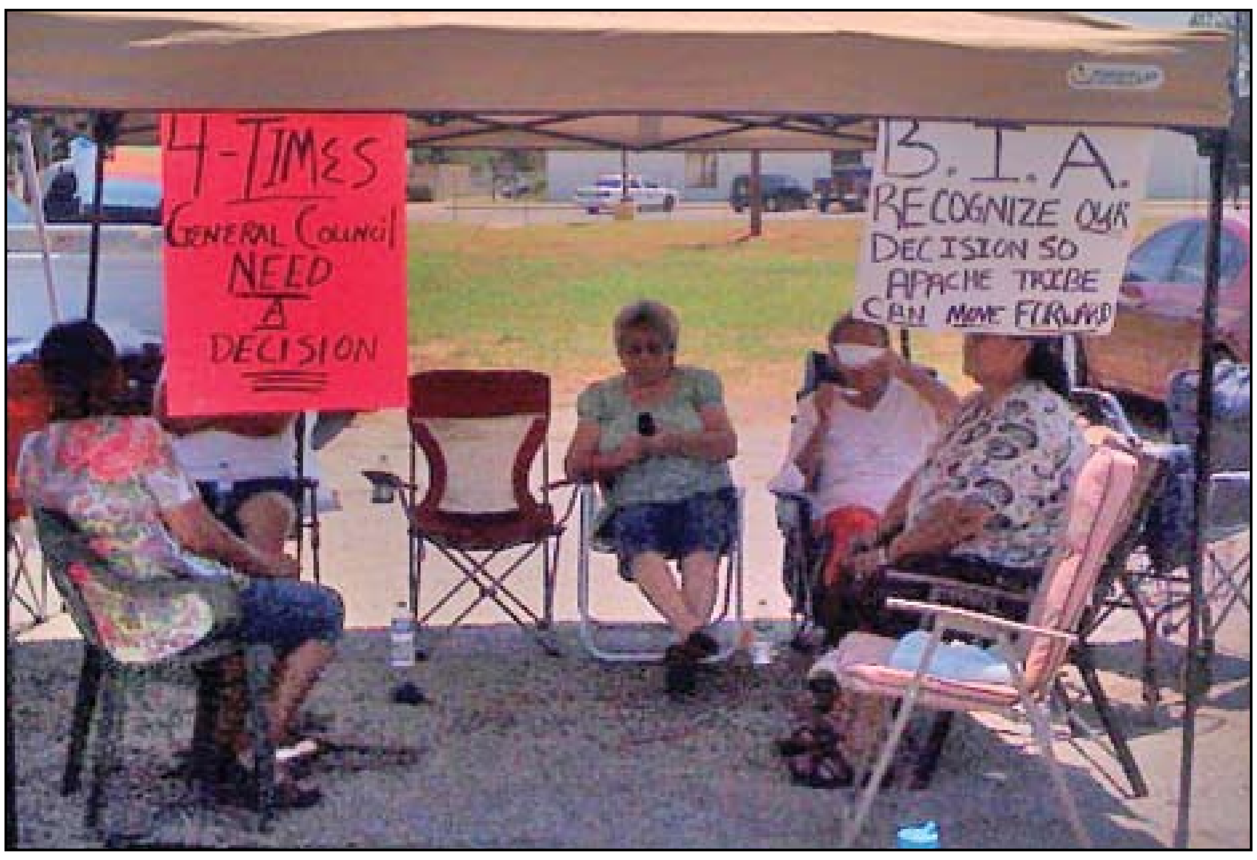
ANADARKO, Okla. – A protest for leadership has citizens of the Apache Tribe of Oklahoma waiting in the thick summer heat for a decision to be made by the Bureau of Indian Affairs (BIA).

Some Apache tribal members began protesting on June 21 outside the regional BIA office in Anadarko, Okla. They want to know who their recognized tribal chairman is and they aren't leaving without an answer.

Tribal voters elected Louis Maynahonah and Nghia Ngu in March 2010 as their chairman and vice-chairman, respectively. However, days after being sworn into office there was conflict and concern over finances.

"I was elected into office and two days after the casino called me and said they had a set of checks they thought I needed to see … what they showed me was checks to the secretary/ treasurer's husband … so I asked if he had a contract that would say he was allowed to get that money and they said there was no contract. When I asked the wife, the secretary/ treasurer, she didn't know, so a bunch of tribal members went with me; again she said she didn't know," Ngu said. "Again, we were all working as one unit. A couple of days after that the chairman said he wasn't going to put myself or another committee member on the bank accounts because he

See **APACHE** *Continued on Page 4*



COURTESY

Apache tribal citizens sit Tuesday, June 21, 2011, in front of the regional Bureau of Indian Affairs office in Anadarko .

GUILTY

TIM TINGLE / ASSOCIATED PRESS

James Arthur Ray hangs his head as the verdicts are read in the sweat lodge trial in the courtroom of Judge Warren R. Darrow at Yavapai County Superior Court in Camp Verde, Ariz., Wednesday, June 22, 2011. Ray, the self-help author who led a deadly sweat lodge ceremony in Arizona in 2009, was found guilty of three counts of negligent homicide.

'Guru' convicted in ceremony deaths

FELICIA FONSECA
Associated Press

CAMP VERDE, Arizona (AP) – They came in search of spiritual enlightenment, using the U.S. sweat lodge as a way to break through whatever was holding them back in life. James Arthur Ray told his seminar participants that it would be "hellacious" and that they would feel like they were dying, but would do so only metaphorically.

But three people did die following the October 2009 ceremony, and on Wednesday, Ray was found guilty of three counts of negligent homicide. He could have been convicted on an option of manslaughter, but the jury of eight men and four women decided on the lesser charge instead.

The conviction came quickly – after less than 10 hours of deliberations – following four months of testimony and hundreds of exhibits. Prosecutors asked that Ray be taken into custody immediately, but the judge denied their request.

The self-help guru faces a sentence ranging from probation to nearly 12 years in prison. But wherever he is headed, it will be a marked change

See **DEATHS** *Continued on Page 3*

Cherokees elect new leader in close race

ASSOCIATED PRESS and STAFF REPORTS

TAHLEQUAH, Okla. – In a close election that ran overnight, the Cherokee Nation elected a new principal chief Sunday, with final results posted on the tribe's website showing longtime councilman Bill John Baker defeating three-term incumbent Chad Smith by 11 votes.

More than 15,000 votes were cast, and the margin between the men had been fewer than 30 since late Saturday, June 25.

The turnout for this year's election was considerably higher than in 2007, when Smith won a third term as 13,903 voters cast a ballot.

Tribal voters rejected measures that would have eliminated term limits for the offices of principal chief and deputy chief and for seats on the tribal council.

According to the tribe's communication department, Chris Soap and Joe Crittenden, the two top vote-getters in the race for Deputy Chief, will face each other in a run-off on July 23 as will candidates for three council seats. Soap was Smith's running mate, while Baker opted not to ally himself with any of the four deputy chief candidates.

Registered voters who will not be able to vote in person on the July run-off may request an absentee ballot through July 4 or vote through in-person absentee voting at the Cherokee Nation Election Office, 2116 S. Bald Hill Road, Tahlequah, Saturday July 16 or July 19 - July 21, from 9 a.m. until 5 p.m.

All officials will be sworn in during an Aug. 14 inauguration ceremony.

Full election results are available on the CN Election Commission web page through www.cherokee.org. At press time, results were not official.

Ceremony links disparate cultures in Wyoming

GIB MATHERS
Powell Tribune

POWELL, Wyo. (AP) – Native culture says Heart Mountain contains an energy, and members of the Crow Tribe tapped into that energy recently at the mountain to engage the 30 or so people present at a Crow Pipe Ceremony.

Crow tribal elder Grant Bulltail presented the ceremony.

While people may have dissimilar convictions of what is spiritual, religious or sacred, a link was nonetheless established between people of diverse cultures.

Mary Keller said the Crow people and what she refers to as the "settler culture," came together June 11. Keller teaches history of religions at the University of Wyoming's Northwest Regional Center in Cody.

"That was the spirit of the event," Keller said.

"I want to pray with the tobacco," Bulltail said, holding a ceremonial pipe with Heart Mountain as his backdrop.

To the Crow, the pipe was a gift from the Sun or Maker, said Howard Boggess, of Billings.

Smoking the pipe expels bad energy, empowers the smoker and restores harmony with nature, Bulltail said.

Bulltail prays to the east for the light of the rising sun conveying wisdom; south, where warm winds blow; north, where birds migrate in the summer; and west, where all travel.

Severe weather has triggered much hardship across the land.

"And they're also suffering," Bulltail said. "We ask that you (Sun) give them peace."

"We ask for your mercy," Bulltail said.

Bulltail's wife, Linda, prays too.

"Today is a good day," she says.

Singing its own song, a tiny creek burbles in a grassy green draw below the site of the cer-

See **CEREMONY** *Continued on Page 4*

CARLA WENSKY / AP PHOTO / POWELL TRIBUNE

Crow tribal elder Grant Bulltail leads a group of Native Americans and other area residents in a prayer at a Crow pipe ceremony at the base of Heart Mountain, between Powell and Cody, Wyo., on June 11, 2011.

Judge approves settlement over Indian royalties

■ In a controversial decision, the judge awarded Cobell's lawyers a total of $99 million.

MATTHEW DALY
Associated Press

WASHINGTON (AP) – A federal judge on June 20 approved a $3.4 billion settlement over mismanaged Indian royalties in a case that represents the largest settlement ever approved against the U.S. government.

Elouise Cobell of Browning, Mont., claimed in the 15-year-old suit that for more than a century, U.S. officials stole or squandered billions in royalties intended for American Indians in exchange oil, gas, grazing and other leases.

U.S. District Judge Thomas Hogan, in approving the settlement after a daylong hearing, said the legitimacy of Cobell's claims could not be questioned.

"The government mismanaged these resources on a staggering scale," Hogan said.

The settlement does not make up for the losses Indian tribes suffered for more than a century, Hogan added, but "at least it provides some certainty" to hundreds of thousands of individual Indians who will now receive payments of least $1,000 each from the government. Many will receive substantially more money.

Cobell, a member of the Blackfeet Tribe, will receive $2 million, and three other named plaintiffs will receive payments ranging from $150,000 to $200,000 each.

"The process has gone on long enough," Hogan said, noting that hundreds of potential beneficiaries have died in the 15 years the case has wound through the courts and Congress.

The government and lawyers representing Cobell settled the lawsuit in December 2009 after years of court battles and appeals. Congress approved the settlement at the end of last year, and President Barack Obama signed it into law. But the case still needed Hogan's approval, which he provided late Monday after a daylong hearing on the merits of the case and legal fees to be assessed.

In a statement, Obama said the decision "marks another important step forward in the relationship between the federal government and Indian Country."

"Resolving this dispute was a priority for my administration, and we will engage in government-to-government consultations with tribal nations regarding the land consolidation component of the settlement to ensure that this moves ahead at an appropriate pace and in an appropriate manner," Obama said. "And going forward, my administration will continue to strengthen our relationship with Indian Country."

Under the settlement approved last week, $1.5 billion will go to at least 300,000 Indian account holders. Another $1.9 billion will go to the government to buy back and consolidate tribal land. An additional $60 million will go to a scholarship fund for Indian students.

In a controversial decision, Hogan awarded Cobell's lawyers a total of $99 million – less than half the $223 million they were seeking but nearly double the $50 million government lawyers had recommended.

Hogan denied a request by Cobell's legal team for $10.5 million in legal expenses incurred since the case was filed in 1996.

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Associated Press writer Mary Clare Jalonick contributed to this report.

FILE

Elouise Cobell poses, center, with her legal team in the law offices of Kilpatrick & Stockton in Washington in this AP file photo. Left to right are Bill Dorris, Cobell, Keith Harper, Dennis Gingold and Geoffrey Rempel.

Court lifts order against New York cigarette tax

CAROLYN THOMPSON
Associated Press

BUFFALO, N.Y. (AP) – New York's decades-old quest to tax the millions of cartons of cigarettes sold by Indian tribes to non-Native customers was revived June 21 after an appeals court lifted an order blocking collection of the $4.35-per-pack tax.

The Appellate Division of state Supreme Court in Rochester vacated a temporary restraining order that's been in place since June 10 and denied a request by the Seneca Indian Nation, New York's largest tribal tobacco retailer, for a preliminary injunction while it challenges Tax Department regulations.

State officials did not indicate when collections might begin.

"The administration will move aggressively to collect the taxes," a statement from Gov. Andrew Cuomo's office said.

The state anticipated collecting $500,000 a day in new tax revenue beginning Sept. 1, 2010, but has been stalled by legal challenges from at least five Indian nations. The Seneca case before the court was the latest stumbling block.

Seneca Nation President Robert Odawi Porter said the nation would ask the state's highest court, the Court of Appeals, to review the decision.

"In our treaties with the United States, we gave up most of our land to retain the `free use and enjoyment' to conduct business in our remaining territories free from the state's taxes," Porter said in a statement. "New York will never collect a cent of revenue from tobacco sales occurring in our territories, and revenue projections so indicating are foolishness."

Owners of non-Native American convenience stores, who've watched the reservation cigarette business flourish as New York has increased its cigarette tax to the highest in the country, urged the state to act immediately. Free of taxes, Native smoke shops charge about half the $10 off-reservation price for name-brand cigarettes and even less for brands manufactured on reservations.

The state has talked about taxing cigarette sales to the general public since 1988 but instead has largely followed a policy known as forbearance. Attempts to collect the tax in the 1990s resulted in sometimes violent protests and fires on Seneca territories and a reluctance by state officials since then to push the issue. Then last June, lawmakers, faced with a $9.2 billion budget deficit, voted to move forward with collections.

"Today's appellate court ruling adds yet another judicial decision affirming that the state can collect these taxes, close this loophole and finally provide our retailers with the fairness they have been seeking for decades," said Jim Calvin, president of the New York Association of Convenience Stores.

Cigarette wholesalers would be required to pay the sales taxes up front and then pass along the levy to the tribal retailers they supply. Some wholesalers have already indicated they would stop supplying reservation stores if the tax is enforced.

Porter said the nation, which has about 172 retail operations, would rely on tribally manufactured cigarettes to sustain its tobacco economy, a sentiment echoed by the Oneida Nation of central New York.

"Today marks the beginning of a new era in the nation's tobacco trade and exercise of our sovereignty," Porter said.

"While the state may be able to embargo through taxation premium brands from entering our territory, it cannot tax the brands made in our territory or any of the Six Nations," Porter said. "We will never stop fighting the state's predatory actions."

Important Meeting

About Filing Claims in the $760 million Keepseagle Indian Farmer Settlement

DATE: July 6 & 7, 2011 TIME: 9:00 a.m - 5:00 p.m.

LOCATION: Caddo Cultural Center
US Hwy 281, Binger, OK
(intersection of Hwys 281 and 152)

What is this About?

The class action settles claims that the USDA discriminated against Native American farmers and ranchers seeking farm loans or loan servicing.

Who is Included?

The Settlement includes:

- Native American farmers who:
  - Farmed or ranched (or attempted to) any time from 1981 to late 1999.
  - Tried to get a farm loan or loan servicing from the USDA.
  - Complained about discrimination to the USDA either directly or through a representative.
- Heirs of the above.

How Much Money Can I Get?

You may be eligible for a payment of up to $50,000 or more and full or partial loan forgiveness.

To receive a payment you must file a claim by December 27, 2011

For more information about the Settlement and filing a claim, attend a meeting or call: 1-888-233-5506 or visit: www.IndianFarmClass.com

When push comes to shove: Okla. mother confronts school bullying

■ Bullying is a problem in Native communities, and has been for many years.

DANA ATTOCKNIE
Native American Times

APACHE, Okla. - When her daughter receives a verbal push at school, Jackie Knight pushes back only to find she too receives a shove.

"When you get bullied you almost have to bully right back," Knight, Muscogee Creek, said. "What I try to do is take the people out of the situation and look at the problem."

The situation, Knight said, was her oldest daughter being thrown a racial slur from a teacher at the beginning of the 2010-2011 school year, then some fellow students followed suite with negative comments and the friend who stood up for her daughter was threatened. The problem, Knight said, is a history of racism she has known since her youth, nepotism within the school, and failure to acknowledge a problem exists and needs to be addressed.

"I try not to bring him (teacher) out, because to me I have difficulty with that because I don't want to appear like I'm bullying him right back because that's what happens," Knight said. "There's a lot of fear they're (students) going to get in trouble. If you go home and tell your parents, this could backfire."

Knight also felt jostled by the school administration and school board when she reached out for help, yet other families have joined her quest to voice their concerns and find a resolution. They have formed the Boone-Apache Native American student and parent awareness group.

"We're unique when it comes to comparisons across the nation, this demographic that we live in, we're seven tribes overlapping in the same jurisdiction, so we're a nation of many nations," Knight said. "We're trying to bridge that gap with the school … We've got to get it together and we need to start getting realistic here; looking at the facts and seeing how serious this is. That right there has been our hardest part - getting past that is when we'll start seeing some changes."

Knight said the primary mission of the Boone-Apache awareness group is the education and happiness of the children and members help provide information, grievance forms, and support at school board meetings to other parents and students in the community. She said it's frustrating when approaching the school and she deals with them on a community level, trying not to get personal, so the parents and students remain empowered to handle the situation.

"It's just the stereotypical racism, the resistance, status quo. It's very sad, it's dark, it's deep, I don't know how to explain what all the derivatives are," Knight said.

One of the surprising obstacles Knight said was opposition and/or the reluctance to get involved from other Native American families.

"There's a lot of pride and Natives generally don't show their emotions, they don't want people to know what's going on and it's very hard for any Native to come forward and say, hey this is the real deal," Knight said. "I think that's part of our healing; coming forward and facing the truth and acknowledging it and empowering the students to say, hey you know what, it's not OK that happened to you, you're no longer a victim anymore because you're standing up for yourself now. That's the shift that we're starting to see."

The biggest shift to Knight's alliance was being invited to the White House Conference on Bullying Prevention in March, and then being one of four people selected to meet President Barack Obama and first lady Michelle Obama during the conference.

Knight said she told Obama there's a lot of resistance to the issue of bullying in her community and, "He said let me tell you something, 'you have a partner in this, my full support.'"

"They knew a lot more about what was going on here than I did," Knight said. "Michelle Obama made a comment; it starts with one person, just one person … and that is so true."

Indian Health Service Director Dr. Yvette Roubideaux also attended the conference and posted a message on www.ihs.gov stating bullying can lead to trouble for children in school, with their health and even suicide.

"Bullying is a problem in Native communities, and has been for many years. My relatives recall significant bullying in the boarding schools and it seems everyone has a bullying story to tell about their school days, and in some cases, in their current lives," Roubideaux said. "Bullying is not a traditional way of life for our people; we have to find productive and effective ways to address this problem so that our children can feel safe and protected in our schools and our communities."

One initiative meant to protect students was Oklahoma House Bill 1461. The bill, which was defeated last month by the Oklahoma House of Representatives, would have required Oklahoma public schools to maintain a policy for bullying and add cyber bullying to Oklahoma's anti-bullying laws.

Knight and other Oklahomans put their support behind the bill and attended the anti-bullying rally at the Oklahoma State Capitol in March, and although there has been no resolve for Knight's family she continues to gain support from both Native Americans and non-Native Americans in her community, communities around the state of Oklahoma and communities across the nation.

"I think we're already right where we need to be and that's awareness. We're breaking a lot of barriers which have to do with the fear of retaliation," Knight said. "It doesn't matter if it's Native or non-Native, we need to pay attention to what's going on in our community."

Knight said she also agrees with the saying that it takes a village to raise a child. For more information about Boone-Apache Native American student and parent awareness group call Knight at (405) 824-9048 or visit the Facebook page: NativeAwareness Boone-Apache.

S.D. hospital, Indian Health Service at odds

MARTIN, S.D. (AP) – The director of a hospital in Martin warned it will have to close if the Indian Health Service doesn't pay at least some of the nearly $1 million in emergency room bills for American Indians who choose the community hospital over an IHS hospital.

George Minder, chief executive officer for Bennett County Hospital and Nursing Home, said he has asked the Aberdeen Area IHS to pay at least $425,000 in past due bills, or about half of what he says is owed by the IHS since 2009 for care for residents of the Pine Ridge Indian Reservation in southwest South Dakota.

"If we don't get Indian Health Service reimbursements, this facility will close," Minder told the Rapid City Journal. "We'll try to keep the nursing home open, but the hospital will close."

Minder, who took over as hospital CEO in October 2010, said the situation went unaddressed for years but the money is needed to help meet a $135,000 bi-weekly payroll.

The director of the Aberdeen Area IHS, Charlene Red Thunder, said her agency is not responsible for those bills because they do not meet IHS guidelines to pay only for priority emergency care at non-IHS facilities.

Minder said the hospital is required under federal law to treat anyone who seeks emergency care and sees about 200 emergency room patients each month. He estimated at least 80 percent of them qualify for medical care from IHS.

When billed for those visits, IHS's practice has been to deny all but Medical Priority I care claims under a policy of paying for emergency room charges at non-IHS facilities only for those typically defined as "threatening to life, limb or senses." In denying other claims, the IHS said those patients could have sought care at the IHS hospital at Pine Ridge.

Minder said many residents of the reservation live closer to Martin than they do to Pine Ridge and some don't have transportation to Pine Ridge, which is about 50 miles away.

In a prepared statement to the Journal, Red Thunder said IHS must ration its contract health service funds, which are used to pay for referrals or private sector medical care.

"If a patient goes to an outside provider without having a referral that is authorized and approved for payment by the CHS (contract health service) program, the patient is responsible for payment for those services and IHS is not liable," she said. "By law, IHS is the payer of last resort, so patients and outside providers must use alternate resources first."

Red Thunder said her agency has paid all of the Bennett County bills it owes but will continue to "provide education and technical assistance about its payment procedures."

DEATHS

Continued from Page 1

Prosecutors said a reasonable person would have stopped the "abomination of a sweat lodge" when participants began exhibiting signs of distress about halfway through the ceremony.

for a man whose multimillion-dollar self-help empire landed him in the 2006 Rhonda Byrne documentary "The Secret," on "The Oprah Winfrey Show" and "Larry King Live."

Ray used free talks to recruit people to expensive seminars like the Sedona retreat that led to the sweat lodge tragedy. Participants paid up to $10,000 for the five-day program intended to push their physical and emotional limits.

More than 50 people participated in the two-hour sweat lodge, a sauna-like ceremony typically used by American Indians to rid the body of toxins. It was meant to be the highlight of Ray's "Spiritual Warrior" seminar near Sedona, Arizona. Two people were pronounced dead at the scene; a third died after spending more than a week in a coma; 18 others were hospitalized.

Witnesses described the scene after the ceremony as alarming and chaotic – like a "battlefield" – with people vomiting and shaking violently, while others dragged "lifeless" and "barely breathing" participants outside. Volunteers performed CPR.

Prosecutors and defense attorneys disagreed over whether the deaths and illnesses were caused by heat or unknown toxins. Ray's attorneys maintained they were a tragic accident. Prosecutors argued Ray recklessly caused the fatalities.

They relied heavily on Ray's own words to try to convince the jury that he was responsible for the deaths.

"The true spiritual warrior has conquered death and therefore has no fear or enemies in this lifetime or the next, because the greatest fear you'll ever experience is the fear of what? Death," Ray said in a recording played during the trial. "You will have to get a point to where you surrender and it's OK to die."

Prosecutors said a reasonable person would have stopped the "abomination of a sweat lodge" when participants began exhibiting signs of distress about halfway through the ceremony.

The three victims were Kirby Brown, 38, of Westtown, New York; James Shore, 40, of Milwaukee; and Liz Neuman, 49, of Prior Lake, Minnesota. As the verdict was read, some of the victims' friends and family members held hands and smiled.

"We're satisfied that responsibility has finally been laid at Mr. Ray's feet," said Tom McFeeley, a cousin of one of the victims, told The Associated Press in a telephone interview.

"Justice was served in there," said Neuman's ex-husband, Randy Neuman.

Mika Cutler, whom Brown visited in Utah a week before the ceremony, said: "There was not a moment in my mind that I didn't think he (Ray) was responsible for this tragedy."

Ray quickly left the courtroom with his family after the hearing, and did not offer a comment.

Prosecutors have lined up nine witnesses to testify at a hearing next week that will determine whether any aggravating circumstances factor into Ray's sentencing. Those include Ray's position of trust with the defendants, and any emotional or financial suffering by the victims' families, according to documents filed by prosecutors.

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DOI says tribal coal swap not near even

■ Great Northern Properties would get almost twice as much coal as it is giving the tribe in the proposed deal.

MATTHEW BROWN
Associated Press

BILLINGS, Mont. (AP) – Department of Interior officials raised concerns last week over a proposal to transfer 232 million tons of federal coal to a private company under an exchange touted as benefiting Montana's Northern Cheyenne tribe.

Deputy Assistant Secretary Jodi Gillette said Houston-based Great Northern Properties would get almost twice as much coal as it is giving the tribe in the proposed deal.

The exchange previously had been described by Great Northern and others involved as roughly even. It is backed by leaders of the impoverished tribe and Montana's congressional delegation, which has introduced separate House and Senate bills to enact the swap.

The tribe would receive 130 million tons of coal that Great Northern controls beneath the southeastern Montana reservation. It also would receive 40 percent of royalties on future sales of the coal acquired by Great Northern.

Backers of the deal are rushing to get a bill passed before some of the coal reserves involved are offered at a public auction planned for this summer or fall.

Montana Rep. Denny Rehberg warned June 22 that opposition from Interior "could blow up the deal."

A hearing on Rehberg's bill to enact the exchange was held Wednesday last week before the House Subcommittee on Indian and Alaska Native Affairs. Gillette testified that the Department of Interior supports the goals of the legislation but was concerned about the value of the coal involved.

"We would like to work with the sponsor and the subcommittee to ensure that the exchanges of mineral interests are of equal value," she said.

But Great Northern president Chuck Kerr said later that Interior was incorrectly basing its assessment of how much coal was involved on total tonnage – not the amount that could feasibly be recovered through mining.

"It comes down to the amount of coal you can actually sell," Kerr said. "We need to come to a consensus on accurate numbers. We respectfully disagree with the Department of Interior."

Mining company Signal Peak Energy plans to mine some of the federal coal near Roundup beginning in the next several years.

Great Northern acquired rights to the coal beneath the reservation from Burlington Northern Railroad in 1992. Tribal leaders say those rights should have been turned over to the Northern Cheyenne in 1900, when the reservation was expanded to include the land above the underground reserves but not the coal itself.

"The United States is now in a position to remedy that continuing federal omission," Northern Cheyenne Vice President Joe Fox, Jr. said in remarks prepared for last week's hearing. "The Northern Cheyenne have waited many years for this opportunity."

Legislation to return the coal beneath the reservation to tribal control was first promised a decade ago, after the tribe sued the federal government over another coal transfer just outside the reservation's boundaries.

At the time, the state's congressional delegation offered $70 million in coal development "impact fees" to the tribe. That provision was stripped from the pending legislation before it was introduced because of concerns the high price tag could derail the Great Northern exchange, tribal officials said

CEREMONY

Continued from Page 1

The children grab people from the audience to join in a dance. The folks don't know the steps, but they're game.

emony and meadowlark trills gently as the creek's accompaniment. This may be a solemn occasion, but the exuberance of the beautiful morning is absorbed by all.

Married nearly 45 years, Linda and Grant Bulltail have children, grandchildren and great-grandchildren.

"Every morning we wake up, our hearts go to the Creator," Linda said. "Because we are here because of him."

"Pray with me in your hearts," Linda asked.

Her head is bowed as she prays in her native tongue. White heads bowed too, all praying to their own creator.

Then members of the "Goes Well Drum Group" of Billings sing. The chant begins somberly. All the men pound the communal drum with sticks, creating a rich, kettledrum cadence. The drum/chant tempo increases, as though lugubriousness has segued to a celebration like the sun rising after a cold, dark night.

Then, the dancing starts.

Four Crow teenagers in colorful native regalia dance to the chant of the men and beat of the drum.

One foot taps, then shuffles forward, bouncing all the time in a steady rhythm. Then the other foot follows.

The girls, with an aura of princesses, are clad in blue dresses bejeweled with elk teeth and leather fringe. Downy feathers in their jet black hair flutter as they step.

The boys, with bouncing feather clusters on their posteriors, hop with the pluck of adolescent youth, looking regal and cool simultaneously.

They're doing the "Crow Hop," popular at powwows, Native American nations conferences, said Franco Little Light, a Drum Group member.

"Ha yaaaa," chant the singers, pounding the drum, "ha yaa."

For the next song, the children grab people from the audience to join in a dance. The folks don't know the steps, but they're game, shuffling and hopping in a circle, their arms intertwined with the youth.

Brown and white faces are united, dancing while Heart Mountain surveys the scene the peace and synergy of two people drawn together.

"Heart Mountain has been a part of the history and culture of people for a long time," said Carrie Peters, who runs Heart Mountain Ranch for The Nature Conservancy.

The ranch wants to showcase Heart Mountain conservation while still allowing a variety of recreational activities, Peters said.

"It is a celebration of the mountain," Peters said.

Christ Episcopal Church has strong ties to the Shoshone and Arapaho tribes and is endeavoring to reconnect with the Crow, said Rev. Mary Caucutt of Christ Episcopal in Cody.

Once the Crow lived here and buried ancestors on the mountain – now, the Wyoming tribe members live in Montana, Keller said.

People must realize that this was once Crow land, Caucutt said.

Partners in the event included Christ Episcopal Church, Greater Yellowstone Historical Society who organized the documentary shooting, The Nature Conservancy, Grant Bulltail and the Goes Well Drum Group.

Filming storytelling by Bulltail and culminating with the Pipe Ceremony was documented for Bulltail and will be archived at Utah State University in Logan, Keller said.

Cody businesses, Wal-Mart, Pizza Hut and the Beta Coffee House donated food.

Christ Episcopal Church organized the event and got the food.

For a couple of hours, people shared doughnuts and coffee while experiencing Native American culture. Some hiked up Heart Mountain and later, ate pizza. Pizza is not traditional Crow cuisine, but those assembled broke bread together.

With Heart Mountain standing tall in the morning sun, Bulltail wrapped up the celebration.

"I know that the source of energy was giving us energy today," Bulltail said. "We will bring joy and harmony to everyone we come across."

The goal is living in the moment. Not the past or the future, said Episcopal Bishop of Wyoming John Smylie.

"To recognize the holiness of our relationships and the holiness of this place," Smylie said.

APACHE

Continued from Page 1

Two special tribal council meetings were held specifically to discuss the chairmanship, and most recently the position was debated and decided upon during the tribes' June 18 annual tribal council meeting.

didn't trust us. So I started a petition for his removal."

Ngu said the tribes' business committee then passed a resolution to retroactively disqualify him from elected office, 19 days after he was sworn in, citing he was ineligible because he became indebted to the tribe while he served as gaming commissioner two years earlier. A charge Ngu said was "doctored up" to make it look like he owes money.

"Then they started to tell the BIA and the tribal people that I'd been removed," Ngu said. "According to our election ordinance, I was supposed to be notified five days before of any ineligibility."

There have been four council meetings where it was decided Maynahonah was removed as chairman, Ngu said. Two special tribal council meetings were held specifically to discuss the chairmanship, and most recently the position was debated and decided upon during the tribes' June 18 annual tribal council meeting.

Ngu said, "as interim chairman, as I believe I was, called a meeting" for the tribes' annual meeting at the Apache A.O.A building in Anadarko, while Maynahonah scheduled the annual meeting at the Fort Sill Indian School in Lawton, Okla.

"I had to make a decision. Do I go and make my own meeting or do we take our people down to his meeting and take it over. The night before we made a decision to take his because the BIA usually recognizes the incumbent while there's a tribal dispute," Ngu said.

Ngu said during the four-hour annual general council meeting, the business committee, to include the new appointed vice-chairman, and Maynahonah were removed from office by an overwhelming vote. A resolution was passed reaffirming "the validity of the special tribal council meeting held on April 30, 2011 for the purpose of removing former chairman Louis Maynahonah and former secretary treasurer Marquita Carattini."

However, Maynahonah continues to work at the tribes' headquarters and remains on the tribes' bank accounts along with the secretary/treasurer and a business committee member. The accounts were previously frozen by the bank because of the dispute.

"Whatever they done is illegal and without a cause," Maynahonah said. "They're not being in line with our tribal constitution."

Maynahonah said he did not refuse to put Ngu on the tribes' bank accounts, yet does acknowledge Ngu was not on them.

"There's several radical people following him and they don't abide by our constitution and they follow him around like I don't know what. I don't know what he's told them but he's got their following," Maynahonah said. "And the BIA is still recognizing me as chairman. I will say that because I get letters from them calling me chairman Maynahonah."

Maynahonah said he's not saying the BIA recognizes him per se, but when it comes to government relations they do. He said the BIA personnel at the area office do not want to get involved and feel the dispute is an inner tribal matter. "I respect their decision," he said.

Ngu heard the same response from the BIA when he tried to submit information stating Maynahonah was voted out of office. Ngu said he acquired 110 signatures for his petition to hold a special recall general council meeting to remove Maynahonah.

"Eighty-nine people show up, 82 voted to remove," Ngu said. "We went to the process of turning that into the BIA, Anadarko agency. At that point (they said) we don't get involved politically so you guys will have to settle it."

The dispute was also heard in District Court of Caddo County in Anadarko and may continue there because the judge in the case feels he has jurisdiction, Ngu said.

"What the judge told all of us was that the quorum of the business committee, because these three individuals signed a petition and that automatically waved sovereign immunity to give him the ability to adjudicate on a tribal matter," Ngu said.

Jeremy Oliver, Ngu's attorney, said an appeal has since been filed with the Oklahoma Supreme Court on jurisdictional matters.

"We're just seeking to enforce the law of the constitution and … tribal council has voted," Oliver said. "We're just trying to gain enforcement for their vote and for what they believe in; who they believe the leadership of the tribe is, and be in the capacity to run it," Oliver said.

Maynahonah said Ngu is violating the tribes' constitution by claiming to be the interim chairman because "there's no position in the Apache tribe as an interim chairman."

Oliver said there must be an interim chairman to run the business committee since everybody in the committee has been formally removed and Ngu is the acting chairman until the new business committee can be installed.

"I'm working for the good of the Apache people. I have no intent of bringing back any old … business committee members," Ngu said.

Maynahonah said his opinion is that the dispute stems from lawsuits regarding the previous business committee.

As of press time, the BIA has not given the Apache people a response, and the protest outside the regional office continues.

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Cigarette Tax: Not About Money?

RYAN DREVESKRACHT

I grew up Longview, Washington. A small town on the banks of the Columbia River, on the Washington-Oregon border, Longview had a few small stores, mostly catering to the logging industry that inundates all small towns in the Pacific Northwest. For Christmas shopping, or, come to think of it, for any big-ticket purchases, my family would hit the I-5 South to Portland, Oregon.

When I turned sixteen, I got a job and a drivers licence, and it was time to do my own Christmas shopping. By this time, Longview had a mall – complete with a Bon Marché and a Nordstrom – but I still drove to Portland. Probably for the same reason my parents did. Probably for the same reason everyone did. Oregon does not impose a sales tax.

According to the Washington State Revenue Department, local governments lose an estimated $50 million in tax revenue annually to Oregon-Washington cross-border shopping.

Apparently, We Were Breaking the Law

When Washington residents make an in-state retail purchase, the sales tax is usually added on by the retailer, who in turn pays it to the Department of Revenue. (Oregonians shopping in Washington may present their Oregon ID to the seller in order to prove an exemption). When Washington's sales tax is not paid on purchases – when purchases are made in Oregon, for instance, where Washington's sales tax is not collected by the seller – a "use tax" is due. The buyer must report this tax to the Department of Revenue by the 15th of the month after the item is first "stored, used, or consumed" in Washington. Use tax also applies on items used in Washington that were purchased in other states that have a sales tax rate lower than Washington's. Use tax rates are the same as sales tax rates, around 7-9%, depending on where in the State the resident lives.

Yet, growing up, I was not afraid that the FBI or the local sheriff's department would be kicking in my door to inspect my presents and arrest my family. And they never did.

That a large percent of Washingtonians flagrantly violate state tax law has been well documented – as has the utter failure of state officials to prosecute. While the tax liability upon the value of the goods being used within a state's boundaries is clear, case law has worked to relieve out-of-state sellers of their responsibility to collect and remit the tax – unless they maintain some "physical presence" in the state. In other words, it's not the job of Oregon merchants to collect Washington's taxes. But given the tough fiscal rut that the State is in, one wonders why other efforts are not being made to recoup the almost $90 million in use tax owed to the State by its own citizens each year.

Tribal Governments as Tax Collectors

Anyone following the news in Indian Country is painfully aware of the most recent stream of headlines like this one from the Syracuse Post-Standard: State Vows to Collect Taxes on Indian Reservation Cigarette Sales. These articles have evoked comments and op-eds, like this one from the Cayuga County Citizen: Indians Should Pay Their Fair Share of Taxes.

This media brouhaha is the result of a recent court decision out of the U.S. Court of Appeals for the Second Circuit, holding that Indian merchants selling cigarettes to non-Indians in Indian country have to collect sales tax for the State of New York. Subsequent to the Second Circuit's opinion, the Seneca Nation applied for a temporary restraining order barring enforcement of the law, arguing that the State violated procedural requirements in adopting its tax regulations. As it stands, the State is enjoined from requiring tribes to carry the tax burden at least until June 20th, when the parties will make their case in front of a judge.

Contrary to popular belief indicated in media accounts, the State is not doing any tax collecting. The State is actually completely barred, pursuant to well-established federal law, from collecting anything from tribes or their citizens. Rather, the statute at issue is meant to "precollect" the New York sales tax from cigarette wholesalers, who pass that cost on to individual merchants, who pass the cost along the distribution chain to the non-Indian consumer. In essence, the statutory scheme forces tribal retailers – and in those instances where tribes themselves are the retailer, tribal governments – to collect taxes for the State of New York. If the law stands, tribes will have been reduced to either staying out of the tobacco market or being an administrator and executrix of another sovereign's laws. A tax collector.

Not About Money

In its ruling, the Second Circuit purportedly weighed the state/tribal interests, finding that New York's "valid interest in ensuring compliance with lawful taxes that might easily be evaded" outweighed the tribes' interest in inherent sovereignty.

Indeed, it is New York citizens, not tribes, who are evading tax liability. New York State has a similar tax structure as Washington. If a sales tax has not been collected by the merchant, New York citizens must report and pay a use tax directly to the NY Tax Department. Sales of most tangible property – including cigarettes and other tobacco products, which have a specific reporting form for consumer ease – are subject to use tax. It is estimated that New York loses an estimated $1.4 billion a year to uncollected use tax.

But whose fault is it that New York is not enforcing its own laws upon its own citizens? In weighing the state/tribal interests, what if the state's laws were not so shifty? Where would the court stand if the state chose to enforce its law – if the state took steps to ensure that its laws were not "easily evaded"?

At least, the "balancing test" employed by the Second Circuit is inapplicable here – where one side can determine the weight of the other. However, considering that adjacent states often have "widely divergent taxes on the same product, industry or service" – but the courts have reserved this "balancing test" for tribal governments – at most, the test is a pretense used to eviscerate tribal sovereignty.

The irony is that the alleged $180 million that New York is losing when its own citizens purchase cigarettes on Indian land is a small fraction of the $1.4 billion that the state would receive if it were to enforce its own laws against those New York citizens. According to the Court, New York actually considered this option, but ultimately determined that collection of its tax "through efforts directed at individual buyers is impractical, and that, if it is to be collected at all, the tax must be precollected." In other words, the State would rather invade the sovereignty of tribal governments, in order to obtain less than one-tenth of the amount due to it, than to make efforts to enforce its own laws against its own citizens. Not to mention the racking up of exorbitant legal fees.

No, this is not about money – it's about bossing tribal governments around. It's about showing tribes what, exactly, their sovereignty is worth in the eyes of the state. Apparently, it's not much.

Ryan D. Dreveskracht is an attorney licensed in Washington State, where he focuses on issues critical to Indian Country. He can be reached at dreveskrachtlaw@gmail.com or by phone at (360) 430-3783. All rights reserved.

American Indians Were First 'American' Naturalists

RUTH HOPKINS

The white buffalo calf holds special significance to American Indians- especially the Oceti Sakowin (The People of the Seven Council Fires, also known as the Lakota, Dakota and Nakota, or the 'Sioux'). As it is a crucial part of the teachings and prophecy of White Buffalo Calf Woman, the white buffalo calf is considered a sacred omen of change.

According to legend, the White Buffalo Calf Woman was a holy entity that visited the Oceti Sakowin over a four day period. She taught them sacred ceremonies, songs, and dances. She gifted the people with a sacred bundle containing the White Buffalo Calf Pipe, which still exists to this day and is kept by Chief Arvol Looking Horse of the Cheyenne River Sioux Tribe. Upon appearing and leaving, the White Buffalo Calf Woman changed into a white buffalo calf, then changed in color from white to black, to yellow, and finally, red. Prophetically, it is said that the White Buffalo Calf Woman will return at the end of an age, and she will appear as a white buffalo calf.

A buffalo is normally brown in color- so historically, the birth of a white buffalo calf is rare. The earliest recorded sighting of a white buffalo calf in the U.S. is in 1833. Since the 1990s, white buffalo calf births have been much more common. There's been some 20 or so documented cases of white buffalo calves over the past few decades.

According to modern science, there are several different reasons as to why a buffalo could be born white. The most obvious reason given is that they may be an albino. Albinism is a genetic condition in which an organism doesn't produce melanin, meaning there is a partial or complete lack of brown pigment. If the animal is an albino, it will have white fur, pink eyes, an increased sensitivity to the sun, and poor eye sight. Another reason could be that the animal is leucistic, meaning they were born with a genetic condition characterized by reduced pigmentation. Such a condition is marked by a reduction in all types of pigment, not just melanin. As a result, the animal will have white fur and blue eyes. Another recessive genetic condition causes buffalo to be born white, but to become brown within a year or two as it grows older. Also, the buffalo could be a fertile hybrid offspring of domestic cattle and buffalo. In this case, it is possible for an animal that looks like a buffalo to possess white or other coloration from their cattle ancestry.

Hold your horses, folks. I know what you're thinking. You're probably thinking that I've just taken something sacred and beautiful and explained it away with rational, western science. You'd be wrong in that assumption. I've come to the conclusion that the science behind the causes of the white calf phenomena and the prophecy of the White Buffalo Calf Woman may not be mutually exclusive.

Once plentiful in the northern plains, the buffalo nearly went extinct as a species in the late 1800s. The population crash was due to overhunting by non-Indians. Buffalo were slaughtered by the thousands. While buffalo have survived, the catastrophe of near extinction is not without its consequences.

When organisms like the buffalo suffer a huge die-off and must repopulate from a small pool of surviving individuals, a population bottleneck is created. Population bottlenecks reduce genetic variation because it changes the frequency of gene variants, called alleles. Here, we are discussing the dominant allele (gene variant) for fur color in buffalo, which is brown. Alleles in the offspring are a sample of those in the parents. In other words, the only genes available to a given organism are the ones found within its parents. If there are less available parents, there are less genes in the proverbial gene pool. The effect of genetic drift is larger in small populations, and smaller in large populations. As a result, recessive genetic conditions that are rare in large populations become more pronounced after a population bottleneck, which is created when organisms must repopulate based on a small population of reproducing individuals.

The Oceti Sakowin and a number of other American Indian Tribes are historically tied to the buffalo. As hunter-gatherers, indigenous peoples of the northern plains followed buffalo herds and hunted them. Every part of the buffalo was used. The survival of these Tribes was dependent upon the buffalo. In other words, according to the cultural beliefs of the Oceti Sakowin and other Tribes who hunted the buffalo for sustenance, the fates of the buffalo and the Native people who hunted them were intertwined. Extinction of the buffalo thousands or even hundreds of years ago would have meant that the people who hunted them would have to change and adapt to survive, or suffer extinction themselves.

American Indians were not only the first inhabitants of this country, but the first natural scientists in America. They used native plants medicinally, studied the night sky, and knew the natural laws of Earth through observation. Nature was their teacher. Is it possible that Native peoples were able to understand the occurrence of recessive genetic conditions among animals that were going extinct? If so, they would be able to make a direct correlation between the appearance of these conditions in buffalo, and the end of an age for their people. Thus, a warning of a change in fur coloration among the buffalo would directly translate to an omen of change among American Indians.

Ruth Hopkins (Sisseton-Wahpeton/Mdewakanton/Hunkpapa) is a writer, a pro-bono tribal attorney, and a science professor. She can be reached at cankudutawin@hotmail.com

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The Division of Business invites applications for two full-time positions for assistant/associate Professor of Business in its IACBE accredited program effective Fall 2011. Accepted candidates will teach undergraduate courses in different business areas related to management, finance, economics and international business. It is expected that the successful candidates will possess an earned doctorate from an accredited institution. ABDs will be considered. Salary is competitive. Review of applicants will begin immediately and continue until both positions are filled. Candidates should submit letter of interest, vita, and three professional references to: Human Resources, Bacone College, 2299 Old Bacone Road, Muskogee, OK 74403 or email to humanresources@bacone.edu. Bacone College is a private four-year college with a mission to provide opportunities to American Indian students and employees. EOE

Division of Business Adjunct Positions

The Division of Business invites applications for multiple adjunct positions in its IACBE accredited program effective Fall 2011. Accepted candidates will teach undergraduate courses in different areas such as management, finance, economics, accounting, marketing, and international business. Candidates must possess at least a master's degree in a relevant field. Salary is competitive. Review of applicants will begin immediately and continue until all positions are filled. Candidates should submit letter of interest, vita, and three professional references to: Human Resources, Bacone College, 2299 Old Bacone Road, Muskogee, OK 74403 or email to humanresources@bacone.edu. Bacone College is a private four-year college with a mission to provide opportunities to American Indian students and employees. EOE

Look for Native American Times on Facebook! Friends get front page scoops and breaking news.

Healthy Native American Research Participants Needed

A novel study is being conducted at The University of Tulsa to assess pain processing in Native Americans.

This study is safe, non-invasive, and does not involve medication. Participants must be able to attend a 3 hour laboratory session in which physiological reactions to different stimuli are recorded.

Compensation ($50) will be provided

To find out if you are eligible to participate, contact

The University of Tulsa
Psychophysiology Research Laboratory
631-2175

Associate Director for Tribal Support, Office for State, Tribal, Local and Territorial Support, Centers for Disease Control and Prevention, Atlanta, GA

The Office for State, Tribal, Local and Territorial Support (OSTLTS) is currently seeking exceptional candidates for the position of Associate Director of Tribal Support. The position requires knowledge of the unique cultural, environmental, social, economic, political and other interrelated factors that impact the health of American Indians /Alaskan Natives (AI/AN) populations. The salary range is $118,846 to $154,501 per year.

The Office for State, Tribal, Local and Territorial Support (OSTLTS) serves as the primary link between the Centers for Disease Control and Prevention (CDC), the Agency for Toxic Substances and Disease Registry (ATSDR), and Tribal governments. OSTLTS has responsibility for coordinating public health programs and policies that focus on AI/AN communities.

To apply, visit www.usajobs.gov. Candidates external to the federal government may apply to job announcement HHS-CDC-DE-11-487758. Federal government merit promotion job announcement number is HHS-CDC-MP-11-487665. The closing date for this job announcement is Wednesday, July 20, 2011. Questions may be directed to Dr. Melanie Duckworth at (404) 498-0300 or mhd1@cdc.gov. Please do not submit resumes to this email address.

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EVENTS ▼ ▼ ▼ ▼ ▼ ▼ ▼ ▼

*Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

EVERY 2ND SATURDAY
Indian Taco Sales - Next sale is July 9,2011 from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City
www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

JUNE 20-SEPT. 10
Through the Eyes of the Eagle: Illustrating Healthy Living for Children exhibit at the Comanche National Museum, 701 NW Ferris Ave., Lawton, Okla. For more info call 580-353-0404 or visit www.comanchemuseum.com

JUNE 24 - JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

JULY 2
Creek/Seminole Hymn Singing at Hutche Chuppa Indian Baptist Church, south of Henryetta, 5pm - ? For directions or more info call Steve Randall, 918-704-3738.

JULY 2
Creekspeakout meeting at the Tulsa Indian Community Center from 11:00 am to 1:00 pm. Contact Mae Jackson at 918 623-0751 for more information.

JULY 15
Tulsa Shock Native American Heritage Night, 7 p.m. at BOK Center. Tickets only $10 or $20. Contact: Natahlie Smith at nsmith@tulsashock.net or call 918.949.9724

JULY 16
Annual Otoe-Missouria Men's Basketball Tournament at Frontier School, Red Rock, Okla. Sign-up deadline is July 14. Call Michael Bible, 405-762-6594

JULY 29-31
59th Annual Tulsa Powwow at the Spirit Bank Event Center, 105th and S. Memoria-l Tulsa, OK. For More Info: Rob Anquoe (918) 671-8366 or visit www.tulsapowwow.org

JULY 30
1st Annual SGT Tike Chapman Memorial Golf Challenge host by Native American Warriors Society of Tulsa at Cherokee Hills Golf Club, 777 W. Cherokee St., Catoosa. Goodie bags & prizes. For more info or to register, call Dwayne or Evonne 918-946-8024.

JULY 30
Oklahoma City Indian Clinic Annual Contest Pow-Wow at Cox Pavilion, OK State Fairgrounds, 3001 General Pershing Drive, Oklahoma City. For more information call Steve Barse at (405) 556-1665 or email steve.b@okcic.com

JULY 30
American Indian Expo, Caddo County Fairgrounds, Anadarko. Showcase for the arts, crafts and traditions of 14 plains Indian tribes. Noon – 11pm daily. Call Lucy Wabaunasee, 405-284-6241

AUGUST 5-7
Annual Oklahoma Indian Nation Powwow, Concho Powwow Grounds, James Hawk Sr. Drive, Concho. Tiny tots contest, women's and men's golden age categories, sporting events for youth, commercial vendor booths and more. Call Christine Morton, 405-422-7545 or email cm_arapaho@hotmail.com

AUGUST 12-14
Intertribal Indian Club of Tulsa Powwow of Champions, Claremore Expo Center, 400 S. Veterans Pkwy, Claremore. Call 918-838-8276 or visit online, www.iicot.org

AUGUST 13-16
Wichita Tribal Dance, Wichita Tribal Park, 1 1/4 miles N of Anadarko on Hwy 281. Dance competitions will be open to Wichita Tribal members and their descendants. Gourd dancers, war dancers and a color guard will all be on-hand. Call Terri Parton, 405-247-2425 or visit online at www.wichitatribe.com

AUGUST 20
Eastern Shawnee Children's Powwow, 12615 S 705 Rd., (Behind Bordertown Casino) Wyandotte. 10am-11pm. Storytelling, dance competitions, Gourd Dancing, arts & crafts and food vendors. Call Kenna Simmons, 918-666-7710 or visit online at www.estoo-nsn.gov

AUGUST 25-28
Annual Ponca Powwow, White Eagle Park, White Eagle. Call Ponca Tribe, 580-762-8104.

AUGUST 26-28
Cherokee National Holiday Softball Fast Pitch / Co-Ed Tournament. Call 918-453-5536 or email lou-slagle@cherokee.org

SEPTEMBER 1-5
Choctaw Nation Labor Day Festival & Powwow, Choctaw Nation Capital Grounds, off Hwy 271 S., Tuskahoma. Call 580-924-8280 or email cjohnson@choctawnation.com

SEPTEMBER 2-4
Cherokee National Holiday, Tahlequah. The Cherokee National Holiday celebrates the signing of the Cherokee Nation Constitution in 1839. Comparable to a Fourth of July event for the Cherokee people, this annual celebration attracts visitors from across the United States as well as from around the world. It includes 50 events such as an inter-tribal powwow, Native arts and crafts, Native games, children's events, golf, basketball and softball tournaments, a parade, car show and plenty of food. Come celebrate and immerse yourself in Cherokee heritage at the Cherokee National Holiday. Call Lou Slagle, 918-453-5536 or visit online, www.cherokee.org

Aviation Academy focuses on learning, fun

- **The CNASA program was established in 2003 and takes place each June.**

DANA LANCE
Chickasaw Nation

ADA, Okla. – Trejan Blue spent five days this summer at Chickasaw Nation Aviation and Space Academy because he had a break in his baseball schedule.

Because of this decision, the Ada 12-year-old had the opportunity to exercise his mind, creativity and learn more about world of aviation and space during the annual CNASA, which culminated Friday, June 17 with rockets launches, solar car races and a balloon toss.

Open to Chickasaw students, CNASA is packed with fun and educational activities which incorporate science and math into the curriculum.

Chickasaw Nation Gov. Bill Anoatubby said the eighth-annual academy was developed to encourage young people to consider careers in science, mathematics and technology.

"We want to inspire these students to set their goals high and work hard to achieve their dreams. This academy, along with the FIRST robotics program and other educational ventures help expand students' horizons," said Gov. Anoatubby.

Forty students spent the week learning about the history of aviation and designed and built water bottle rockets, weather stations, model planes and solar cars. These hands-on activities allowed the students to understand the mechanics of aviation. The activities also encouraged team-work and creative design.

Building the solar cars was listed as one of the students' favorite activities. Students were able to transform a bag of gears, wheels and a small motor, plus a small solar panel into a functioning vehicle by the end of the week.

Working intently, the team of Jayson Morgan, 11, Trejan Blue, 12, and Matthew Stafford, 11, patiently tweaked and adjusted their solar car in preparation of the final day's activities.

"We were able to do a lot of creative thinking," said Trejan. "When I first saw the bag of stuff, I was afraid our car would not be very good, now I am proud of it."

CNASA also offered plenty of thrills, especially when the students flew in an aircraft at Tulsa's Riverside Airport. A few students were even able to pilot the plane, including Andrea Underwood, 10, of Ada.

"I was a little nervous at first, but then we flew over a lake and a lot of houses and it was really cool."

The day also included a trip to the Oklahoma Aquarium in Jenks, Okla.

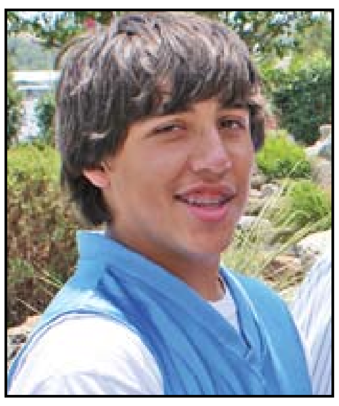
Students from Oklahoma, Texas, Colorado, New Mexico and Kentucky attended the camp.

The week ended with an awards ceremony at the McSwain Theatre.

The CNASA program was established in 2003 and takes place each June. The academy is open to Chickasaw students grades five through 12. For more information about CNASA, call (580) 421-7711 or visit www.Chickasaw.net.

COURTESY

Trejan Blue, Jayson Morgan and Matthew Stafford, all of Ada, designed and built a solar-powered car during Chickasaw Nation Aviation and Space Academy, held in Ada.



Correction

Last week, in a story titled, "Osage supports Oklahoma Assault basketball program," Cade RedEagle (pictured) was incorrectly identified as a senior at Pawhuska High School. RedEagle is a junior at Holland Hall in Tulsa.

N. Indian All-State girls thwart determined South

OKLAHOMA INDIAN ALL-STATE

BARTLESVILLE, Okla. – A fourth quarter rally led by the South's Skylar Cooper from Heavener and Makenzie Brown of Savanna tied the game with five seconds on the clock.

The suspense ended when Ramsye Thornton from Mt. View – Gotebo made a lay up at the buzzer, giving the North Oklahoma Indian All-State team a 71-69 victory June 18 at Oklahoma Wesleyan University. The North girls got stand out performances from Shayna Sullivan from Binger-Oney and from Chloe Nichols of Oktaha who was named MVP. "This was a nail biter for the big crowd of fans on both sides," said Dr. Carol Conner, co-founder of the Games.

After a 24-24 first quarter the suspense ended for the 16th annual contest between the north and south Oklahoma Indian All-State boys. A barrage of points by six north players, all in double digits, ended the hopes of a very talented but cold south team. The big men Desmond McCosar (MVP) of Pawnee and Jeremiah Ross of Locust Grove with 16 and 17 points led the north boys. They were helped out by the play making and scoring of their teammates Terran Pettit of Sequoyah-Tahlequah and Samy Mack of Kellville who each contributed 15 points to the 110-81 victory. Graham's Kyle Hart, Nathanial Herrod of New Lima and Locust Grove's Josh Beck combined for 47 south points, but it wasn't enough to overcome the six hot hands from the north.

Quapaw Tribe hosts special art exhibit

DOREEN FINNIE
Quapaw Tribe

QUAPAW, Okla. – The Quapaw Tribe of Oklahoma Library is hosting the Native American Student Artist Competition Special Exhibit through July 15, 2011. The Library is located at the Robert Whitebird Cultural Center, 905 Whitebird St., Quapaw, Okla.

This exhibit features past competition winners. The competition celebrates the value and successes of education in Native American communities and is open to all American Indian and Alaska Native students in preschool through grade 12. Due to budget cuts this will be the last chance to see this exhibit.

"This exhibit is a testament to the artistic talent of Native American students, plus it reflects how public education can embrace and celebrate Native Americans' rich cultural heritage," Quapaw Tribal Librarian Patricia Billings said.

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- White buffalo calf born in Texas
- Buffalo harvesting in sync with nature
- Women find common ground on the rink

TODAY'S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

VOLUME 17 • ISSUE 27 • PUBLISHED WEEKLY • JULY 8, 2011

Local meetings to provide help with Keepseagle claims

■ **Meetings are scheduled throughout July and August in Oklahoma and will be advertised each week in the Native American Times.**

USDA Secretary of Agriculture Tom Vilsack

WASHINGTON – As part of the claims-filing process, attorneys appointed by the court will hold meetings around the country to provide assistance to Native American farmers and ranchers who wish to file a claim in the $760 million Keepseagle v. Vilsack class action settlement. The settlement resolves a lawsuit claiming that the U.S. Department of Agriculture discriminated against Native Americans in farm loan applications and servicing.

Over the past six months, Native American farmers and ranchers around the country received information about their legal rights and options by postal mail and through print and radio notices. Class members who wish to file claims for cash and loan forgiveness should register to receive a Claims Package at www.IndianFarmClass.com or by calling 1-888-233-5506. These claims must be filed by December 27, 2011.

Class members can get free assistance in filing a claim at meetings that will be held around the country this summer and fall. Those who have registered for a Claims Package will receive a schedule of meetings with that package. The complete schedule of Claims Filing Meetings is available at www.IndianFarmClass.com or by calling 1-888-233-5506.

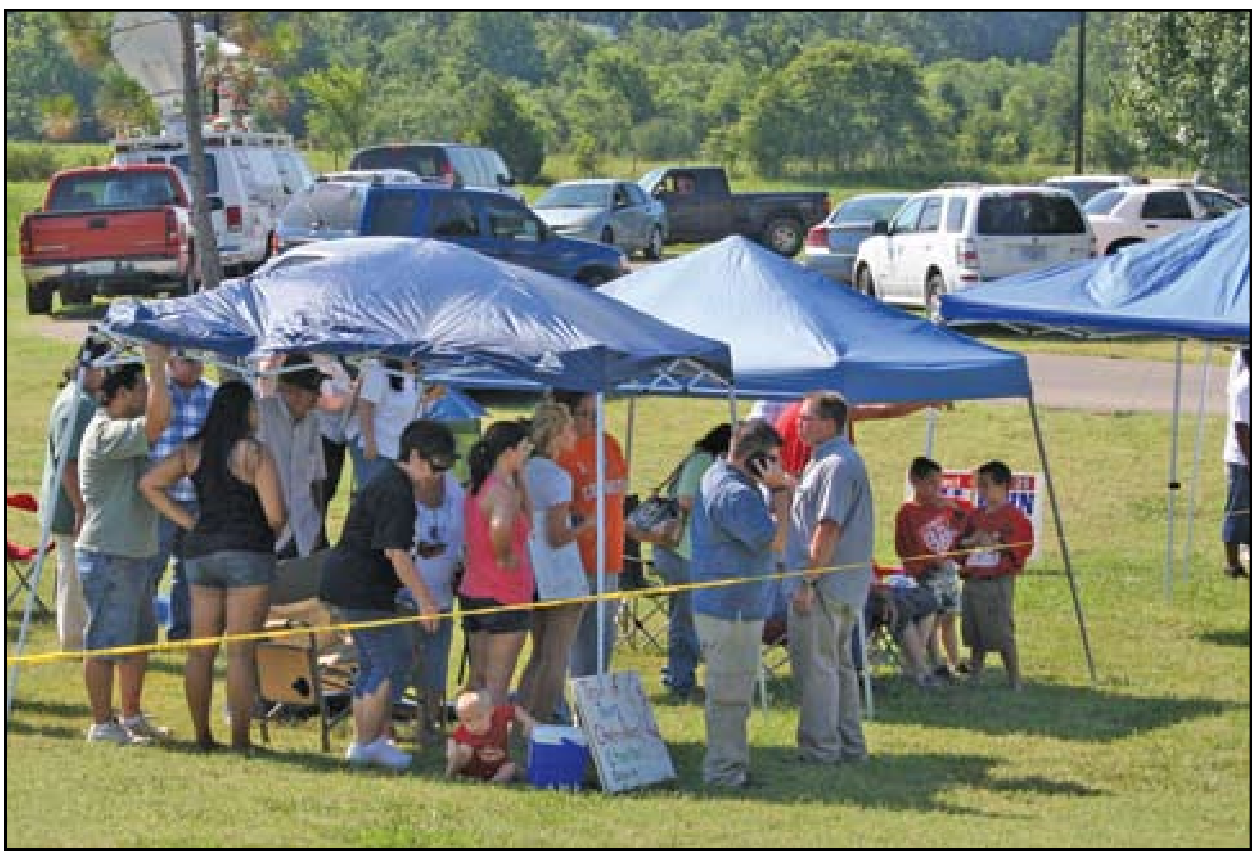
Class members wishing to register to receive a Claims Package can do so through the website or toll-free number, or by writing to Keepseagle Settlement Administrator, PO Box 3560, Portland, OR 97208-3560.

Meetings are scheduled throughout July and August in Oklahoma and will be announced each week in the Native American Times. The next meetings will be July 12-14 at the Comanche Nation College, 1608 Southwest 9th Street, Lawton.

Upcoming meetings are scheduled for the Choctaw Nation in Durant, the Cheyenne & Arapaho Tribes in El Reno, the Cherokee Nation in locations to be announced and the Modoc Tribe in Miami.

Meeting dates and locations for all states are available online at www.indianfarmclass.com/meetings.

PEACEFUL PROTEST



NATIVE TIMES PHOTO

Cherokee citizens stage a peaceful protest outside the Cherokee Nation Election Commission office during last week's vote recount June 30.

Cherokee election compared to Florida 2000 vote fracas

■ **At press time, the Cherokee Election Commission certified recount results and named Bill John Baker winner by a 266 vote margin.**

MURRAY EVANS
Associated Press

OKLAHOMA CITY (AP) – Cherokee Nation council members expressed hope last week that the controversy swirling around the disputed election for the principal chief's office can be resolved amicably.

The election and its aftermath are drawing comparisons to the famed recount in the 2000 presidential election in Florida involving Republican George W. Bush and Democrat Al Gore.

Longtime tribal councilman and challenger Bill John Baker, who trailed three-term incumbent Chad Smith by seven votes in the latest count from Saturday's June 25 election, filed a formal recount request June 29.

The Cherokee Nation is Oklahoma's largest American Indian tribe and one of the nation's biggest, with membership approaching 300,000 members.

"It's one of the biggest political events in Cherokee history," said tribal councilman Chuck Hoskin Jr. of Vinita, who supported Baker. "... When

See **ELECTION** *Continued on Page 4*

COURTESY

The Otoe-Missouria Tribe hosts the 2nd Annual K'athage Akiwena Jiwere Otoe 5K Run July 16 on the tribal encampment grounds as part of their annual celebration. Victor Others, Otoe-Missouria and a state championship runner, in red, leads the pack to win last year's race.

Otoe-Missouria celebrate 130 years

HEATHER SARLES
Otoe-Missouria Tribe

RED ROCK, Okla. – One hundred and thirty years have passed since the Otoe-Missouria Tribe was moved from the Big Blue Reservation in southeastern Nebraska to Indian Territory. Every year since their arrival, the people have gathered near the Old Agency in Red Rock on the third week of July to celebrate and remember their Otoe-Missouria ways.

For many people the gathering, held July 14-17, is the most significant social and cultural event of the year. Thousands of tribal members travel from across the United States to participate in this important event. They come to catch up with old friends and distant family. And they come tohear the old songs.

"I was told years ago that this encampment is the one time when the most Otoe people are located in one place," Encampment Committee Chairman Hank Childs says. "It's the time when we get together to enjoy the fellowship of each other. People plan their vacations to come home that weekend to be with family—to meet new nieces and nephews and cousins."

After so many years some traditions have been lost. What remains is carefully preserved and passed down from one generation to the next. For his part, Childs was

See **OTOE** *Continued on Page 4*

Supreme Court won't rule on Osage case

LENZY KREHBIEL-BURTON
Native Times Correspondent

Chief John Red Eagle

WASHINGTON – The nation's highest court announced June 27 it will not rule on whether an Oklahoma county is still a reservation.

The Osage Nation, headquartered in Pawhuska, Okla., had appealed a 10th Circuit Court decision that Congress disestablished Osage County as a reservation more than a century ago and that tribal citizens who live and work within the county boundaries are exempt from state income taxes as per federal law. The suit was originally filed in 2001 against the Oklahoma Tax Commission.

"I am disappointed with the Supreme Court's decision to allow a clearly wrong decision to stand, but this does not end the Osage Nation's efforts to protect our homelands," Osage Nation Principal Chief John Red Eagle said. We will continue to exercise our inherent rights as a sovereign nation."

The Circuit Court's decision placed the status of three of the tribe's casinos in jeopardy. The Million Dollar Elm casinos in Tulsa, Skiatook and Ponca City are on land that is not held in trust by the federal government, which is a requirement in states where gambling is illegal. The tribe submitted an application to the Department of the Interior earlier this year to place the casinos' land in trust, but a decision has not been made yet.

"No tribal programs, services or business enterprises are affected by today's ruling," Red Eagle said. "The Osage Nation will continue to operate programs and services that benefit not only Osage tribal members, but also our local communities and the state of Oklahoma."

Earlier this year, the Supreme Court requested an opinion from the office of acting Solicitor General Neal Katyal. In the brief filed with the court earlier this month, Katyal's office recommended that the court deny certiorari, but commented that it was unclear whether Congress disestablished Osage County as a reservation.

Fighting Sioux nickname meeting with NCAA set

BISMARCK, N.D. (AP) – A group of North Dakota officials plan to meet with the NCAA next month to see if the University of North Dakota can avoid being penalized for keeping its Fighting Sioux nickname.

North Dakota University System Chancellor William Goetz (getz) says the meeting will be July 25th in Indianapolis, where the NCAA is based.

The association says the Fighting Sioux nickname is hostile to American Indians and says UND will be sanctioned if it keeps using it.

However, there's a state law that says UND must keep using the name and an American Indian head logo. North Dakota House Republican majority leader Al Carlson of Fargo was the law's chief sponsor. He has pushed for the meeting to see if the NCAA can be talked into changing its mind.

Maine school inches toward mascot change

SANFORD, Maine (AP) – The school year is ending, but it'll be fall at the earliest before the Sanford School Committee adopts a new mascot name for the high school.

When September rolls around, Sanford will be the sole Maine community that uses the name "Redskins" for its school sports teams. At one time, several Maine schools called their sports teams Redskins, a moniker many Native Americans find offensive.

In Sanford, the school committee inched toward change as it heard last week from high school civil rights team leaders about a survey on the high school mascot. The Journal Tribune in Biddeford says team leaders reported the majority of the 448 students, faculty and staff surveyed leaned toward keeping the Redskins name, but about 40 percent were ready for change or at least to talk about it.

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Information from: Journal Tribune, http://www.journaltribune.com

Rare white buffalo calf named in East Texas ceremony

LINDA STEWART BALL
Associated Press

GREENVILLE, Texas (AP) – Thousands of people came from miles around June 29 to see and honor a legend in the flesh – the white buffalo born in a thunderstorm on a northeast Texas ranch.

The rare white buffalo calf, regarded as sacred by the Lakota Sioux, was honored with Native American prayers, religious songs and the solemn smoking of a pipe in a special naming and dedication ceremony at the Lakota Ranch in Greenville, about 50 miles northeast of Dallas.

Flag-flying patriotism, a steady Native American drum beat and scorching heat provided the backdrop for the spiritual event that drew about 2,000.

The calf was named Lightning Medicine Cloud – a reference to the thunderstorm that marked the arrival of his birth as well as a tribute to a white buffalo born in 1933 named Big Medicine.

According to Lakota Sioux tradition, Whope, the goddess of peace, once appeared in the form of a white buffalo calf. Some say the goddess will return once four such calves are born.

But whether the Greenville, Texas, calf was the third of its kind ever born, one of several in recent history or the first male born on Native American-owned soil in a while wasn't immediately clear.

But all agreed that the birth of such a calf was unusual and stressed that it was not an albino, given its dark nose, eyes and marking on the tip of its tail. Several who spoke at the ceremony said they considered it a blessing.

"He's the hope of all nations," said Arby Little Soldier, upon whose land the calf was born on May 12. "The red man, black man, white man and yellow man; we've all got to come together as one."

Lightning Medicine Cloud was born during a thunderstorm

Unity and peace were major themes, as was respect for the environment and the awareness that all living things are interdependent.

The white buffalo is an omen that signifies the arrival of hard times unless people learn to change their ways and live in a manner that benefits everyone, including Mother Earth, according to literature distributed at the entrance gate.

"It's the beginning of a new age, new times," said Samuel Joseph Lone Wolf, a Native American elder from Palestine, who played an important role in last Wednesday's ceremony. "The birth of the white buffalo calf, it tells us we need to get right, not just with Mother Nature but with all nations and with the Creator, which is God."

Some tourists complained that it was difficult to see much of the ceremony unless one was on the front row. There were no bleachers or big screens upon which events were featured. One white woman, seemingly disappointed by the program's length beneath the hot sun said: "I think they're going to keep going until all the pale faces faint."

But another said she was just grateful to be there.

Bonnie Greenwood said she and her husband live down the road and see the herd of buffalo all the time as they drive by.

"We wanted to be sure to be here for this," said Greenwood, who sported a bright orange Buffalo bison T-shirt from her high school alma mater and brought their 9-year-old granddaughter from Oklahoma to also witness the ceremony.

After Little Soldier rode a horse around a corralled area and threw a lance into the dirt, marking the ground as sacred, the crowds surged forward as the herd of about a dozen buffalo was let loose with the small white buffalo among them.

"He's beautiful," said Angela Hope, who drove up from San Antonio to pay homage. "He's a spiritual gift."

To commemorate the occasion, tourists could buy everything from Lightning Medicine Cloud T-shirts and caps, glossy photos of the white bison and even buffalo meat made from Lightning's darker relatives.

Arby Little Soldier and several other leaders are charged with caring for the calf. When Lightning Medicine Cloud turns 2, another ceremony will be held and other prophecies revealed, said Patricia Little Soldier, Arby's wife.

"When do you think you'll get another white buffalo?" 13-year-old Tristen Scott from Virginia asked Arby Little Soldier.

The calf's caretaker sighed as he patiently explained that the odds were against that happening any time soon. "What are your chances of winning the lottery?" Little Soldier said.

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Online: http://www.lightning-medicinecloud.com

Important Meeting

About Filing Claims in the $760 million
Keepseagle Indian Farmer Settlement

DATE: July 12-14, 2011 TIME: 9:00 a.m - 5:00 p.m.

LOCATION: Comanche Nation College
1608 Southwest 9th Street
Lawton, OK

What is this About?

The class action settles claims that the USDA discriminated against Native American farmers and ranchers seeking farm loans or loan servicing.

Who is Included?

The Settlement includes:

- Native American farmers who:
  - Farmed or ranched (or attempted to) any time from 1981 to late 1999.
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Raising, harvesting buffalo in sync with nature

ERNESTINE CHASING HAWK
Native Sun News

RAPID CITY, S.D. – Maynard Zane Brown's job with Sustainable Harvest Alliance and Wild Idea Buffalo Company is more than just punching the clock for eight hours, it's doing what his ancestors did for millennia, harvesting buffalo in sync with nature.

To his friends he's known as Shane Brown. Working as a meat cutter for most of his life and spending time at the Rushmore Packing Plant in Rapid City he knows how stressful it is for buffalo to be treated like cattle.

"If they are raised like a cow, then they're corned up and grained up for 180 days. Plus when they are grain fed they are run through a fixed packing plant. I worked there for a number of years and I see the stress on those animals, it's in their eyes," Brown said.

They get crushed and they're not handled humanely he said, "They put the hot shots to them. They run them up the chutes and into the kill box and those animals go plumb crazy before they shoot them. You know that they've got adrenaline running through them, by the time they do kill them."

After leaving the Pack, Brown went to work for his tribe's buffalo program on the Cheyenne River Indian Reservation where buffalo were raised as close to nature as possible. His tribe had purchased a portable slaughtering unit brought to America from Holland. But the unit was too cumbersome to move around in the field so it ended up being stationary, but served the tribes needs.

Then Brown met Dan O'Brien in 2006 while he was working at Western Meats on St. Patrick Street in Rapid City.

O'Brien, a wildlife biologist, award winning author and owner of the Cheyenne River Ranch had just begun a new venture called Sustainable Harvest Alliance that harvests buffalo in the field.

When O'Brien, who started out as a cattle rancher changed to buffalo about 15 years ago, he knew buffalo needed to be treated differently than cattle because "they are wild animals."

"So we started thinking about how to show a little bit more respect for them. So we started harvesting them in the field and found out that it's almost stress-free whereas other ways of harvesting them are always stressful for the buffalo," O'Brien said.

After harvesting his own buffalo in the field for about five years, friends from Standing Rock, Pine Ridge and Mission approached him and said, "We like the way you do your animals. Why don't you come and do that for our buffalo?"

He said he didn't quite know how it could be done but it was a real honor to be asked. However his longtime friend Rocky Afraid of Hawk, also from Cheyenne River, came to him and convinced him of the need to harvest buffalo in the field for other people.

So he and his partner Jill O'Brien surfed the internet and found a man in Washington State who had made a portable truck, not for buffalo, but for sheep and pigs.

"So we went out to talk to him and found that he thought he could make one that would work for buffalo. Of course we didn't have any money so we started a non-profit organization called Sustainable Harvest Alliance and some of the funding agencies gave us enough money to get it started," he said.

But it was Jim Borglum, whose grandfather carved Mt. Rushmore who actually put the money up for the Sustainable Harvest Alliance truck which he rents to them at a reasonable rate.

"So it has been running now for almost five years and we harvest between four and 10 animals every week. We've worked on Rosebud, Pine Ridge, Crow Creek and Cheyenne River is interested in working with us. We're hoping we can just go around and harvest these animals in as close to the native way as is possible in the 21st Century," he said.

The response to this natural way of harvesting buffalo has been excellent and people come out and join in the harvest like they did in ancient times.

"We think that is better for everybody involved from the buffalo to the people. It's just a really rewarding thing to do. Because it is something that is different, it's not that difficult to do," he said although they have overcome a lot of hurdles to get where they are today.

Each Wednesday, crew member Jerry Blanks drives the Sustainable Harvest truck to the field where the buffalo are to be harvested.

On the day *Native Sun News* caught up with the crew they were headed for the Cheyenne River Ranch near Badlands National Park.

Blanks, who had started a crock-pot full of buffalo meat at 4 a.m. for a noon barbeque in the field, is also the person who goes into the pasture to shoot the buffalo. He, along with state inspector Brian Bowers drove the specially equipped truck right in amongst the herd where he shot the first one of four to be harvested that day.

When asked if he was afraid to get so close to the buffalo, Blanks jokingly teased, "For buffalo, fences are just a suggestion."

The buffalo was brought back and hoisted up into the semi truck where Brown and crew member Kevin Marshall, also a CRST member, quickly and skillfully dressed it out and readied it for processing. They were closely watched by the state inspector to insure that they closely followed the Hazard Analysis Critical Control Point (HACCP) standards.

The buffalo were then transported back to Rapid City where they would be processed at Wild Idea Buffalo's newly opened plant and they will be USDA-inspected and packaged. The plant is located at 1275 S. Valley Drive across from Loaf n Jug on Highway 44.

"This is a state inspected meat plant and we can do everything that any other plant anywhere can do. We can ship anywhere in the U.S." Dan O'Brien said. "If any of the tribes or private Native buffalo producers are interested in doing it this way they should get a hold of us at Wild Idea Buffalo in Rapid City." You may also contact them at www.wildideabuffalo.com

(Contact Ernestine Chasing Hawk at editor@nsweekly.com)

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ERNESTINE CHASING HAWK / NATIVE SUN NEWS PHOTO

A buffalo bull roaming the natural grasslands on the Cheyenne River Ranch near Badlands National Park belonging to Dan and Jill O'Brien.

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Feds charge man in Navajo officer shooting

FELICIA FONSECA
Associated Press

FLAGSTAFF, Ariz. (AP) – Federal authorities charged an Arizona man with first-degree murder June 27 in the weekend shooting of a Navajo Nation police officer in one of the reservation's communities.

Victor Bigman, 48, of Kaibeto, was charged by criminal complaint in the death of Sgt. Darrell Curley, who had responded to a report of Bigman's sons drinking alcohol and fighting at their parents' home late June 25.

Curley was forced to use pepper spray when the brothers resisted arrest and was taking one of them to his patrol vehicle when Bigman grabbed a weapon and fired four shots, authorities said.

Curley returned fire, wounding Bigman. Authorities said Curley, 48, died hours after the shooting while Bigman remained hospitalized in critical condition June 28.

"We are deeply saddened by the death in the line of duty of Sgt. Darrell Curley," said Arizona U.S. Attorney Dennis Burke. "Our thoughts are with his family and colleagues as we work diligently to advance this murder investigation and seek justice for this incomprehensible crime."

Johnson Bigman, 25, and Tyson Bigman, 21, pleaded not guilty June 27 to tribal charges of disorderly conduct, homicide, accomplice to aggravated assault and criminal nuisance. They remain in tribal custody pending a bail hearing in Tuba City.

The brothers do not have an attorney listed with the Navajo Nation courts, said Karen Francis, a spokeswoman for the tribe's judicial branch.

The FBI and the Navajo tribe have concurrent jurisdiction when both the suspect and victims of an alleged crime are American Indian. Tribal authorities can prosecute only misdemeanors that typically carry far lighter sentences than federal convictions. Victor Bigman faces life in prison if convicted on the federal charge.

The Arizona Department of Public Safety assisted on the investigation because the shooting involved a police officer.

Bigman's wife, Gloria, twice called Navajo police saying her sons were fighting. Curley and Navajo police Officer Vernon Begay responded in separate patrol vehicles, according to the federal complaint. Begay arrived first but did not approach the brothers until Curley arrived because he was concerned about their demeanor.

Tribal and federal complaints show the brothers were largely uncooperative. Tyson Bigman swung his fists at Curley at one point, and Victor Bigman stood between Curley and his son to prevent him from being detained, federal authorities stated.

Begay told authorities that he heard two gunshots as he was placing Johnson Begay in his patrol vehicle, turned and heard two more pops. Begay said he then saw Curley shoot a single round before falling on his back, the complaint states. A 9 mm semi-automatic pistol was found underneath Victor Bigman, the federal complaint states.

Begay was treated and released at the scene, tribal officials said.

An autopsy showed that Curley was hit once twice in the left shoulder, with one shot damaging his lung. A protective vest stopped the other two shots from penetrating his body.

Curley was promoted to sergeant in 2003 and assigned to the tribe's Tuba City district that includes Kaibeto. He first joined the police force in 1986.

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Ore. House gives full authority to tribal police

NIGEL DUARA
Associated Press

PORTLAND, Ore. (AP) – The Oregon House voted June 29 to give tribal police the same off-reservation authority as non-tribal officers, despite objections from county sheriffs who said the measure would open the door to lawsuits and give tribal officers unprecedented authority.

Representatives approved the measure on a 33-25 vote after GOP representatives also argued the bill doesn't have enough oversight to ensure the tribes comply with state law. The measure now goes back to the Senate, which has already approved the bill but was scheduled to decide Wednesday evening whether to accept changes made in the House. John Kitzhaber has said he supports the bill.

It would give tribal officers limited authority off reservations for two years, including the power to continue pursuing suspects who leave tribal land and to take action when a crime is committed in front of them.

Beginning in 2013, the measure then expands the authority of tribal officers, giving them full police authority through 2015. Republicans Andy Olson of Albany, Greg Smith of Heppner and Matt Wingard of Wilsonville joined all 30 Democrats in approving the measure.

The Oregon Supreme Court ruled this year that tribal officers should be counted as police officers in Oregon. The decision stemmed from a 2005 police chase that began on the Warm Springs Reservation and ended in Jefferson County. A Warm Springs officer who wasn't certified by the state law enforcement academy or deputized by the county sheriff made the stop.

The suspect appealed his conviction, arguing that the tribal officer didn't have the authority to make the stop. The state Court of Appeals agreed with the suspect, but the Oregon Supreme Court ruled that the tribal officer did have authority.

House co-speaker Arnie Roblan, D-Coos Bay, said the Supreme Court ruling is a good start, but the bill is necessary for tribal officers who encounter other kinds of crimes.

"If they stopped an assault, they would have to go back to Supreme Court to see if they could make that arrest," Roblan said.

Under the measure, tribal police officers would be granted limited police authority if they obtain certification from the state Department of Public Safety Standards and Training and the tribe agrees to certain rules of insurance, tort liability and evidence.

Rep. Cliff Bentz, R-Ontario, noted language in the bill that said the tribe's rules of preservation of evidence and public records, among other issues, be "substantially similar" to Oregon law.

"If I were still a criminal defense lawyer, I would scream with joy at that (phrase)," Bentz said. "This bill will result in litigation after litigation after litigation."

The Oregon State Sheriffs' Association was the most vocal opponent of the measure. It said the measure would give tribal officers authority off the reservation but would continue to restrict authority of non-tribal officers on reservations.

Otoe-Missouria tribe hosting 5K run during annual event

RED ROCK, Okla. – The Otoe-Missouria Tribe hosts the 2nd Annual K'athage Akiwena Jiwere Otoe 5K Run July 16 on the tribal encampment grounds.

The 5K is the brainchild of the tribe's fitness coordinator Donnie Childs who created the run to tie in with both the annual encampment and the tribe's push toward improving the health of its members.

"Many of our tribal members are obese and struggling with diabetes," Childs says. "The encampment is the biggest gathering that the tribe hosts. There will be more Otoe people together than at any other time of the year. This run is a great way to get some of those people motivated to start moving."

Childs says that the while the event is a run, participants do not need to run the entire course.

"There are people who plan to walk the entire race," Childs says. "That's fine with me, as long as they are moving. Getting people up off of the couch is the main goal of this race and the biggest focus for me. I want to see as many people out there as possible."

The race starts at 7:30 a.m. at the 7 Clans Paradise Casino located off of highway 177 north of Red Rock. The trail leads through the Otoe-Missouria campgrounds.

"We didn't know how people in the campgrounds were going to react because it was the first time we were having a run on Saturday," Childs says. "But people lined up along the race route to cheer the runners on. It was really cool to see people being so supportive."

First place winners in the men's and women's category will receive an Otoe hand drum. The top finishers in each category will receive awards and all participants will receive a t-shirt and a Nike drawstring bag.

"We had 102 runners last year who registered for the run," Childs says. "Which is a great number for an inaugural race located off the beaten path."

This event will be chip timed by Time Line Results of Tulsa, Okla. Chips will be distributed at packet pick up prior to the race and will be collected upon completion of the event.

Pre-registration is open online at www.signmeup.com. Pre-registration is $20 and $25 the day of the race. For more information contact Donnie Childs at 580-723-4466.

ELECTION

Continued from Page 1

I talk to people, I tell them, I know you're upset, but let's be calm. Let's work the system, work the problem."

Councilwoman Cara Cowan Watts of Claremore, a Smith supporter, echoed those sentiments.

"Regardless of the election's outcome, our Nation is composed of strong, intelligent and capable individuals," she said. "I believe we will resolve the election amicably as we are a fully functioning democratic government."

Unofficial final returns posted Sunday morning June 26 on the tribal website had Baker beating Smith by 11 votes. But Monday afternoon, the tribal election commission certified Smith as the winner by a seven-vote margin out of more than 15,000 cast.

The commission hasn't commented on why the vote count changed, other than a statement issued June 27 that said, "Our early tabulation was unofficial; these are the official certified election results."

June 28, Baker filed a petition for emergency injunctive relief with the Cherokee Nation Supreme Court, asking that the election commission be ordered to produce a copy of the Cherokee Nation Election Certificate of Vote with the certified results for each individual district and for absentee ballots.

Baker also asked for documents detailing the changes that occurred between the original vote totals reported to the commission June 26 and the certified vote totals reported June 27. Baker said in the petition that the commission won't provide the information without an order from the court.

Commission officials didn't immediately return a call seeking comment.

In a statement, Smith said there's nothing unusual about the document request.

"We would like to see the same documents and hope the election commission makes them available to all parties," Smith said.

Les Hannah, chairman of Northeastern State University's Department of Languages and Literature, said he believes the disputed tribal election is like "Florida all over again."

Hannah, who also oversees the Tahlequah school's Cherokee language program, said he had lunch at a small café Tuesday and the talk at most of the tables centered on the election aftermath and the similarities of the Bush-Gore legal wrangling, which lasted more than five weeks. Bush eventually prevailed after the U.S. Supreme Court ordered a halt to a recount, giving him a 537-vote win, Florida's 25 electoral votes and the presidency over Gore.

"That's something that this generation remembers," Hannah said. "These voters were watching this back then and it's very prominent in their minds. Now, here we go again, only with the Cherokee Nation version."

Hannah said the election showed a divide between Cherokees who live in the heart of the tribe's 14-county jurisdiction in eastern Oklahoma and those closer to the population center of Tulsa or outside the jurisdiction. Baker won overwhelmingly in Cherokee, Adair and Delaware counties, while Smith appeared to carry the vote in suburban Tulsa and won a majority of so-called "at-large" voters.

"This is about as equally divided as the Nation has ever been on anything," said Hannah, who is Cherokee.

Businessman Keith Austin of Verdigris, who voted for Baker, said that no matter who eventually prevails, he won't have a clear mandate.

"It's not going to be without this feeling that technicalities won it for you," Austin said. "When it's won by challenge ballots, it always feels like it was by the judgment of the people on the election commission as opposed to the actual vote tally."

Regardless of the outcome, a tribal court or federal court seems likely. The chief is supposed to be inaugurated Aug. 14 and it's unclear if that could happen if a court case is ongoing.

Cowan said she expects the election issues "will be resolved in the next two weeks as prescribed by Cherokee Nation law."

Hoskin's timeline wasn't as firm: "I haven't thought beyond tribal court because I want to have faith in our government, that we can take care of this matter ourselves. I will have to take another look at that when the tribal court process is done."

OTOE

Continued from Page 1

schooled on the ways of the Otoe-Missouria encampment by elders who wanted to ensure that practices and traditions were carried out properly. Today, he is the elder who must pass on the customs of his people to the next generation.

"I was taught by four older men," Childs says. "They pulled me aside and taught me this is our way, our Otoe ways. Now those four men are gone and I have to remember what they told me. When I picked my committee I had to share those ways with the committee members. That's why I picked older men who were more experienced in powwows and then two younger men who can take it on. "

In honor of the four men who taught him so much, Childs has asked four Otoe-Missouria elder men to sit at the side of the arena to observe. They ensure that everything inside the arena is performed in the proper Otoe-Missouria way.

"It is handed down to us through all these years and we try to keep it our way," Childs says. "Sometimes you go to different powwows and see how other tribes do it and you wonder why Otoes do it differently. We do it our way. We do it the Otoe way."

Being the caretaker of a people's traditions can be a burden at times. Childs says that his teachers prepared him for the responsibility. They told him there would be times when he would have to be strong to help his people.

"In my time (as encampment committee chairman), I sometimes see things that are sad," Childs says. "You feel the sadness. At the mourners dinner there are families that are mourning the loss of someone who was there with them last year at encampment. People are in pain. It is very sad. I was told I would see that and they (his teachers) were right."

Childs says that as the days unfold, he is so filled with joy that those moments are the reward for him and the other members of the encampment committee who donated most of their time in the last year to making the encampment a success.

"Thursday night is for the young people," Childs says. "Little girls get plumed and the little boys get their roach. This allows them to dance in the arena. To see the pride on their faces and the faces of their families - it is enough."

After 130 years of Summer Encampments, the arena has become a time machine of sorts—a place where this generation can connect with the past. It is a special place where the people do not have to walk in two worlds. At encampment they are only Otoe-Missouria and it is the most important thing. Childs says he wants to invite all Otoe-Missouria people to come experience the power of those four days.

"Don't forget what your parents and grandparents have taught you," Childs says. "Come back. Dance. Meet your family. They say that when you dance in the arena that sometimes you will be walking in your parents and grandparents footsteps—that your foot will fall where theirs did. I think about that sometimes when I dance."

A wide range of events are scheduled for the four day encampment this year including art contests, kid games, elder games, turtle races, a horseshoe tournament, arts & craft vendors, Gourd Dances, contest dances, an Elder Round Table and a 5K. Friday, Saturday and Sunday there is contest dancing. For more information about the 130th Annual Otoe-Missouria Summer Encampment visit www.omtribe.org.

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Voter apathy: Forsaking tribal elections

S.E. RUCKMAN

In the pages of a near forgotten tome, “Carbine and Lance,” the old warriors who stalked the Southern Plains still stride. Although all of them have long departed the rolling prairies that are now Oklahoma, one of them, Is-see-o, lassoed my attention with all the agility of the Cherokee cowboy, Will Rogers.

I-see-o (or Tahbonemah) was the last active member of a contingent of Indian scouts in the 7th Cavalry at Old Fort Sill near Lawton, OK. I understand why they call it Old Fort Sill. The new version in all its military glory bears no resemblance to the pale-gray stone post that is now a museum. But I ponder why Indian names are mostly hyphenated, although I am sure it’s quite elementary.

He rode many years as scout for the federal government. The natural native tendency is to bristle at this vocation but ignorance is not the better part of bliss. Research showed me I-see-o (I defer to convention here) also saw the historic Medicine Lodge Treaty in 1867 and took part in the Kiowa sun dance in the days when the Creator received this homage on the Washita River near Rainy Mountain.

The old Kiowa scout was venerated for his work and credited with maneuvering the tribes and the U.S. Army so that potential landmines were defused. It’s like he intuited that the tide of blue-coated soldiers would not ebb. I-see-o lived both the old way and the new.

And yet, assimilation was not a utopia for Indian people. Early on, Indians were given the yoke of individual land ownership then ridiculed for not enterprising it. I’ve seen old pictures where Indian women put on a corset and became encased by its convention. Likewise, top hats for the men folk did not assure acceptance.

They say that noted Comanche warrior, Tabananica, died of a heart attack as he was running to catch the train in Anadarko, OK. Chalk one up to modern living. But also count the overnight asphyxiation death of the Comanche, Yellow Bear, after he blew out the gas lamp in his room at the Pickwick Hotel in Fort Worth, TX.

Knowing that civilized life was not all that it was cracked up to be brings me comfort. I like knowing that the way saddled on the nations is not all for the best. Today, some of our greatest social ills like suicide, unemployment and domestic abuse are experienced to a higher degree in Indian Country than our racial counterparts. I detect a correlation here.

We also see the contagion in our political arenas. It’s true that Indians have the oldest known versions of confederate governments. The American system is reputed to be modeled upon it (e.g. Articles of Confederation). But while we have the freedom to opt out of voting in contemporary elections, we are forsaking our tribal elections as well.

I hear that a turnout of ten percent of registered tribal voters in an election is off-the-charts. I am told that the national voting average is eight percent of the population. Remarkable. In a recent Wichita tribal election, a grand total of 270-plus voters turned out to pick a chairman (this qualifies as near phenomenal with just over 2,500 members). Comparatively, OKs largest tribe, the Cherokee Nation, garnered just over 15,000 voters (of a reported 300,000 citizens) for the same type of election. The outcome did not grab me so much as the numbers did. This roughly equates to about five percent of their total populace.

This indicates we have well learned the lesson of voter apathy set before us by the dominant society. It’s a puzzle, though. Tribal leaders can make a bigger imprint on our everyday lives than our local officials but most opt to not choose.

This says a lot about what apathy is: absence or suppression of passion, emotion or excitement. Remedying this is a complex issue. We should consider that tribal voter apathy is a nonpartisan issue. Our government systems are not based on an electoral college which is why the popular vote remains integral. Here, blood degrees are inconsequential.

Registering tribal voters is only half the battle. It’s funny that on election day (usually a Saturday in tribal venues) where to eat lunch is more pressing than who makes the decisions. Mobile, healthy tribal members can be a jump-start to the future.

As for I-see-o, he remained a scout until 1913.Then he was built a new frame house near Old Fort Sill (on the government dime) but he did not live in it. Instead, he pitched a tent by the house so that he could keep one of the sacred Kiowa medicine bundles in it. He was often seen sitting in silhouette by the tent smoking a long pipe.

Tahbonemah was secured the rank of senior duty sergeant for the rest of his life and drew this salary until he died in 1927. Historians say that his funeral (complete with taps) was the most lavish in Indian Country up until that time. I keep getting somehow that even though he accepted the new system he opted for his own way of doing things. It just happened to be distinctly traditional.

S.E. Ruckman

To me, independence like this is what the Fourth of July is all about.

S.E. Ruckman is a citizen of the Wichita and Affiliated Tribes in Anadarko, Okla. She graduated from the University of Oklahoma’s School of Journalism and has written for the Tulsa World and the Native American Times. She is a freelance writer who is based in Oklahoma.

ATC: No voting rights in Indian Country

AROUND THE CAMPFIRE
DR. DEAN CHAVERS
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Despite some very important lawsuits, agreements, and legislative actions, voting rights in Indian Country are severely limited. Indians have had to fight to win the right to vote the way GIs had to fight the Germans in France and Germany—one block at a time. The successful case in a county in Montana has little or no relevance in Oklahoma. The Indians of Oklahoma have to fight their own battles to win the right to register to vote. They have to wage a separate battle to be able to vote for county commissioner. Then they have to wage a third battle to win the right to vote for school board members, and it is the same in every state.

The National Indian Youth Council (NIYC) found a quarter of a century ago that only 20% of Indians in the Southwest were registered to vote. The same thing holds today. Registration drives have only been held in a few places in Indian Country. But people have found that the Indian vote can make a difference. The Indian vote has put sympathetic officials into office in Oklahoma, South Dakota, New Mexico, Alaska, Arizona, and other states.

A quarter of a century ago there were only a dozen and a half Indian elected officials. Most of them were in Alaska, Oklahoma, New Mexico, and Arizona. Today there are at least 85 of them. They range from Bruce Curnutt, Sheriff of LeFlore County, Oklahoma, to State Senator Albert Hale in Arizona. Albert is the former Chairman of the Navajo Nation. Long-time State Senator John Pinto (Navajo) is still in office in New Mexico. Nine of them, all State Representatives, are from Alaska.

The highest Indian elected official is Denise Juneau, State Superintendent of Education in Montana. In a hotly contested election, the Democrat Juneau beat her Republican opponent in 2008. I’m proud to say we helped her earn two of her three degrees. She has an MA in Education and a JD in Law. Her parents Carol and Stan Juneau are really proud of her.

The resistance to Indian voting has been extreme. Despite the passage of the Voting Rights Act in 1965, Wild Bill Janklow, who was then governor of South Dakota, forbade Lorna Herseth, the Secretary of State in 1977, to enforce it. He told her in a written opinion that he would pursue both legislation and court actions that would stop enforcement of the law in South Dakota.

Nothing seemed to stop Janklow in his anti-Indian campaigns. The only thing that stopped his career was his own foolishness, when he killed a man on a motorcycle when he was speeding one night several years ago. And it worked. When the U. S. brought a lawsuit against the state for its violations (Quiver v. Nelson), only 9.9% of the Indians in the state were registered. The South Dakota secretary of state, Chris Nelson, admitted to more than 800 violations of the Act.

South Dakota county registrars only registered new voters in one place—the county seat, off the reservation. When roving registrars were finally allowed on reservations, they immediately found themselves accused of voter fraud. People in South Dakota will not give up power easily.

One of the more infamous tactics of the anti-Indian forces is “packing.” They will load one district with all the Indian votes, so even when an Indian wins he will find he is outvoted two to one or four to one. It took a federal lawsuit to stop this practice in Buffalo County, South Dakota, home of the Crow Creek Sioux Tribe. The lawsuit was settled by a consent decree in 2003, after packing had been in place for decades.

There have been many heroes in the voting rights struggle. Miguel Trujillo (Isleta) served in the Marines in World War II, but when he went to register to vote in 1948, the registrar, Eloy Garley, refused to let him register. Garley said the New Mexico constitution prohibited Indians living on reservations from voting.

Mr. Trujillo got the famous attorney for Indian affairs, Felix Cohen, to file a lawsuit (Trujillo v. Garley). He won; the section of the NM constitution forbidding Indians to vote was declared illegal. Trujillo’s son Michael went to medical school and was head of Indian Health Service for a long time. His daughter Josephine also rose to the rank of Admiral in Indian Health. In Arizona at almost the same time, the case of Harrison v. Laveen overturned a similar law in Arizona.

States and counties do all kinds of things to limit the Indian vote. Gerrymandering, or playing with district boundaries to keep Indians out, is still widely done. Holding at-large elections, in which all candidates run in one district, has been used in numerous counties in the West—Tom Mix in South Dakota, McKinley in New Mexico, Navajo in Arizona, and Blaine in Montana. In fact the list is so long it could well take up all the space in this column.

Gallup-McKinley County Schools in New Mexico held at-large elections for decades until a lawsuit filed by NIYC overturned the practice. Out of five people on the school board, only one was an Indian and he was known as a go-along guy. Whatever the five white people on the board wanted to do, he would go along with it. But when district elections were forced on the school board, all of a sudden three out of five spots were Indians. The conditions in the schools have actually improved in the 15 years since this happened. But with a 65% dropout rate for Indians back then, and 50% now, they still have a long way to go.

There have been many heroes in the voting rights struggle. Janine Pease became the first Indian person, and first Indian woman, ever elected to chair a county committee of the Democrat party. She was the lead plaintiff in a lawsuit, Windy Boy v. County of Big Horn, which changed the county election procedure from at-large to districts. When she was seated at the party meeting, some of the racist white women walked out of the meeting in protest.

A similar result obtained in Blaine County, Montana in United States v. Blaine County, Montana. The United States brought the action against the Blaine County Board of Commissioners and the Superintendent of Elections. The suit was filed on behalf of eight individuals and the Fort Belknap Community Council for the county holding at-large elections, which prevented Indians from participating fully in the political process.

Indians constituted 45.2% of the population, but no Indian had ever been elected to the Blaine County Commission. The Ninth Circuit Court of Appeals held that there was a history of racial discrimination against American Indians, racially polarized voting, “voting procedures that enhanced the opportunities for discrimination against American Indians,” depressed social conditions for Indians, and a tenuous justification for the at-large voting.

Five Indians from the Wind River Indian Reservation in Wyoming sued Fremont County under the Voting Rights Act, Section 2, and the 14th and 15th Amendments to the U.S. Constitution. The five plaintiffs are Patricia Bergie, Pete Calhoun, Gary Collins, James E. Large, and Lucille McAdams. The defendants were the five county commissioners, all Republicans—Doug Thompson, Lanny Applegate, Jane Adamson, Gary Jennings, and Pat Hickerson.

Janie Maynor Locklear led the fight for my tribe to end double voting. Under that scheme, the mostly white residents of the six towns in Robeson County, North Carolina got to vote for their town school board, and also to vote for the county-wide school board, which is where most Indian and Black people lived. The county residents, however, did not get to vote in the town school board elections. My great-uncle, John L. Godwin, was also very active in that struggle.

There have been 70 cases of Indians suing counties, states, municipalities, and others to gain the right to vote. It’s like every place demands its own lawsuit. People in power fight very hard to keep Indians from having the right to vote. But they will gladly accept Indians into uniform to fight for the nation. Indians have been overrepresented in every war the U. S. has fought since World War One.

My friend Lawrence Hart (Cheyenne) of Oklahoma has been pushing people to register to vote for three decades. He is also one of the traditional leaders of his tribe. Mary Cohoe (Navajo) has been doing the same thing at Ramah and elsewhere. Hollis Stabler (Omaha) led the fight to have his tribe represented in Thurston County, Nebraska.

Keep going. Let’s get more Indians elected.

Dean Chavers, Ph.D., is the Director of Catching the Dream, a national scholarship and school improvement program for American Indians, located in Albuquerque. His address is CTD4DeanChavers@aol.com. His latest book is “Racism in Indian Country,” published by Peter Lang

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EVENTS

*Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

EVERY 2ND SATURDAY
Indian Taco Sales - from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

THROUGH SEPT. 10
Through the Eyes of the Eagle: Illustrating Healthy Living for Children exhibit at the Comanche National Museum, 701 NW Ferris Ave., Lawton, Okla. For more info call 580-353-0404 or visit www.comanchemuseum.com

THROUGH JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

JULY 15
Tulsa Shock Native American Heritage Night, 7 p.m. at BOK Center. Tickets only $10 or $20. Contact: Natahlie Smith at nsmith@tulsashock.net or call 918.949.9724

JULY 16
Annual Otoe-Missouria Men's Basketball Tournament at Frontier School, Red Rock, Okla. Sign-up deadline is July 14. Call Michael Bible, 405-762-6594

JULY 29-31
59th Annual Tulsa Powwow at the Spirit Bank Event Center, 105th and S. Memoria-l Tulsa, OK. For More Info: Rob Anquoe (918) 671-8366 or visit www.tulsapowwow.org

JULY 30
1st Annual SGT Tike Chapman Memorial Golf Challenge host by Native American Warriors Society of Tulsa at Cherokee Hills Golf Club, 777 W. Cherokee St., Catoosa. Goodie bags & prizes. For more info or to register, call Dwayne or Evonne 918-946-8024.

JULY 30
Oklahoma City Indian Clinic Annual Contest Pow-Wow at Cox Pavilion, OK State Fairgrounds, 3001 General Pershing Drive, Oklahoma City. For more information call Steve Barse at (405) 556-1665 or email steve.b@okcic.com

JULY 30
American Indian Expo, Caddo County Fairgrounds, Anadarko. Showcase for the arts, crafts and traditions of 14 plains Indian tribes. Noon – 11pm daily. Call Lucy Wabaunasee, 405-284-6241

AUGUST 5-7
Annual Oklahoma Indian Nation Powwow, Concho Powwow Grounds, James Hawk Sr. Drive, Concho. Tiny tots contest, women's and men's golden age categories, sporting events for youth, commercial vendor booths and more. Call Christine Morton, 405-422-7545 or email cm_arapaho@hotmail.com

AUGUST 12-14
Intertribal Indian Club of Tulsa Powwow of Champions, Claremore Expo Center, 400 S. Veterans Pkwy, Claremore. Call 918-838-8276 or visit online, www.iicot.org

AUGUST 13-16
Wichita Tribal Dance, Wichita Tribal Park, 1 1/4 miles N of Anadarko on Hwy 281. Dance competitions will be open to Wichita Tribal members and their descendants. Gourd dancers, war dancers and a color guard will all be on-hand. Call Terri Parton, 405-247-2425 or visit online at www.wichitatribe.com

AUGUST 20
Eastern Shawnee Children's Powwow, 12615 S 705 Rd., (Behind Bordertown Casino) Wyandotte. 10am-11pm. Storytelling, dance competitions, Gourd Dancing, arts & crafts and food vendors. Call Kenna Simmons, 918-666-7710 or visit online at www.estoo-nsn.gov

AUGUST 25-28
Annual Ponca Powwow, White Eagle Park, White Eagle. Call Ponca Tribe, 580-762-8104.

AUGUST 26-28
Cherokee National Holiday Softball Fast Pitch / Co-Ed Tournament. Call 918-453-5536 or email lou-slagle@cherokee.org

SEPTEMBER 1-5
Choctaw Nation Labor Day Festival & Powwow, Choctaw Nation Capital Grounds, off Hwy 271 S., Tuskahoma. Call 580-924-8280 or email cjohnson@choctawnation.com

SEPTEMBER 2-4
Cherokee National Holiday, Tahlequah. The Cherokee National Holiday celebrates the signing of the Cherokee Nation Constitution in 1839. Comparable to a Fourth of July event for the Cherokee people, this annual celebration attracts visitors from across the United States as well as from around the world. It includes 50 events such as an inter-tribal powwow, Native arts and crafts, Native games, children's events, golf, basketball and softball tournaments, a parade, car show and plenty of food. Come celebrate and immerse yourself in Cherokee heritage at the Cherokee National Holiday. Call Lou Slagle, 918-453-5536 or visit online, www.cherokee.org

SEPTEMBER 2-4
Comanche Nation Fair, 584 NW Bingo Rd., Lawton. Powwow, parade, art show, athletic events, rodeo, carnival and more. Free and open to the public. Call Jolene Schonchin 877-492-4988.

SEPTEMBER 2-5
Cheyenne & Arapaho Labor Day Celebration, Colony. Powwow, hand games, drum contest, food and craft vendors and more. Call Rosemary Stephens, 405-422-7446 or visit online, www.c-a-tribes.org

Women find common ground in tradition, skating

■ Sabrina Ives, Otoe tribe, is a jammer for the All Starz, which means she is one of the fastest skaters in the league.

KAREN SHADE
Native American Times

TULSA, Okla. – When she was growing up, Leah Fleming used to dance in a circle around the center drum at powwows. Now she has added skating circles around her competition.

A former All Nations Indian Youth Princess, she remembers attending stomp dances in Seminole dresses her mother made and dancing with her sister and younger brother. Respected elders sang the songs of ages long passed at a center fire while children played in the dark on the outskirts. Families and clans came together and created a safe place under the stars.

"That's how I feel about this derby team. When I'm here, I feel the same way," Fleming said.

Thursday nights (as well as Sundays and Tuesdays) are spent at Broken Arrow Roller Sports, which goes dark to the public but becomes alive with women in skates racing and falling around one another counterclock wise on a flat track.

The Tulsa-based Green Country Roller Girls are an intimidating bunch at game time bearing fierce make-up, tattoos, torn stockings and enough attitude to stare down a buffalo, but at this scrimmage, children play together off the track and friends visit with one another as the league members go through the grueling drills that have made the Green Country All Starz the defending Oklahoma State Flat Track Derby Champions.

It's both work and play.

"These are some of my best friends," Fleming said of the league players. "I call them my sisters. We've been through so much together, played so many games together, long bus rides together."

The Green Country Roller Girls league is made of two teams. Think of it like junior varsity and varsity teams. The Green Country Thunder Dollz play games closer to home. Rookie skaters get experience with the Dollz before advancing to the Green Country All Starz – the league's chartered Women's Flat Track Derby Association team. They travel the regional circuit and feature the best players in the league. Both groups support the other, and the All Starz will need it when they head to Kansas City, Mo., to compete in nationals Sept. 29-30.

KAREN SHADE / NATIVE TIMES PHOTO

Leah Fleming is Filthy Vicious on the track, a true derby sister on and off.

Let's face it. Flat-track roller derby looks tough because it is tough. Simplified, it is a full-contact sport. On a flat track (different from the banked tracks that rise and concave toward the center like in the movie "Whip It"), two teams set up a defense of players called blockers. The blockers skate together in a pack ahead of teammates called jammers. Each team has a jammer identified by silver stars on their helmets. These jammers line up behind the blockers, who take-off at the first whistle. At the second whistle immediately following, the two jammers start their way around the track. Blockers maneuver to help their own jammer get through and ahead of the pack, but they also work to keep the opposing team's jammer from accomplishing the same. Once a jammer makes it through the pack, then she can begin scoring. For every member of the opposing team she passes in the pack, she earns points. The team with the most points at the end of the whole bout wins.

Teams must abide by a bounty of rules to keep the game fair and to help prevent injury, which means that elbowing, tripping, kneeing and other deliberate moves are penalized. Jams, however, still get rough. Concussions sometimes happen; bruises are inevitable; and the fists you sometimes see players sporting? They're trying to keep their fingers from getting rolled on by skate wheels if they should fall. Someone always falls.

Fleming, who is also Cheyenne and Creek, hasn't had her digits broken yet in the five years she's played derby, but her alter ego, Thunder Dollz #64 Filthy Vicious, has hurt her knee in the past and sported plenty of bruises post-game. Before any woman can join a league team, she has to train for six weeks in such basics as how to stop on skates, how to fall to minimize injury, how to skate in close proximity to others and how to avoid obstacles, which can often be another player fallen to the floor. Afterward, hopefuls must pass a minimum skills test.

Fleming played on both league teams before she became pregnant with her third son. Three months after delivery, Filthy Vicious is back to blocking for the Thunder Dollz. She takes precautions to be sure she is fit for battle.

Five years ago, "I was a couch potato. I'd go to work, come home and be so tired I didn't want to do anything," she said. The game, however, made her think about healthier choices such as eating better and drinking plenty of water. Bananas are import to prevent leg and foot cramps. She's watched other girls new to the team go through a similar transformation.

"I've seen girls who, when they started, they'd be a little bit chunky, but three or four months later, they'd be toned up," she said.

The derby skates, which can weigh 2-4 pounds each, can give a player a workout.

For the All Starz team, though, a little more is expected from players beyond the practices.

Sabrina Ives, Otoe tribe, is a jammer for the All Starz, which means she is one of the fastest skaters in the league. It also means she takes, on average, more direct hits than other players. Ives goes to the gym four times a week to run on the Elliptical, do core strength training and more cardiovascular exercise. In addition, she takes iron and B-12 vitamin supplements as well as a multivitamin daily. Derby has changed other habits, too.

"I really don't drink anything except water," Ives said. "I used to drink a lot of alcohol, but then I cut that out, and it's changed my game completely."

As Str8 Legit, All Starz #70x7, Ives said derby brings out the hardcore edge of her that lies beneath her shy personality. The 24-year-old Broken Arrow resident often attends powwows with her family in Red Rock, but they missed a recent once because the family was in mourning for the death of her great-grandmother.

Like her heritage, being an All Starz player and a part of derby culture gives her pride.

Players new to the league often ask Christie Morrow of Norman, also known as All Starz' .40 Cal 9 Killameter, for training advice.

Morrow, Cherokee and Delaware, came from a background as an inline speed skater, good preparation for her role as the team's other star jammer. Her regimen is a finely-structured program that alternates endurance training with plyometrics (training methods producing fast, powerful muscle movements). She also runs and bikes.

"I tell them to start going to the skating rink on their off time and get balance and security with themselves on skates," Morrow said. "All it takes is practice. If you can establish balance, you can establish the skill of skating."

The advice proves helpful whether you're on the track or not. When you do fall, someone will pick you up.

"They're just a great group of girls that I didn't know were out there," Fleming said. "… I don't know what I'd do if I didn't have derby."

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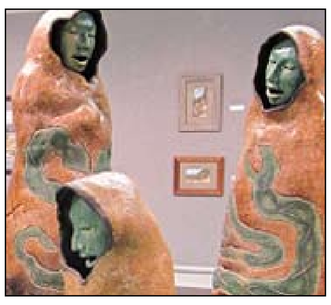

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Hawaiian gov. signs law recognizing state's Natives

JENNIFER SINCO KELLEHER
Associated Press

HONOLULU (AP) – A new state law recognizes the first people of Hawaii and lays the foundation for Native Hawaiians to establish their own government.

Gov. Neil Abercrombie signed the bill into law July 6 at Washington Place, which was the home of Queen Liliuokalani, the last monarch of the Hawaiian Kingdom.

"We sit here today in her memory, her honor," Abercrombie said during a ceremony on the home's veranda, punctuated with Hawaiian chanting and hula. The law comes 118 years after Liliuokalani was deposed.

"Every generation of Native Hawaiians since the overthrow of the Hawaiian Kingdom in 1893 has struggled with not legally being recognized as equals," said Sen. Malama Solomon, D-Hilo-Honokaa. "The new law recognizes Hawaiians as equal partners and sets out a procedure to organize ourselves that is very grass-roots driven."

The bill, formally recognizing Native Hawaiians as the only "indigenous, aboriginal, maoli people of Hawaii," passed the Legislature with only one "no" vote in May.

Native Hawaiians are the last remaining indigenous group in the United States who haven't been allowed to establish their own government, a right already extended to many Alaska Natives and Native American tribes. Federal legislation for Hawaiian recognition hasn't passed despite more than a decade of efforts by U.S. Sen. Daniel Akaka, D-Hawaii.

"This sends a clear message to the federal government to endorse the recognition of Native Hawaiians," said Colette Machado, chair of the Board of Trustees for the Office of Hawaiian Affairs. "Our goal at OHA is for federal recognition."

The new law complements efforts in Congress and "demonstrates that the people of Hawaii strongly support the right of Native Hawaiians to reorganize and perpetuate their culture and way of life," Akaka said in a statement.

The governor is to appoint a five-member commission responsible for creating a roll of qualified Native Hawaiians interested in participating in their government. Those eligible for the commission include Native Hawaiians and others who have maintained significant cultural, social or civic connections to the Native Hawaiian community.

Before and during the ceremony, a group of about two dozen from various Native Hawaiian organizations protested outside the gates of Washington Place and across the street at the state capitol building.

They call the law a "back door" tactic to accomplish what Akaka's bill failed to do at the federal level. They believe the government has no power over Native Hawaiian sovereignty.

"They're not the Hawaiian nation, we're the Hawaiian nation," said Pilipo Souza of Ke Aupuni o Hawaii.

There are about 400,000 Native Hawaiians in the world, with about half of them living in Hawaii.

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SB1520: http://capitol.hawaii.gov/

SUE OGROCKI / ASSOCIATED PRESS

Wanda Tiger gestures as she talks outside her FEMA trailer home in Little Axe, Okla., Thursday, June 16, 2011. Nearly six years after the hurricane, the mobile homes that became a symbol of the government's failed response are finally being put to good use. FEMA has quietly given many of them away to American Indian tribes that are in desperate need of affordable housing.

Many Indian tribes welcome much-maligned FEMA homes

NOMAAN MERCHANT and MURRAY EVANS
Associated Press

LITTLE AXE, Okla. (AP) – Wanda Tiger and her husband needed a new home after a long-term house-sitting arrangement came to an end. But for members of their American Indian tribe in rural Oklahoma, affordable housing options were few.

Then tribal leaders learned of an impossibly attractive offer: Mobile homes that had never been occupied were available from the government almost for free. They had stood vacant for years after being rejected as temporary housing following Hurricane Katrina.

To Tiger and members of other tribes, the homes seemed perfect, even luxurious.

"When you ain't got nothing, you're happy with whatever you can get," said Tiger, a member of the Absentee Shawnee tribe who now lives in a three-bedroom home courtesy of the Federal Emergency Management Agency. "They call them temporary homes, but hey, sometimes it's your permanent home, and we're satisfied with it."

Nearly six years after the hurricane, the mobile homes that became a symbol of the government's failed response are finally being put to good use. FEMA has quietly given many of them away to American Indian tribes that are in desperate need of affordable housing.

In the aftermath of the 2005 hurricane, FEMA bought thousands of temporary homes for $20,000 to

See **HOMES** *Continued on Page 4*

Mississippi Choctaws' political scene changing

■ Phyliss J. Anderson was elected the first woman chief of the Mississippi Band of Choctaw Indians last week.

JACK ELLIOTT JR.
Associated Press

JACKSON, Miss. (AP) – For 28 years, Phillip Martin was the very public face of the Mississippi Band of Choctaw Indians, as comfortable in the halls of Congress as he was at the Mississippi Capitol in Jackson.

Martin went anywhere and everywhere to talk up the Choctaws. By the time 2007 came along, some members of the tribe felt Martin was gone too much. Critics questioned everything from the opening of a second casino near Philadelphia, the Golden Moon, to Martin's ties to Jack Abramoff, the former lobbyist now imprisoned in a federal corruption case involving his service to the Choctaws and other tribes.

In stepped Beasley Denson, who defeated Martin in 2007 and adopted the Choctaw title "miko" instead of chief. Denson walked right into economic turmoil that led to layoffs of employees amid declining revenues, mostly at the casinos.

"The recession is what really hit the Choctaws hard," said Jim Prince, the editor of the weekly Neshoba Democrat and a longtime civic leader. "To his credit, Beasley was able to get the tribe's fiscal house in order. He shut down the Golden Moon for a few days a week. He did a lot of things that were right.

"Still, among Choctaw Tribe members there was a perception that some outside people were running things," Prince said. "While Beasley said 'Choctaws First,' the perception was that non-Choctaws were benefiting from the tribe."

That perception and other things created division in the tribe. Amid the layoffs, tribal members feared for their jobs.

Now, it's possible the tribe will get a new chief.

Backed by supporters of Martin and young tribe members who felt left out, Phyllis Anderson handily defeated Denson in an election last week. Days later, the Tribal Council ordered a do-over, citing some possible irregularities in voting.

Phyllis Anderson

And, even if the election is redone, Anderson has made an impact and gained influence.

"She is well respected. She's an experienced Tribal Council member and has knowledge of the inner workings of tribal business," Prince said. "I think that is the strength she brings to the table."

Anderson says she is up to any task that awaits her.

"I never believed this election was about gender," Anderson, 50, said after the election. "I always thought it was about unity and leadership. It is proof today that gender did not matter. We had a campaign of volunteers. It was hard work and we were determined."

See **CHOCTAWS'** *Continued on Page 4*

Smith, Baker in familiar company at CN hearings

JUSTIN JUOZAPAVICIUS, AP and STAFF REPORTS

TULSA, Okla. (AP) – When Chief Chad Smith entered the Cherokee Nation Supreme Courthouse last Friday to argue his case for a new tribal election, he found himself in familiar company: all five Supreme Court justices presiding over the case were either appointed or re-appointed by Smith during his 12-year tenure as chief of the 300,000-member tribe based in Tahlequah.

And Smith's opponent in the contentious election, Chief-elect Bill John Baker, was also familiar with all the justices because he voted for four of them as a councilman.

As the election fight dragged into its 12th day on July 6, both Smith and Baker showed no signs of backing down, filing appeals and injunctions with the Cherokee Nation's Supreme Court accusing each other of political malfeasance and phantom votes that were never counted.

If the court finds there is enough evidence that votes were miscounted or not counted at all, it is possible the justices will call for a new election, and that duty falls to Chief Smith under Cherokee law. Smith remains in office until Aug. 14.

Whatever the outcome, the ruling by the justices will be final and the federal government is not likely to get involved in the case because the Cherokees are a sovereign nation, said Judith Royster, professor and co-director of the Native American Law Center at the University of Tulsa College of Law.

"It's not something the federal courts are going to deal with, but at some point, the Bureau of Indian Affairs will have to deal with the Cherokee government, and it raises questions for the federal government as to who the new chief is."

Royster said election disputes are not uncommon in tribal elections, but "what may be unusual here and unprecedented here is how close the votes are."

"It's an extraordinarily close margin either way," she said.

A recount the week before determined longtime councilman Baker had defeated Smith by 266 votes in the June 25 election after more than 15,000 ballots cast, but Smith wants another recount and has filed appeals with the Cherokee Supreme Court.

See **HEARINGS** *Continued on Page 3*

Salazar establishes Indian Trust Administration Commission

■ The Commission will build upon progress of Cobell Settlement; Publication of charter opens 30-day period for commission nominations

WASHINGTON – Secretary of the Interior Ken Salazar announced last week the establishment of a new Secretarial Commission on Indian Trust Administration and Reform that will conduct a comprehensive evaluation of Interior's trust management and provide recommendations on how to improve performance.

The announcement kicks off a 30-day period during which Secretary Salazar is seeking nominations and input from the public on individuals to serve on the new commission, as well as comments on the commission's proposed charter. "This Commission will play a critical role in our forward-looking, comprehensive evaluation of how Interior manages and administers our trust responsibilities to the First Americans," Salazar said. "I look forward to working with the Commission as we move forward on President Obama's commitment to reconciliation and empowerment for American Indian Nations."

Last week's announcement fulfills one of the actions Salazar outlined in a 2009 Secretarial Order regarding steps to be taken upon approval by the U.S. District Court of the Cobell settlement. On June 20, 2011, the district court approved the $3.4 billion settlement, paving the way for payments to as many as half-a-million American Indians to resolve their class-action litigation regarding the federal government's management of individual trust accounts and assets.

"Recent approval of the Cobell settlement by the U.S. District Court signaled the beginning of a new era in the U.S. Government's relations with American Indian communities," said Deputy Secretary of the Interior David J. Hayes. "We must carry out our trust responsibilities in a pro-active and transparent manner, and the establishment of this commission is an important step in the process."

The Secretarial Commission will examine Interior's performance on trust management, seek input from affected individuals and tribes, identify opportunities for enhancing accountability, responsiveness, and efficiency, as well as provide recommendations on improvements to the current trust administration system.

Following the 30-day comment and nominations period, and in consultation with trust beneficiaries, Salazar will appoint a Commission Chair and four members. Members will have experience and/or expertise in trust management, financial management, asset management, natural resource management, and Federal agency operations and budgets, as well as experience as account holders and in Indian Country.

As part of the $3.4 billion Cobell settlement, a fund of $1.5 billion will be used to compensate class members for their claims regarding potential mismanagement of their trust funds and assets and historical accounting. The agreement also establishes a $1.9 billion fund for the voluntary buy-back and consolidation of fractionated land interests, which have been proliferating through succeeding generations. The program, to be administered by the Department of the Interior, provides individual American Indians an opportunity to obtain cash payments for small divided land interests and free up the "fractionated" land for the benefit of tribal communities. The settlement also provides for an Indian Education Scholarship Fund of up to $60 million for the benefit of American Indians and Alaska Natives.

California tribe abruptly shuts down its newspaper

HOOPA VALLEY INDIAN RESERVATION, Calif. (AP) – A Northern California Indian tribe abruptly shut down its weekly newspaper, citing financial troubles at the nearly 20-year-old publication, as well as disappointment over recent editorial decisions.

Hoopa Valley tribal council Chairman Leonard Masten Jr. sent a memo to the Two Rivers Tribune staff Friday ordering them to stop operating immediately and remain closed until they develop a plan to correct the paper's "deficiencies."

The Two Rivers Tribune is distributed throughout eastern Humboldt County and claims to be California's last Native-owned newspaper.

Masten said the publication has cost the tribe $189,000 over the past three years, calling the sum "unacceptable," according to a copy of the memo provided to the Times-Standard of Eureka. He also criticized recent articles, including several that he said promoted drugs.

"This is not in the best interest of the tribe," he said of the articles, which he did not identify individually.

In an article posted July 8 on the Two Rivers website, interim managing editor Allie Hostler disputed Masten's assertions, saying the newspaper was profitable last year and was on track to make money again this year. In addition, she said, stories that ran last month in a marijuana-themed issue of the paper didn't endorse the use of the drug.

Hostler told the Times-Standard she was able to get the paper's Internet service reinstated after it was disconnected Friday afternoon. She said she planned to keep publishing and was rallying supporters to attend a tribal council meeting Tuesday to discuss the issue.

Hostler and Masten did not immediately respond to requests for comment from The Associated Press on Sunday.

Byron Nelson Jr., vice chairman of the tribal council, said council members discussed the Two Rivers Tribune at their meeting Thursday, but he was unaware that Masten planned to shut down the newspaper the following day.

Nelson, a former managing editor of the publication, acknowledged that some members of the community had voiced concerns about recent articles.

"The frustration is that there are stories that are more crucial than trying to be an investigative tool trying to take on controversial issues," he told the Times-Standard.

Nelson predicted the paper would remain closed only temporarily and that the tribal council would elect an editorial board to help determine future content.

"It's not exactly like a paper on the outside," he said. "It's a tribal paper, and there are a lot of politics involved."

City cannot annex tribal land

PHOENIX (AP) – A U.S. District Court Judge has ruled an Arizona law that would have allowed Glendale to annex Tohono (toh-HO'-noh) O'odham land is unconstitutional and in direct violation of federal law.

Federal Judge David Campbell wrote the clear purpose and effect of the Arizona law would be to block the Department of Interior from taking the land into trust, contrary to the express command of Congress.

The Tohono (toh-HO'-noh) O'odham Nation has permission from the federal government to put 54 acres near the city's sports and entertainment district into the reservation system in a move aimed at building a casino.

The tribe says it would create 6,000 construction jobs, 3,000 permanent jobs and deliver $300 million in annual economic development to the west side.

Tribe sues Nebraska officials over doctor disagreement

MARGERY A. BECK
Associated Press

OMAHA, Neb. (AP) – An American Indian tribe is suing Nebraska officials, saying the state is ignoring a new provision in the federal health care overhaul law that allows tribes to hire doctors not licensed by the state in which they practice.

The Ponca Tribe of Nebraska and the doctor it hired, Rosa M. Huguet, filed the lawsuit last Wednesday in federal court.

Tribal doctors had been required to be licensed by the state in which he or she practiced. But, the lawsuit says, the new federal law allows tribal doctors to hold a license in any of the 50 states, the District of Columbia or a U.S. territory.

Despite that, the lawsuit says, state officials have refused to recognize Huguet, who is licensed in Puerto Rico, and have ordered her to stop practicing.

Important Meeting

About Filing Claims in the $760 million Keepseagle Indian Farmer Settlement

DATE: July 19-21, 2011
TIME: 9:00 a.m. - 5:00 p.m.
LOCATION: Choctaw Nation
529 North 16th Avenue
Durant, OK

DATE: July 19-21, 2011
TIME: 9:00 a.m. - 5:00 p.m.
LOCATION: Kiowa Tribal Headquarters, Red Buffalo Hall
1/4 Mile West on State Highway 9
Carnegie, OK

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The class action settles claims that the USDA discriminated against Native American farmers and ranchers seeking farm loans or loan servicing.

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- Heirs of the above.

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For more information about the Settlement and filing a claim, attend a meeting or call: 1-888-233-5506 or visit: www.IndianFarmClass.com

Weak defense in guru case, juror says

FELICIA FONSECA
Associated Press

FLAGSTAFF, Ariz. (AP) – Four jurors who heard months of testimony in a self-help author's criminal trial were convinced he was guilty on three counts of manslaughter, but couldn't sway the other eight who didn't believe prosecutors had proven the charges.

The jury spent about 10 hours deliberating before settling on the lesser charge of negligent homicide, placing the blame on James Arthur Ray for the deaths of three people following Ray's sweat lodge ceremony near Sedona, Ariz.

Juror Phillip Lepacek, a retired iron worker, told The Associated Press July 8 that the jury believed that Ray was guilty but initially disagreed on what charge.

A conviction on three counts of manslaughter carried a maximum penalty of more than 37 years. A conviction on negligent homicide meant that Ray failed to perceive a risk that his conduct could lead to death. He now faces up to nine years in prison.

"It all goes down to the jury's instructions. That's all we have; that's our bible," Lepacek said. "And if we can't, without a reasonable doubt, go after this reckless manslaughter, then you have to look at the next charge, and everybody was happy with that."

More than 50 people participated in the two-hour sweat lodge, a sauna-like ceremony typically used by American Indians to rid the body of toxins. It was meant to be the highlight of Ray's "Spiritual Warrior" seminar near Sedona, Ariz.

Of the people who became ill, James Shore, 40, of Milwaukee, and Kirby Brown, 38, of Westtown, N.Y., were pronounced dead. Liz Neuman, 48, of Prior Lake, Minn., never regained consciousness and died more than a week later. Eighteen others were hospitalized, but some participants reported no major problems.

Lepacek said the jury gave little credence to the defense theory that toxins or poisons could have killed the three people. But he said that prosecutors didn't have a slam-dunk case, either.

Prosecutors staked their case on the heat inside the sweat lodge and on Ray's conduct, using his own words recorded during the weeklong event in October 2009 against him. The defense accused authorities of botching the investigation and failing to consider that chemicals typically found in pesticides factored into the deaths.

Lepacek said he grew agitated as Ray's attorneys pushed their theory, but jurors didn't immediately dismiss it during deliberations.

"There were millions of things afterward that just didn't add up to these poisons being there," he said. "Even though the defense didn't have anything to prove or demonstrate, if they could just get those samples and test them and say 'Here it is.' So obviously I'm thinking there was none."

Dr. Matthew Dickson, who reviewed autopsy records and medical reports of the participants for the prosecution, gained major points with the jury because of his experience with heat-related illness and exposure to pesticides, Lepacek said.

Dickson testified he was 99-percent sure that heat caused the deaths, and that the signs and symptoms of the victims were inconsistent with exposure to organophosphates, a pesticide compound.

"It was a no-brainer there was heat," Lepacek said. "These people were baked."

Four other doctors testified that they couldn't rule out organophosphates, but Lepacek said that didn't throw off the jury, especially when the medical examiners who attributed the deaths to heat "stuck to their guns" on the witness stand.

The owners of the Angel Valley Retreat Center where Ray held the event testified that they rarely used pesticides at the property, but Lepacek said Michael and Amayra Hamilton weren't viewed as credible witnesses partly because they admitted to doctoring photos.

If they were concerned about Ray and his activities, the Hamiltons should have put an end to his sweat lodge ceremonies on their property long ago, Lepacek said.

Jurors heard four months of testimony that, for Lepacek, forced him to rearrange schedules for his children, miss out on some of their activities and stay seated for much of the day with back problems. He said he filled up six notebooks with notes from testimony.

Judge Warren Darrow did a "fantastic job" explaining to the jury what it could and couldn't consider, he said, and jurors picked the right person as foreman.

"It was amazing the diversity in which people could bring this up, go to their notes, talk about it and either eliminate it or use it," he said. "I couldn't get an education like this from going to college. This was something different. You got educated real quick."

Jurors found the youngest of the trial witnesses, Sarah Mercer, genuine in her testimony and others conflicting in what they said in police interviews and what they said on the stand, Lepacek said. Prosecutors laid out the case in a way that was easy for the jury to understand, but Lepacek believed the lead detective was "lucky that he had the evidence to get what he got."

AP FILE
James Arthur Ray hangs his head as the verdicts are read in the sweat lodge trial in the courtroom of Judge Warren R. Darrow at Yavapai County Superior Court in Camp Verde, Ariz., Wednesday, June 22, 2011.

Lepacek found defense attorney Luis Li personable and entertaining at times, Truc Do smart and precise in her cross examination on medical testimony, but he said he was taken aback by defense attorney Tom Kelly, who clearly stated to the jury that he didn't like its verdict.

Lepacek said he didn't pay much attention to Ray's demeanor during the trial, figuring he had been coached on what to wear and to how act like a common person. Ray is a published author who once boasted a multimillion-dollar self-help empire and had appeared on Oprah Winfrey's television show.

"He's just a man, he got himself in a bad position," Lepacek said. "I'm not saying he's a bad guy. It's horrible, tragic."

The same jury also determined whether the judge could lengthen Ray's sentence with aggravating factors. Jurors were unanimous in deciding that Ray's conduct caused the families of the victims' emotional harm, but deadlocked on whether he gained financially from the deaths.

The jury struggled with the wording of a third factor. Did Ray hold a "unique" position of trust with the victims?

Some jurors believed Ray would have had to establish the trust over a long period, but Lepacek and eight other disagreed.

They ultimately decided that the factor existed only for Neuman because she had an almost employer-employee relationship with Ray as a volunteer and had known him for much longer than Shore and Brown.

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HEARINGS

Continued from Page 1

Chuck Hoskin Jr., adviser to the Baker campaign, has said that Smith's lawsuits amount to a "continuing, desperate attempt to hold onto power."

The election was close, with Baker first declared the winner by 11 votes, and then Smith announced as the winner by seven before the recount threw the election back to Baker.

July 5, Baker called on Smith to step aside for the good of the Cherokee people. Smith refused, and pressed on with filing more legal paperwork with the Cherokee Supreme Court challenging the election's outcome.

Later that day, Smith filed an 18-page appeal with the court, asking it to vacate the recount results because he says they were based on a faulty recount during which "hundreds of ballots" lawfully cast in the general election were excluded during the recount.

Smith also alleged in the filing that roughly 273 absentee ballots went missing, 298 ballots were "baselessly" rejected and nearly 150 voters who weren't Cherokee Nation citizens got their votes counted anyway.

"This court must preserve the integrity of the election process," Smith wrote in the filing. "The court should order a mechanical recount of the election to determine the true count of votes for each candidate, including the vanished votes and all challenged ballots cast by citizens registered to vote."

Chuck Hoskin Jr., adviser to the Baker campaign, has said that Smith's lawsuits amount to a "continuing, desperate attempt to hold onto power."

"In what seems like an ever growing list of conspiracy theories, Smith is asking for every vote to count, except those that he doesn't want to count," Hoskin said.

On July 5, Smith's legal team filed an affidavit from Melanie Knight, a designated representative for Smith who was appointed to monitor the recount on June 30. Knight noted in her statement that ballot boxes contained many other items besides voted ballots, including spoiled and unused ballots.

Smith also alleges that counters made comments about ballots sticking together.

"There are so many questions out there about the hundreds of vanishing votes, and we still don't have any answers," Smith said July 6. "Everyone knows there's been a mistake, and this election is too important to be decided by a mistake. We look forward to the court trying to get to the bottom of this."

After hearing testimony all day and into the night Saturday and all morning Sunday, the CN Supreme Court ordered the Election Commission on Sunday afternoon to count the outside envelopes that absentee ballots arrived in at the Election Services Office for the June 25 tribal election.

The envelope count was expected to help determine if approximately 250 votes were double-counted on election night as the Baker camp claims, or if they were not tallied on June 30 during the recount as the Smith camp alleges.

Cherokee law says the recount overrules the original count, but the findings of the absentee envelope count could determine how justices will proceed.

Political analyst Bill Shapard said the missing ballots have tainted the election and added that neither side should be allowed to claim victory until the Election Commission explains what happened to the nearly 300 votes that went missing.

"I hate to see the thing go to the court, but the point is, the Cherokees ought not to feel like either the wrong guy won, and that should never be the case,'" said Shapard, CEO of SoonerPoll.com, the largest public opinion pollster in the state. "The Cherokees have the money and the wherewithal to have another election."

At press time, the Court had not announced when it would reconvene. For regular updates, visit www.cherokeephoenix.org

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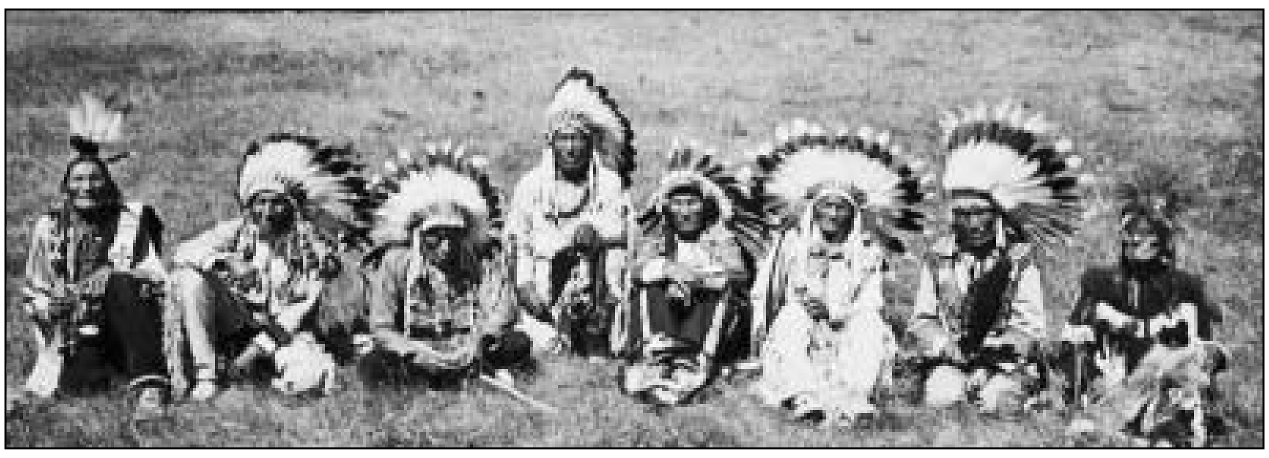

The nine remaining Native American survivors of the Battle of Little Bighorn photographed by Bill Groethe Sept. 2, 1948.

Man recalls capturing iconic photo

HANNAH BAKER
Rapid City Journal

RAPID CITY, S.D. (AP) – With one quick click Bill Groethe captured history when he photographed the nine remaining Native American survivors of the Battle of Little Bighorn on Sept. 2, 1948.

"They agreed to let me photograph them because after the war they were around me in the area and they got to know me," said Groethe, who turns 88 in November.

Groethe's curiosity with photography began when he was just 10 years old after getting his first camera. He started taking photos and selling the prints for a nickel each. Then at the young age of 12, he started working as an apprentice at Bell Studio in Rapid City.

In 1943 during World War II, Groethe worked as a war photographer. When he returned he then began taking photos and documenting the construction of Mount Rushmore.

These experiences are what lead him to that September day when he did what he considers his most important accomplishment.

"There's no question about it that these are my most important photos," said Groethe. "Anyone can take pictures of Mount Rushmore, but being able to take the survivor photos meant a lot."

The Battle of the Little Bighorn, also known as Custer's Last Stand, was a battle between the 7th Cavalry Regiment and the combined forces of the Lakota, Northern Cheyenne and Arapaho people on June 25 and June 26 in 1876. The Native Americans, including one of their leaders Crazy Horse, were overwhelmingly victorious, marking the event as the beginning of the end to the Indian Wars.

Groethe said he knew he needed to take the pictures of the remaining survivors because they were in their late 80s and early 90s and may not have been around much longer. One of the survivors he photographed died just a month later.

Although he did not expect it, the 11 photos received global attention and now appear in places around the world including the Smithsonian Museum in Washington, D.C., Australia, Japan, Italy, Sweden, England and elsewhere in Europe. Many schools across the country also feature his work as tools for educating students about the historic battle.

"We've sold pictures to places all over the world," said Groethe. "There have been times when people have come up and just stared at the photos for a half an hour, just looking at it. Some people really have an emotional experience."

Because of his accomplishments, every year on Sept. 2, Rapid City and South Dakota celebrates Bill Groethe Day. Groethe said he "doesn't know about that" and said he was just happy to take the pictures.

Groethe now volunteers at Mount Rushmore, selling copies of his photos in the gift shop. He can also be found at his store, First Photo, in Rapid City four days a week.

"He'll never quit," said Alice, Groethe's wife of 58 years.

UND alumni leaders want 'Fighting Sioux' retired

GRAND FORKS, N.D. (AP) – Fifteen former presidents of the University of North Dakota Alumni Association and UND Foundation boards have signed a letter saying the school's Fighting Sioux nickname should be retired before the dispute causes serious problems for the school.

The Legislature this year passed a bill requiring UND to keep the nickname even though the school had already begun efforts to retire it. The NCAA says the moniker is offensive to American Indians and that UND will face sanctions if it remains, including being unable to host NCAA tournaments. UND also is likely to have problems joining the Big Sky Conference as part of its move to NCAA Division I competition.

"Most, but not all of us, would have wished to see the nickname continue," the alumni said in the letter written by David Iverson of Seattle, a 1970 UND graduate. "But we have all reached the conclusion that to continue to fight the NCAA over this matter is counter-productive for the present and future of UND."

The name should be retired because "not doing so would have catastrophic results for our school. This is a real crossroads for the future of our institution," they said in the letter sent this week to the state Board of Higher Education, the Legislature, and the governor and attorney general, according to The Grand Forks Herald.

The signers of the letter said they "are concerned about the corrosive effect this situation has had on the leadership of the school, requiring extraordinary amounts of time and energy that should be going to the primary purpose of providing a quality education."

"Today's students are being shortchanged," the letter said.

President Robert Kelley said last week that the school has to move beyond the nickname dispute. He urged the Legislature to vote to overturn its bill when lawmakers meet in November to redraw legislative districts.

CHOCTAWS'

Continued from Page 1

She said her main goal is tribal unity, which she believes was ripped apart during Denson's four years.

"My administration will provide leadership, but also compassion that has been lacking in our current administration," Anderson said. "I believe that knowing that we will have an open and transparent government (the Choctaw people) can come to us and their voices will be heard."

Anderson said she hopes to bring government transparency that hasn't been there in the past so Choctaws can know how the tribe's money is spent. She described Martin, who died in 2010, as a mentor.

"He put faith in me to run programs," she said. "He showed me leadership and guidance."

Anderson said she plans to look at how the Choctaw businesses are run, including the casinos. She said any changes in management anywhere will be made by the Tribal boards that oversee them.

"I have no plans to close anything that is making us money. We do need revenue in the tribe," she said.

Anderson said members of the tribe deserve to know how their businesses are being run and what their government is doing. She said tribal members have questions: "They do want to be a part of major decisions, of major undertakings by their government."

HOMES

Continued from Page 1

$45,000 each – both mobile homes and travel trailers.

The mobile homes proved impractical in areas where power and water service had been destroyed. And some people living in travel trailers started to fall sick because the RVs had high levels of formaldehyde, a cancer-causing chemical common in building materials.

Since then, it seemed doubtful that many of the mobile homes would ever be used. But on American Indian reservations, the offer of free housing has been welcomed, particularly among families who live in conditions so crowded that it's not uncommon for a single mobile home to be shared by more than a dozen relatives.

Tribes have taken almost 2,000 of the government homes and requested more.

Before and during Katrina, critics complained that the homes would not protect residents from future storms. Some also worried the shelters would turn into permanent housing, potentially creating neighborhoods of dilapidated mobile homes.

Then the formaldehyde concerns arose, leading the government to trash most of the travel trailers or sell them to people who signed papers promising not to live in them.

The mobile homes that remained were parked at FEMA storage centers all over the country, costing the agency millions each year to maintain. At one point, more than 19,000 were parked at the Hope, Ark., airport. The fleet was so large that two of the facility's three runways were closed for more than five years.

Although the mobile homes were never suspected of making anyone sick, most stayed empty, even after new disasters struck.

In Cordova, Ala., which was among the many places crippled by this spring's historic tornado season, local leaders refused to let the mobile homes into town, despite pleas from some residents who wanted the shelters.

"I don't feel guilty," Mayor Jack Scott said, explaining that he did not want the shelters to become permanent. "I can look anyone in the eye."

FEMA slowly auctioned off most of the homes and found uses for others, including giving some to the tribes. It has also used a limited number of homes in areas recently struck by twisters, including Joplin, Mo., and other parts of Alabama.

For the last several years, the agency "has been working to reduce the number of units in our inventory, while maintaining the capability to purchase units through pre-positioned contracts," FEMA said in a statement.

Susan Popkin, a housing expert at the Washington-based Urban Institute, questioned the purchase of the shelters, suggesting that it might have been smarter to give storm victims vouchers to rent apartments than to offer them a trailer.

"It was a big stretch for them to take that on after Katrina," Popkin said. "Their strength is in dealing with people for the first few weeks after the emergency."

But tribal leaders were thrilled to take the homes.

After 1,300 mobile homes were distributed to tribes during 2008 and 2009, federal officials asked early this year if they wanted more, said Brian Sullivan, a spokesman for the Department of Housing and Urban Development. Ninety-five tribes responded with requests for 3,000 homes – five times as many as were available.

About 550 homes were distributed this spring. Tribal governments paid only to transport them.

John Ballard, chief of the Ottawa Tribe in far northeastern Oklahoma, said his tribe spent an average of $3,000 to acquire each home. The tribe has received 39 units for the elderly and first-time homebuyers, he said.

"Three thousand dollars is not too much to pay for a house," Ballard said. "These trailers are a great deal for our tribe ... I would take 100 more. I've had people send me pictures and thank-you cards and want to give me their first-born over this stuff. This has made a great impression on peoples' lives."

Similar stories are told by George Blanchard, governor of the Absentee Shawnee Tribe, and Paula Pechonick, chief of the Delaware Tribe of Oklahoma. Blanchard said his only gripe is that there aren't enough homes to meet the demand.

Tiger and her husband, who live in Little Axe, a rural community southeast of Oklahoma City, were surprised that the homes had been vacant for so long.

"We saw it on the news, and we thought so many people like ourselves could use them, but they were just sitting there," Tiger said. "Why did it take someone so long to decide, 'Hey, these could be used'? There are a lot of homeless people in this country."

The retired couple had been house-sitting for a relative for years when the family member told them they needed to leave in a few weeks.

After being approved for one of the government homes, tribal workers cleared some trees from a piece of land owned by the Tigers. Their new place even had an air conditioner, a luxury on the reservation.

The paperwork that came with the home in 2009 included a warning about formaldehyde and possible symptoms, but the Tigers have never experienced any problems.

Compared to some homes on reservations, FEMA's homes are like "castles," said Cheryl Causley, chairwoman of the National American Indian Housing Council.

"It shows you the vast discrepancy and the uneven treatment among the citizens of the United States," Causley said. "Our people would go miles to receive those units. If there's any more of them, we would love them. Our need is that extreme."

Merchant reported from Little Rock, Ark.

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The Ultimate Expression of Faith, the Lakota Sun Dance

WAMBLI SINA WIN

Have your eyes ever been drawn to the heavens to bear witness to a star's demise or a comet's streak? As a Lakota (an Indian), in the spirit world, we know that no form of prison or iron bars can ever imprison a strong spirit or will for long. A spiritual person or soul is never defeated. Throughout Lakota history our kinship and relationship with the eagle bespeaks the supernatural connection found within "mitakuye oyasin," all my relations. We Lakota are the descendants of the eagle. According to Lakota legend, the infant and the eagle once shared the same nest and fate. But the nest has now become desecrated due to nonspiritual "spiritual" people.

Within one of our Lakota origin legends, a young Lakota warrior scouted desperately for food as the Hohe (Flathead) closed in on him. Beyond mortal help, he cried out with a prayer, "Great Mystery, allow my brothers and sisters to hear my voice before I am destroyed!" As a traditional Lakota warrior, he recognized his impending death. He cried out "Great messenger whose feathers extend beyond the heavens, remember me!"

The eagle hearing these cries responded, "Brother, I am your sister. I will call upon our family's strength to save you." Immediately thereafter, this proud Lakota warrior humbly saw fifty eagles descending. Yet it took only six of the eagles to save this Lakota warrior. They flew him high up in the mountains to the Lakota and the eagles' ancestral nest. Few among the Lakota today realize the significance of the nest which represents the perfection of the Great Mystery.

We as a people are much like the feathers of an eagle. Many feathers define a wing but victory is defined by the individual and unified successes of a people. The relationships in the Sun Dance represent the life that we are bound to share within the same tree of life. Differences within this sacred ceremony must be set aside for the greater good of the people.

When the great eagle's command of the heavens is interrupted by the presence of a Sun Dance, it is because of the gravity of "mitakuye oyasin" (all my relations). The eagle circling is a unanimous blessing from the four direction Thunderbirds. My Heyoka son explained "I am of the last to know the truth and the sign of a holy man. A Sun Dance invites the eagle's presence but a holy man commands the power of the clouds and the eagle's attention. There is a vision and secret I keep of the symbol of a Sun Dance Intercessor. Not every spiritual person has this vision."

In the old days when spirituality was the Lakota lifeblood, holy men were the heart of our people. Each possessed his own unique vision, helpers and strength. My Heyoka grandpa John Fire said "No one man dreams of all medicines. You doctor where you know you have the power." Grandpa John also said "The Sun Dance is a prayer and a sacrifice. One does not take part in it voluntarily but as the result of a dream or a vision." My Heyoka son, Wiconi, explained "All holy men were Heyoka first and foremost. The humbling vision of the West, the Thunderbirds, signified a soul chosen for the extraordinary sacrifice."

The venerable Lakota holy man, Chief Frank Fools Crow, also a Heyoka, was an Intercessor of over 75 Sun Dances. He described the Sun Dance as very "sacred and the highest way to honor Wakan Tanka" and not a sideshow, a spectacle or a tourist attraction. This supreme and foremost of the Lakota sacred ceremonies was about unselfishness and sacrifice for the benefit of all Lakota. According to my Heyoka son, it is the willingness to make a personal sacrifice and unselfish act of giving of one's self which is important. He explained that "mitakuye oyasin" (all my relations) recognizes two relationships, our identity and blood kinship with one another as well as our spiritual kinship with the Great Mystery. Lakota spirituality in the old days permeated every facet of the traditional Lakota's life and little was of a secular nature.

According to Chief Fools Crow, in the old days, in making their intentions known, the Sun Dance "pledgers" purified themselves in a sweat lodge ceremony and as part of their sacred vows, would go on a vision quest before the Sun Dance. This involved dedication and sacrifice. It filtered out those who were serious about sacred vows from those who were not. "It is the willingness to sacrifice for the people which is paramount," according to Wiconi Was`te, my Heyoka son.

What has taken us so far from the time when most of our people walked the Red Road, when they prayed unselfishly for all Lakota first? Followed by prayers for those who have gone on, then those in our own family and those yet to come before we made our own personal requests? How many today would be willing to make a personal sacrifice when asked, "What would you give so that your people would live?" Is it two ounces of sweat, twelve ounces of sweat, twenty four ounces of sweat or none at all?

It seems that instead of "all my relations" it has become "we are not related." We are losing our Lakota perspective, the sacred Sun Dance hoop, the sacred tree and our unity when we allow the destruction of our kinship system and Lakota identity.

Kinship has always been important for the Lakota. One must know who his or her relatives are. Part of our identity is to belong to a tribe, a tiyospaye or a family which is really a circle of Lakota. As a member of a family, you should appreciate that what benefits all including creation, will also benefit your own family. If the Sun Dance is just about "me" or "I" then you have lost sight of your history and blood kinship ties with the people and the spiritual kinship with the Great Mystery.

Today we have "Wal Mart" or "one size for all" medicine men or nonspiritual "spiritual" people who claim to have expertise in fixing all of our problems for a price, of course. This "fakery" and exploitation is on such a grand scale that there is no shame anymore and our own Lakota are responsible for some of the erosion and loss of Lakota spirituality. How is it possible that there could be 10 or 11 different Intercessors on the Pine Ridge Indian Reservation, all who supposedly have a very sacred "vision" that allows them to run a Sun Dance at the same time? When was the last time our elders or spiritual leaders spoke out against exploitation and the charging of money for one of our most sacred of all Lakota ceremonies?

Sundancing involves, suffering, pain and sacrifice and was never meant to be "comfortable" or "easy." It is about renewal, creation, procreation and for the benefit of all our people. Human beings are totally selfish creatures. We take up space, air, water, food, with unlimited wants and needs. A baby cries and is demanding. Men and women, despite their age difference, are just like the baby because they are as demanding. The Great Spirit hears the cries nevertheless and helps. How much is it worth when a prayer is answered? Sadly today people think that one cigarette or a pinch of tobacco is sufficient thanksgiving for all the help that has been given by the Great Mystery.

Soon I will join many other Sun Dancers and the sweat from our bodies, fasting, piercings, flesh offerings and prayers will be offered to the Great Mystery so that our people shall live. One of our Sicangu (Rosebud) Intercessors, Roy Stone, Sr., has given so much in his lifetime to the people and many have seen the miracles worked through him by the Great Mystery but how much recognition or appreciation has been given to this humble spiritual leader? There will never be another like him.

The Sun Dance offers hope for renewal, restoration and forgiveness. For all who walk the Red Road and those involved in the Sun Dance, take heart. There is no "safety net" but your life is in the Great Spirit's hands as the ultimate expression of faith.

Wambli Sina Win is currently an Associate Professor and Director of the Criminal Justice Studies Dept. of Bacone College in Muskogee, Okla.

Her grandfather was John Fire,Chief Lame Deer, Tahca Uste, a well known Lakota Holy Man from the Rosebud Sioux Indian Reservation in S.D.

You may contact her at: wamblisinawin@yahoo.com

Blood Quantum + Cultural Fluency = Tribal Citizenship

J.D. COLBERT

"What was given to the (Mvskoke) tribal towns in the beginning, and to be kept and rekindled periodically? What are the major ingredients in Sofkey? Traditional Stomp dance grounds are often headed by whom? In the story, How Day and Night were divided, what did Wotko have that made Chewthlockchew think? Article I, Section 3 of the Muscogee (Creek) Nation Constitution deals solely with what?"

These questions are a small sampling of the 400 questions that high school participants in the Muscogee (Creek) Nation Challenge Bowl must be prepared to answer. Participants in the Challenge Bowl sit in front of a panel of Mvskoke Elders (the experts) who pose these questions concerning Mvskoke culture, language, history and government. The Elders then assess whether the participant(s) have answered correctly.

The competition is among teams of four people. Two teams are present before the panel of Elders who pose a question from among the 400 questions in the Mvskoke Study Guide. Participants use the Study Guide in preparation for the competition.

When asked one of these questions, team members will quickly smash an answer button, a la the quiz show Jeopardy!, and offer their answer. The team that answers the most questions correctly moves to the next round. Eventually team champions are recognized in the three divisions of competition; elementary middle and high school.

The Muscogee (Creek) Nation Challenge Bowl is a fun and wonderful event for spectators but at the same time cause for high anxiety among the participants. This is an annual event and it is open to the public. If you ever get the opportunity to attend the Challenge Bowl, please do so.

Watching this year's Challenge Bowl competition, I admired the Mvskoke knowledge of the students as well as, candidly, getting a kick out of their occasional malapropos (Q: What does the Creek word Estonkis 'os mean? A: I don't know. It's all Greek to me!).

At some point, I found my mind wandering to the similarity of the Muscogee Challenge Bowl to that of the U.S. Citizenship test. Like the Challenge Bowl , the U.S. citizenship test demands knowledge of the U.S. history, culture, government and constitution. In order to attain U.S. citizenship, an immigrant applicant must display proficiency in a formal way across a wide range of appropriate subject matter.

In an Einsteinium epiphany, I not only discerned a connection between the Muscogee Challenge Bowl and the U.S. Citizenship test but also was able to articulate a tribal theorem relative to Einstein's famous equation, to wit:

Blood Quantum + Cultural Fluency = Tribal Citizenship

What if the tribes decided that more than blood quantum (and/or "blood ancestry" for those tribes enrolling by lineal descent) was necessary and desirable to attain tribal enrollment and tribal citizenship? What if the tribes, generally free to set their own enrollment criteria, required proficiency across a body of knowledge relevant to their culture as demonstrated before a group of tribal Elders as a condition (in addition to blood quantum) to tribal citizenship?

Yes, it may take years to acquire this body of knowledge (and in my opinion, it would) let alone for that person's life to reflect what I consider to be the signature Native values of eyasketv (to be humble), emetv (to be giving) and mekusvpetv (to be prayerful).

Would this not generally be a good thing for our tribes and for our people? Wouldn't this also have the felicitous effect of "thinning the herd" of the crowd of people who want tribal membership solely for "the benefits"? And shouldn't those who aspire to tribal leadership possess a basic level of knowledge of their people and tribal values?

Tribal blood is a divine gift of Creator. Those of us lucky enough to be so blessed did nothing to earn this gift. Whether it is one drop or 12 pounds of Native blood (the weight of the six quarts of blood said to be in every person), we simply have been blessed. It thus seems to me that some amount of effort should be required of those who apply for tribal membership (beyond the requisite paper chase of the enrollment process which admittedly can be daunting!).

We can never earn Creator's blessing of Native blood but we can, and should, be expected to honor this blessing by at least making the effort to attain a base level of knowledge and proficiency of the ways, culture, history, language and government of "our tribe" and of "our people".

Estecate En Fulletv is an Mvskoke phrase meaning "the ways or customs of Native people". Knowledge of these ways is vitally important. There was a time when all of us as Native people learned these ways simply by growing up among our people.

Of course, that is still the case. But for many who otherwise qualify for tribal citizenship predicated solely on blood quantum, this vital knowledge is missing. These people were not further blessed to have been raised among our people and to thus have had instruction in Estecate En Fulletv.

We must therefore be very intentional about preserving, promoting and enlarging Estecate En Fulletv among our people, particularly those who aspire to become a tribal citizen. We can and should do this by articulating a body of cultural/language fluency as may be set forth by our tribal Elders. The tribal citizen applicant should then be required to demonstrate proficiency in this body of knowledge before gaining tribal citizenship.

Let me be clear; Native blood is and always will be the sine qua non for being Native. It is only from the inherent power and properties of this Native blood that a truly Native person may be molded and developed by being open and receptive to the teaching and instruction of a Native community in Estecate En Fulletv.

Thus, more than blood quantum or lineal descendency should be required when it comes to the paramount issue of tribal citizenship. This is especially compelling in our contemporary world where more and more tribal applicants for citizenship have had less and less connection to their Native communities and thus minimal, if any, knowledge of Estecate En Fulletv. I therefore propose the formula:

Blood Quantum + Cultural Fluency = Tribal Citizenship

On to the Challenge Bowl!

J.D. Colbert

J.D. Colbert (Creek/Chickasaw) is one of the nation's foremost experts on matters related to commercial banking and Indian tribes. Since 1987 he has assisted Indian tribes in starting or acquiring financial institutions. He is active in legal, regulatory and policy formulation in the areas of banking, community development and Federal-Indian policy. He is very inquisitive and curious and writes about a wide range of subject matter. He may be reached at Colbert.jd@gmail.com.

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CLASSIFIEDS

EMPLOYMENT / HELP WANTED

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The Office for State, Tribal, Local and Territorial Support (OSTLTS) is currently seeking exceptional candidates for the position of Associate Director of Tribal Support. The position requires knowledge of the unique cultural, environmental, social, economic, political and other interrelated factors that impact the health of American Indians /Alaskan Natives (AI/AN) populations. The salary range is $118,846 to $154,501 per year.

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UNCLASSIFIED

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YOUTH COUNCIL
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THROUGH SEPT. 10
Through the Eyes of the Eagle: Illustrating Healthy Living for Children exhibit at the Comanche National Museum, 701 NW Ferris Ave., Lawton, Okla. For more info call 580-353-0404 or visit www.comanchemuseum.com

THROUGH JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

JULY 15
Tulsa Shock Native American Heritage Night, 7 p.m. at BOK Center. Tickets only $10 or $20. Contact: Natahlie Smith at nsmith@tulsashock.net or call 918.949.9724

JULY 16
Annual Otoe-Missouria Men's Basketball Tournament at Frontier School, Red Rock, Okla. Sign-up deadline is July 14. Call Michael Bible, 405-762-6594

JULY 23
Indian Taco Sale/Arts & Crats/Gro. Bingo 9am-3pm. For a booth or more info. contact Mary Kelly @ 918-636-8394 @ Indian Fellowship Baptist Church, 6130 So. 58th W. Ave. Oakhurst, Okla.

JULY 29-31
59th Annual Tulsa Powwow at the Spirit Bank Event Center, 105th and S. Memoria-l Tulsa, OK. More Info: Rob Anquoe (918) 671-8366 or visit www.tulsapowwow.org

JULY 30
- POSTPONED -
1st Annual SGT Tike Chapman Memorial Golf Challenge host by Native American Warriors Society of Tulsa at Cherokee Hills Golf Club, 777 W. Cherokee St., Catoosa. Goodie bags & prizes. For more info or to register, call Dwayne or Evonne 918-946-8024.

JULY 30
- CANCELLED -
Oklahoma City Indian Clinic Annual Contest Pow-Wow at Cox Pavilion, OK State Fairgrounds

JULY 30
American Indian Expo, Caddo County Fairgrounds, Anadarko. Showcase for the arts, crafts and traditions of 14 plains Indian tribes. Noon – 11pm daily. Call Lucy Wabaunasee, 405-284-6241

AUGUST 5-7
Annual Oklahoma Indian Nation Powwow, Concho Powwow Grounds, James Hawk Sr. Drive, Concho. Tiny tots contest, women's and men's golden age categories, sporting events for youth, commercial vendor booths and more. Call Christine Morton, 405-422-7545 or email cm_arapaho@hotmail.com

AUGUST 12-14
Intertribal Indian Club of Tulsa Powwow of Champions, Claremore Expo Center, 400 S. Veterans Pkwy, Claremore. Call 918-838-8276 or visit online, www.iicot.org

AUGUST 13-16
Wichita Tribal Dance, Wichita Tribal Park, 1 1/4 miles N of Anadarko on Hwy 281. Dance competitions will be open to Wichita Tribal members and their descendants. Gourd dancers, war dancers and a color guard will all be on-hand. Call Terri Parton, 405-247-2425 or visit online at www.wichitatribe.com

AUGUST 20
Eastern Shawnee Children's Powwow, 12615 S 705 Rd., (Behind Bordertown Casino) Wyandotte. 10am-11pm. Storytelling, dance competitions, Gourd Dancing, arts & crafts and food vendors. Call Kenna Simmons, 918-666-7710 or visit online at www.estoo-nsn.gov

AUGUST 25-28
Annual Ponca Powwow, White Eagle Park, White Eagle. Call Ponca Tribe, 580-762-8104.

AUGUST 26
Muscogee Creek Nation Citizens Diabetes Awareness Summit at First Christian Church, 220 E. Lee Ave. Sapulpa, Okla. Free. For more info call 918-698-0165 Or 918-409-7438

AUGUST 26-28
Cherokee National Holiday Softball Fast Pitch / Co-Ed Tournament. Call 918-453-5536 or email lou-slagle@cherokee.org

SEPTEMBER 1-5
Choctaw Nation Labor Day Festival & Powwow, Choctaw Nation Capital Grounds, off Hwy 271 S., Tuskahoma. Call 580-924-8280 or email cjohnson@choctawnation.com

SEPTEMBER 2-4
Cherokee National Holiday, Tahlequah. The Cherokee National Holiday celebrates the signing of the Cherokee Nation Constitution in 1839. It includes 50 events such as an inter-tribal powwow, Native arts and crafts, Native games, children's events, golf, basketball and softball tournaments, a parade, car show and plenty of food. Call 918-453-5536 or visit www.cherokee.org

COURTESY

InterTribal Software Consultants, Inc., a Native woman owned company, hosted its first Data Management Summit in Durant last month. Representatives from more than 12 tribes attended.

Native woman owned firm hosts 1st conference

DURANT, Okla. – InterTribal Software Consultants, Inc. recently hosted its first annual Data Management Summit at the Vernon Anderson Business and Industry Center in Durant. Representatives from more than 12 Tribal Nations participated in the conference.

The 2011 Data Management Summit provided hands on experience and software training for ISC's Tribal Government clientele. Intertribal Software trainers provided software training on the Laserfiche 8.2 Records Management software. Trainers also provided software training on Intertribal Software's Tribal Assistance Manager TM solution that empowers tribal governments to automate and centralize tribal member assistance programs.

All the attendees provided positive feedback and expressed appreciation to conference organizers.

"Thank you to you and your crew… Awesome job with the training. I enjoyed the stay and you are a blessing to the different tribes that you assist," said conference attendee Kay Hurst, Sac and Fox Tribe.

The Annual Data Management Summit has been added to InterTribal Software's quarterly training for their tribal customers. The quarterly training sessions focus on providing detailed training for various software solutions developed by or supported by InterTribal Software Consultants. The focus for this year's Data Management Summit was to provide in-depth hands on training for multiple software solutions during this event.

"So many of our customers have asked for this type of conference. Next year we plan on really expanding our training classes to include Laserfiche and Microsoft certifications," ISC Vice President Steve Wilcox said. Training sessions for next year's conference will also be extensive hands-on training in a laboratory environment."

ISC is a Software Solutions and Technology Integration company that has been developing software solutions since June 1993. Headquartered in Durant Oklahoma, ISC's President/CEO is Ida Curley-Wilcox, a full blood Navajo from Arizona. For more information, visit www.intertribalsoftware.com.

Native firm honored

SAPULPA, Okla. – Big Time Maintenance Solutions, a local Native American owned company, was recently among recipients of awards during Oklahoma Minority Enterprise Development Week and named "Minority Service Firm of the Year." The celebration of success was coordinated by the Native American Business Enterprise Center (NABEC) of Rural Enterprises of Oklahoma, Inc. (REI).

Cherokee citizen and Desert Storm veteran, Eugene Big Soldier, Jr., launched Big Time Maintenance Solutions in 2010 to meet the need for quality, dependable commercial janitorial and landscaping services including routine post construction, tree trimming and final cleaning. Big Time Maintenance Solutions has created 20 jobs with 95 percent of the positions held by minorities.

One of the challenges Big Soldier faced in starting the business was connecting with the decision makers and his biggest obstacle was marketing his business as a professional service in contrast to individuals who performed these services but do not have overhead costs such as liability insurance and other expenses associated with a formal business structure. However, marketing Big Time Maintenance Solutions as a Disabled Veteran-Owned business has been beneficial and opened doors of opportunity.

"We are proud of Eugene as a successful entrepreneur and as a distinguished Veteran of Desert Storm," said James Ray, NABEC coordinator. "It's a privilege and honor to assist and serve him."

REI opened the NABEC office four years ago through an award from the Minority Business Development Agency, U. S. Department of Commerce. Since that time, the economic impact from NABEC services is over $93 million including impact from procurement of government contracts of $52,002,767. Through strategic partnerships with leading Oklahoma organizations, NABEC strives to assist minority business owners in reaching the next stage of growth for their companies with a special focus on procurement of government contracts. For more information, visit www.oknabec.com.

Gene Big Soldier

Last one in the door: Tardiness leads to a career

■ George Tiger is perhaps best known for "Inside Native America," a 30-minute television program dedicated to current affairs within Indian Country, but he got his start as a student at Haskell Indian Nations University.

LENZY KREHBIEL-BURTON
Native Times Correspondent

OKMULGEE, Okla. – Sometimes running late pays off.

When George Tiger was tardy to a class at what is now Haskell Indian Nations University in Lawrence, Kan., he didn't know it would lead him to a career in broadcasting that would span more than four decades in three states.

"A local radio station offered a spot on its schedule for a Haskell news program, but no one stepped forward to do it," he said. "So one day, the professor of a broadcasting class I was in decided that whoever was the last person to walk in the door would host the show."

The rest, as they say, is history.

Tiger, a citizen of the Muscogee (Creek) Nation, has done a little bit of everything that comes with being a broadcaster. He's interviewed average citizens, tribal leaders, the country's last living American Indian POW and even the President of the United States. He's called high school football games, developed one of the country's first Native news networks and dabbled in print journalism by serving as one of the first editors of the Muscogee Nation News.

Tiger is perhaps best known for "Inside Native America," a 30-minute television program dedicated to current affairs within Indian Country. Tiger stepped in as host and executive producer in 1982, taking over from Kelly Clark. After an almost 40-year run on KOTV in Tulsa, the CBS affiliate canceled the program in May 2010 and aired the last episode in September.

"The show started back when the FCC required stations to carry some kind of minority-focused programming," Tiger said. "The requirement was gone the last 15 or so years we were on the air, but KOTV and Griffin Communications just supported us that much."

The support from KOTV extended beyond the show's demise, as the station gave its blessing for Tiger's Okmulgee-based talk show to have the same name as the television program.

In addition to the new version of "Inside Native America," Tiger still does some freelance broadcast work, including radio commentary and PA work for high school football games. He is a member of the board of regents for his alma mater, Haskell Indian Nations University, is a representative in the Muscogee (Creek) National Council and announced plans earlier this year to run for principal chief this summer.

"I ran four years ago and lost by a handful of votes," he said. "It was too close for me to dismiss the possibility of running again."

Despite the dearth of Indians in journalism and broadcasting, Tiger views his Creek roots as a professional boost of sorts.

"Being Native hasn't been a roadblock," he said. "Being Native's allowed me to target roadblocks other Natives are facing and bring them to the forefront. My mentors saw me as someone with talent who just happened to be a person of color. It's allowed me to bring out issues, concerns that Natives have.

"One of the neat things is that there weren't – and still aren't -- too many Natives in radio. When I go somewhere, people kinda hang around and talk to me. Kids come over and talk to you about it. If there's one highlight, it's seeing some of the kids who approached me years ago who are now involved in radio across the state of Oklahoma."

That educational impact is one of the reasons Tiger's stayed with journalism after getting drafted by his professor all those years ago.

"All the years I've been in radio and television, I've used it as a way to educate folks about the Indian experience. It's a way to share our culture, traditions and what we do. We have to be able to walk in two worlds with one spirit and it's even more important here today in Oklahoma."

RUTH BIBLE / COURTESY MUSCOGEE NATION NEWS

George Tiger, Muscogee Creek, has done a little bit of everything that comes with being a broadcaster.

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Okla. tribes receive historic preservation grants

OKLAHOMA CITY (AP) – Twelve American Indian tribes based in Oklahoma are receiving federal historic preservation grants from the U.S. Interior Department.

U.S. Interior Secretary Ken Salazar says the Absentee Shawnee, Caddo, Cheyenne and Arapaho, Choctaw, Citizen Potawatomi, Comanche, Miami, Muscogee (Creek), Pawnee, Ponca, Quapaw and Wyandotte tribes from Oklahoma will receive grants. Nationwide, $4.4 million in grants are going to 117 tribes.

Among the Oklahoma tribes, the size of the grants range from $29,975 for the Caddo Nation to $59,431 for the Muscogee (Creek) Nation.

The grant money comes from revenues from federal oil leases on the Outer Continental Shelf. The money is used by the National Park Service for tribal historic preservation efforts.

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Free exhibit features 3 Okla. artists

LIZ WALTZ
Goddard Center

COURTESY
The Goddard exhibit features original artwork by Oklahoma Native American Artists Annette Sinesio, Tony Tiger and John White.

ARDMORE, Okla. – The Goddard Center's free art galleries currently feature a Native American Art Exhibition, which is now on display through August 25. The exhibit features original artwork by Oklahoma Native American Artists Annette Sinesio, Tony Tiger and John White. The exhibit hangs alongside many pieces from the Goddard's permanent collection including a portrait of the opera singer Tessie Mobley, known as the, "Songbird of the Chickasaws." The exhibition includes mixed media paintings, watercolor paintings and pottery. Also on display are 17 historical photographs of Native American Chiefs taken by American photographer William S. Soule at Fort Sill, Oklahoma between 1869 and 1874. The photographs are on loan from the University of Science and Arts of Oklahoma (USAO).

"It is with great pleasure that the Goddard Center presents this remarkable exhibit. Many Native American artists are creating remarkable works and gaining recognition in their fields," states Goddard Center Executive Director, Leila Lenore. "The current exhibit of work reflects their own diverse interests and identities, some preferring a completely free manner, not necessarily reflective of their ancestry. Others seek to retain their Native American culture in their artwork, or reflect a combination of both."

Annette Sinesio, a ceramics artist, received her Master's Degree of Fine Arts from the University of Oklahoma. Growing up around a mother of Mohawk decent and a step-father of Cherokee decent greatly influenced her artistic creativity. She works mainly in red clay, creating hand built sculptures primarily of slab and coil construction.

Sinesio's professional exhibits include numerous local festivals and galleries, including the Kirkpatrick Gallery at the Omniplex in Oklahoma City. She was chosen to participate in the Art in Embassies Program, sponsored by the State Department of the United States. Sinesio has taught in her home studio and local arts education venues, such as the CityArts Center in Oklahoma City, the Firehouse Art Center in Norman, and the University of Oklahoma. In addition, she has maintained a presence in several area galleries including Tribes Gallery and the Firehouse.

Tony Tiger is a member of the Sac and Fox Nation of Oklahoma and of Muscogee Creek and is of Seminole descent. Tiger is the Director of Art and Assistant Art Professor at Bacone College. He earned his Master of Fine Art degree from the University of Oklahoma. He is a painter and mixed media artist who has been creating art for more than 20 years. He uses paint, photographs and three dimensional materials to investigate and expound on the human experience. His artwork includes a series of mixed media and paintings exploring the loss and gains of the American Indian as we live in the Twenty First Century. "My art is fueled by the rediscovery of being," states Tiger. "We are more than reflections in a mirror; we are soul and spirit. Life's complexities, wonders and mystery allow me the opportunity to participate in practiced observation; creating art."

Artist John White, a watercolor visionary, draws upon his imagination and boyhood experiences of fishing and camping for the majority of his watercolor works. White is of Cherokee lineage and was born and raised around the plains Indians of Anadarko. He states that he received the "sum total of his formal watercolor training" while attending high school. White stepped out into his professional art career in 1984 and never looked back. He has been teaching watercolor classes for the past 17 years in both Oklahoma and Texas and frequently teaches classes at the Goddard Center's Art Studios. When not teaching he spends most of his time at his workshop, White Eagle Studios, which is located in Ardmore. His major art exhibitions include Red Earth, Texas Indian Market, Colorado Indian Market and the Southwest Rendezvous.

On loan from the University of Science and Arts of Oklahoma in Chickasha are photographs from the Nesbitt collection by photographer and Civial War veteran William Stinson Soule, which he took during the years 1869 to 1874. Soule was employed after the war by the United States Army to photograph the newly founded Army post Fort Sill, Oklahoma. Here he befriended many of the Indians and was provided with a unique opportunity to take pictures of a wide variety of subjects including the captured chiefs. That Soule was able to take these photographs of these fierce, proud people at the height of their struggles against the "invaders" is a testament to his personal relationship and earned trust he had with the tribes.

A closing reception for artists Sinesio, Tiger, White and special guests from the University of Science and Arts of Oklahoma will be held on August 25 from 6:00 p.m. to 7:00 p.m. prior to the John Two-Hawks performance in the Center's theater. The Goddard Center is located at 401 1st Ave. SW in Ardmore. The Center's art galleries are free and open to the public 9:00a.m.-4:00p.m. Tuesday-Friday and 1:00p.m.-4:00p.m. on Saturday. Galleries are closed on Sundays, Mondays and major holidays.

For more information, please call the Center's Business Office at (580) 226-0909, or visit their website at www.goddardcenter.org. These exhibitions are made possible in part by the Oklahoma Arts Council and the National Endowment for the Arts.

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A FREE PUBLICATION

Inside this issue:
- **Cleanup turns up trove of Indian relics**
- **Artist shaped by community service**
- **Chickasaws honored in homelands**

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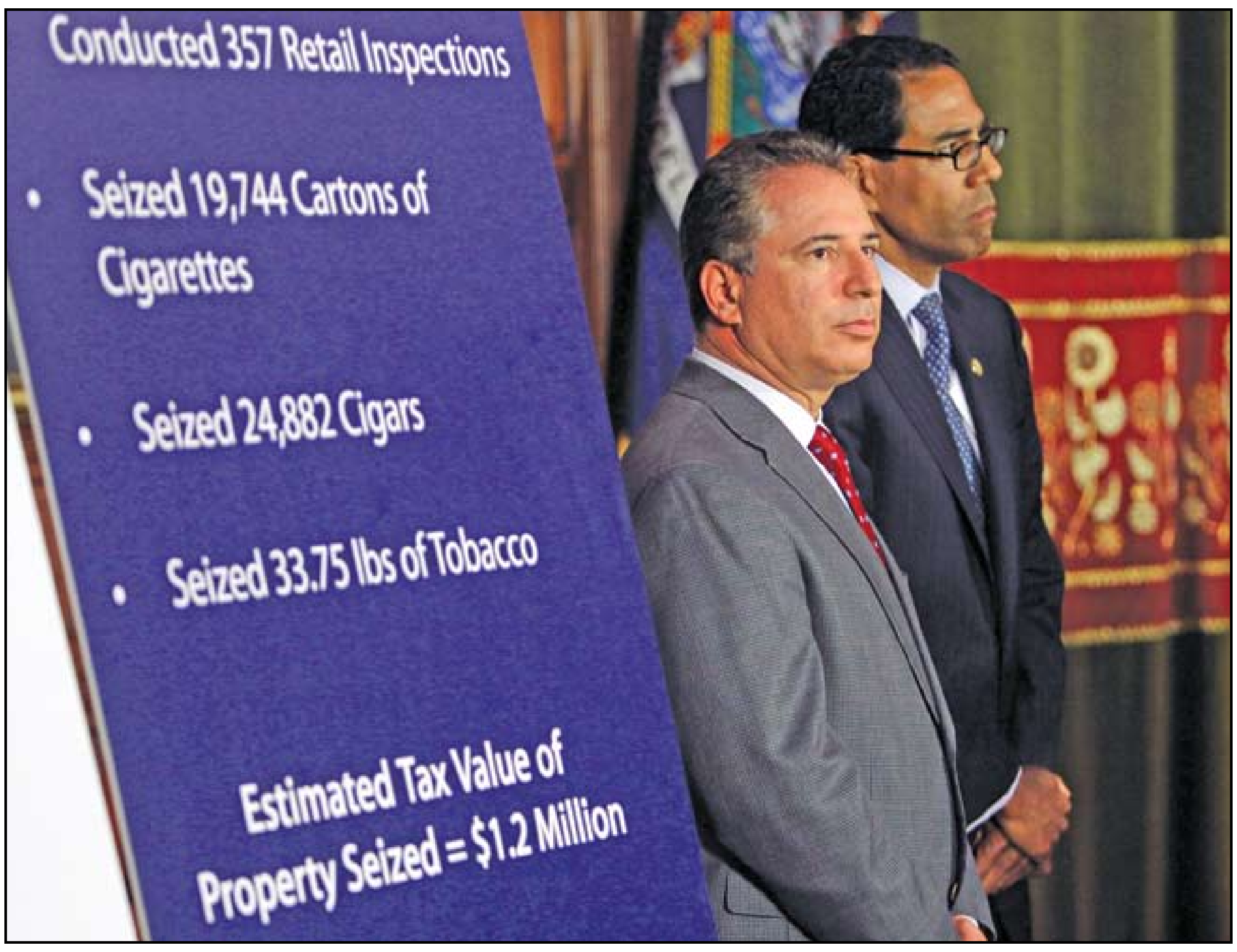
Conducted 357 Retail Inspections
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• Seized 24,882 Cigars
• Seized 33.75 lbs of Tobacco
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MIKE GROLL / ASSOCIATED PRESS

Director of State Operations Howard Glaser, left, and Commissioner Thomas Mattox of the New York State Department of Taxation and Finance, listen as New York Lt. Gov. Robert Duffy speaks during a news conference at the Capitol in Albany, N.Y., on Friday, July 15, 2011. After decades of delay, New York has begun collecting taxes on cigarettes and tobacco products sold by Indian-operated companies. Inspections over the last three weeks of 357 retailers by state and federal law enforcement resulted in the seizing of 19,744 cartons of cigarettes and 24,882 cigars. Officials say the products weren't properly taxed.

NY begins tax collections on Indian cigarettes

MICHAEL GORMLEY
Associated Press

ALBANY, N.Y. (AP) – New York's renewed effort to collect taxes on cigarettes and tobacco products sold by Indian-operated companies has led to seizures of $1.2 million worth of untaxed tobacco products in the last few weeks outside Indian land.

Inspections at 357 retailers by state and federal law enforcement resulted in the confiscation of almost 20,000 cartons of cigarettes and nearly 25,000 cigars, Lt. Gov. Robert Duffy said July 15. The inspections included off-reservation Indian shops and non-Indians selling untaxed Indian tobacco products.

It's the first step in a new enforcement program that is expected to bring $27 million in tax revenue to the state this fiscal year. Enforcement will continue to include inspections of retailers and stopping vehicles carrying tobacco products.

Last week's announcement follows nearly two decades of failed efforts to tax Indian cigarettes, some of which led to violence. Gov. Andrew Cuomo promised to secure the lost tax revenue and create a fair market for non-Indian businesses operating near reservations.

Courts have sided with New York in its current effort to collect taxes from wholesalers and in distribution off the reservations.

Future steps could include trying to collect taxes on the growing trade in cigarettes manufactured by Indian-owned companies. Tribes, citing federal treaties guaranteeing their sovereignty, argue they are exempt from taxation.

"We will never take any action to collect state taxes or allow the state to do so on our territory. That is not something that's open for discussion," said Seneca Nation President Robert Odawi Porter.

Porter said the courts don't allow

See **TAX** *Continued on Page 5*

Cherokee election doubts: UKB AG issues cautionary statement about using AES

LENZY KREHBIEL-BURTON
Native Times Correspondent

TAHLEQUAH, Okla. – Despite some negative attention for its involvement in the Cherokee Nation's still-contested general election, Automated Election Services has not lost any contracts with Oklahoma tribes so far.

Based out of Rio Rancho, N.M., Automated Election Services contracts with about 70 tribes around the country to provide voting machines, precinct worker training, ballots, technical support and canvassing assistance during elections. The company also was involved in the tribe's 2003 and 2007 elections.

Along with the Cherokee Nation's election, the company has had contracts with several Oklahoma tribes within the last year, including the Seneca-Cayuga Tribe, the Chickasaw Nation and the Muscogee (Creek) Nation.

The Chickasaw Nation's general election is scheduled for July 26. In an e-mailed statement, the election commission secretary for the Ada, Okla.-based tribe praised the company for its work with previous Chickasaw elections.

"We take great care to ensure our elections are conducted with the highest level of integrity," wrote Rita Loder. "Automated Election Services has provided reliable election services for the Chickasaw Nation for more than 15 years. We have designed our entire election process to ensure it meets all expectations for fairness and accountability."

The Muscogee (Creek) Nation's primary election is scheduled for Sept. 17. The candidates' filing period began Monday in Okmulgee, Okla.

Last week, Ken Bellmard, the attorney general of the United Keetoowah Band of Cherokee Indians, issued an advisory opinion discouraging the tribe from contracting with AES or its president, Terry Rainey, in future elections. Bellmard's statement was the first from any Oklahoma tribe about the contractor.

Rainey has come under scrutiny for testifying he entered the Cherokee Nation Election Commission's vault twice between the completion of the initial vote count on June 26 and the certification of the count the following day. He has also testified that during the original canvassing, 20 of the 22 votes added to Smith's count in the initial certification came from a misread hand tally sheet that he reviewed.

"I've read attorney general Bellmard's opinion and have to agree," said Bryan Shade, the United Keetoowah Band's executive director of tribal operations. "The integrity of our election process is of the utmost importance. We want to ensure that our elections are fair and that the voice of our people is heard. The cloud of doubt cast around the Cherokee Nation of Oklahoma's election makes it virtually impossible for us to utilize the same vendors without having that same cloud of doubt."

During a special meeting July 12, the Cherokee Nation's tribal council considered requesting the tribe's election commission exclude AES from consideration when bringing in a third party to observe its run-off election, scheduled for Saturday, as well as any special elections necessitated by the run-off or the still undetermined principal chief's race.

Introduced by councilwoman Tina Glory-Jordan of Hulbert, Okla., the resolution failed, in part due to advice from council attorney Todd Hembree that the proposal could be construed as interfering with the Election Commission, which violates the tribe's constitution.

Tribes, feds seek new start after Cobell

MATTHEW BROWN
Associated Press

BILLINGS, Mont. (AP) – American Indian leaders called for a new era in their relations with federal agencies last Friday in the wake of the government's recent $3.4 billion settlement for decades of mismanaging Indian lands.

Representatives of Rocky Mountain and Great Plains tribes met with Interior Secretary Ken Salazar in Billings to kick off a series of consultations in coming months to decide how the settlement money will be distributed.

The immediate focus was on $1.9 billion slated to consolidate tribal ownership of lands that have been "fractionated" over generations. Often, hundreds of people, even thousands, share ownership of individual parcels of Indian land.

The situation has arisen as Indian trust lands were passed down within families, with the number of heirs to individual parcels increasing with each new generation.

The government plans to use the settlement money to buy out those multiple interests when owners are willing. The land would then be turned over to tribes for their use.

Almost 14,000 square miles of land are eligible for the program, an area that combined is larger than Maryland. Ownership of tracts are split almost 4 million ways, according to the U.S. Department of Interior.

The number of parcels considered highly fractionated, meaning they have 50 or more owners, is 21,207.

As that sweeping program began to take shape July 15, tribal leaders said they hoped it signaled a new willingness on the part of the government to cooperate with Indian communities. But with the government's legacy of broken treaties and unkept promises to tribes, wariness remains on the part of many tribal leaders.

"Make us feel that our words, our testimony are being put to task," L. Jace Killsback, a member of the Northern Cheyenne Tribal Council, said to Salazar during last week's meeting.

"What you see is an opportunity for the government to change that culture in Indian Country, change what the

See **COBELL** *Continued on Page 4*

Nurses work to curb infant mortality deaths

PATRICK SPRINGER
The Forum

SISSETON, S.D. (AP) – Toshina Oneroad's infant daughter has sparkling eyes and a sunny disposition, but her tiny cough caught the nurse's attention. Jodi Lutjens, a visiting nurse with the Indian Health Service clinic near here, 90 miles south of Fargo, took the infant's temperature.

Normal. A good sign.

At the tender age of 1 month, the baby is vulnerable to infection – just the sort of pitfall Lutjens is trying to avoid through prevention and education, the front line of defense against infant mortality.

Babies like Wocekiya Oneroad are especially vulnerable.

That's because American Indian infants in North Dakota, South Dakota and Minnesota are roughly twice as likely to die as white infants – a disparity health officials bemoan as "unacceptably high."

Visiting nursing programs like those enabling Lutjens' efforts on the Sisseton-

See **NURSES** *Continued on Page 4*

PATRICK SPRINGER / THE FORUM

Mary Becker of Fargo holds her 2-year-old son, Rockyboy. She left the Turtle Mountain Indian Reservation to find work opportunities and a safer environment for her son.

Oil spill cleanup turns up trove of Indian relics

CAIN BURDEAU
Associated Press

CAMINADA HEADLAND, La. (AP) – Cleanup after the BP oil spill has turned up dozens of sites where archaeologists are finding human and animal bones, pottery and primitive weapons left behind by prehistoric Indian settlements – a trove of new clues about the Gulf Coast's mound dwellers more than 1,300 years ago. But they also fear the remains could be damaged by oil or lost to erosion before they can be fully studied.

So far, teams of archaeologists hired by the oil giant have visited more than 100 sites and sent back a growing list of finds to labs for radiocarbon dating and other tests, though extensive excavations haven't been done. Scholars have also accompanied cleanup crews to make sure they don't unwittingly throw away relics.

The disaster that began when the Deepwater Horizon exploded in April of 2010 has highlighted the urgent need to protect the sites, but a government scientist says neither their discovery – nor the money to study them – would have come as quickly without the spill.

"We're filling in gaps. There is some pioneering archaeological work going on as a result of the oil spill," said Larry Murphy, lead archeologist for a council of government agencies and trustees overseeing the oil cleanup.

He said uncovering the sites, many of them prehistoric, represents "a great leap in cumulative knowledge" about Native Americans in coastal Louisiana, who have been less studied than their counterparts in other regions.

Still, the oil represents an added threat to an area that already was under siege from land loss and rising sea levels. Oil has contaminated some artifacts and can interfere with radiocarbon dating, a primary technique for determining the age of an object. Many shores are still scattered with tar balls.

Louisiana's state archaeologist, Charles McGimsey, said the extent of the oil damage to artifacts isn't known, but he doesn't expect it to be disastrous.

The Associated Press was given a rare glimpse of several sites in June during a guided tour of the Caminada Headland by land warden and amateur archaeologist Forrest Travirca III. The beaches are closed to the public, and the locations of archaeological sites are being closely guarded to prevent looting.

Prehistoric artifacts had been found and recorded on the headland before the spill, but not to the extent now being done. Travirca began finding more of them while keeping watch for BP's black oil last summer on a remote stretch of beach that looks onto the silhouettes of oil rigs and platforms. The headland was one of the hardest-hit spots.

"I was walking on marine shell, rangia clam shell, walking out on a point I know, when I looked down, found a pot sherd, and then I started finding more and more," Travirca recalled.

Travirca, of coastal Louisiana Indian heritage himself, works for the Wisner Foundation, a New Orleans-based public land trust that owns vast tracts of the headland. He's also a member of the Louisiana Archeological Society, and has submitted his research to it.

Travirca believes many artifacts he's finding come from middens, or mounds where families lived and buried their dead. Perhaps, he says, some of the dwellings were built along a meandering bayou that's been lost to sea level rise and land loss. Many artifacts appear to be washing in.

Archaeologists say the sites date to around 700 A.D., well before the earliest known European contact in the 1500s.

Remains of larger Indian villages are known to have existed further inland, which would make the sites here more like a suburban neighborhood, he theorized.

"To me it would have been like a small subdivision," Travirca said as he walked the sands and looked for artifacts. "You would have had three, four family units, huts; the women making pottery, the men making (weapon) points."

As he walked, pointing out tar balls left over from the BP spill, his eyes scanned the beach, awash in driftwood and trash from oil platforms and shrimp boats – hard hats, propane tanks, a tied-up trash bag full of waste from an offshore kitchen.

Amid the debris, he spotted something. He leaned over and picked up what looked like a piece of brown wood.

"That's a piece of pottery," he said, inspecting the smooth curved fragment in his hands. "You see this piece has been in the water a while. You see that barnacle right there."

So far, archeologists have limited their examination to the surface of the sites here, scouring the beaches at low tides. They have found deer antlers that probably were used as spear heads, decorated pieces of pottery and gar fish scales that might have been used as darts. Human bones have been reburied in keeping with the wishes of the Chitimacha tribe, which has links to the ancient settlements.

Richard Weinstein, an archaeologist who specializes in coastal Louisiana Indians, said sites have been documented on the headland since the 1950s. He has reviewed artifacts and evidence gathered since the BP spill.

He said the preponderance of deer bones and antlers found since the spill is fascinating because it indicates the area was once forested with ridges.

"The fact that the Indians in the area were hunting deer to the extent that these guys did makes it very interesting because the coast we have there today is busted-up marsh," he said. "There aren't that many stands of trees and vegetation left."

He said coastal Louisiana is covered in Indian mounds that were organized around a complex society. He also says they could have stretched onto land that's now offshore.

"We're not talking about a bunch of hunters and gatherers who didn't know what they were doing," he said.

BP and the archaeologists it hired through the consulting firm HDR Inc. declined to comment. They referred questions to state and federal officials.

McGimsey, the Louisiana state archaeologist, said he would like to map good sites more thoroughly and excavate where possible. Archeologists with the government BP and tribal organizations are trying to figure out what steps to take next.

As part of its responsibilities to clean up the oil spill, BP is paying for laboratory work to identify and preserve artifacts. Under the law, BP is required to restore the ecosystem it has damaged, but there is no provision to force companies to restore archaeological sites damaged by a spill, McGimsey said.

However, BP has been required to make sure the cleanup does not damage archeological sites, he said.

"Whenever the cleanup crews go out there, shoveling up tar balls, archeologists go out there to make sure artifacts aren't thrown away," he said.

With erosion eating away at south Louisiana, Travirca said it was urgent to preserve and investigate the ancient cultures that lived here. In many other places, coastal sites have been lost to the Gulf.

"We've lost insights into the who, the why, the where of these people," Travirca said, as he walked the beach on the lookout for artifacts. "Extremely little work has been done in coastal Louisiana. We've just touched the surface."

GERALD HERBERT / ASSOCIATED PRESS

Forrest Travirca III, looks at an ancient pottery sherd he found as he walks along Port Fourchon Beach searching for artifacts from Pre-historic American-Indian settlements in Caminada Headland, La., Tuesday, June 28, 2011. The sites were discovered last summer during the intense cleanup of the headland's beaches after the BP oil spill. Since then, archeologists have found human and animal bones, fragments of pottery, primitive weapons and other items scattered over the beaches here. Archaeologists say the sites date to at least 700 A.D., well before European contact in the 1500s.

Claims Filing Assistance

in the $760 million Keepseagle Indian Farmer/Rancher Settlement

DATE: July 26-28, 2011
TIME: Between 9:00 a.m. - 5:00 p.m.
LOCATION: Cheyenne Arapaho Tribes
Concho Community Building
200 Wolf Robe Circle
Concho, OK

DATE: July 26-28, 2011
TIME: Between 9:00 a.m. - 5:00 p.m.
LOCATION: College of the Muskogee Nation
1200 Highway Loop 56
Okmulgee, OK

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The class action settles claims that the USDA discriminated against Native American farmers and ranchers seeking farm loans or loan servicing.

Who is Included?

The Settlement includes:

- Native American farmers who:
  - Farmed or ranched (or attempted to) any time from 1981 to late 1999.
  - Tried to get a farm loan or loan servicing from the USDA.
  - Complained about discrimination to the USDA either directly or through a representative.
- Heirs of the above.

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You may be eligible for a payment of up to $50,000 or more and full or partial loan forgiveness.

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To get help in filing a claim, attend a meeting or call: 1-888-233-5506
or visit: www.IndianFarmClass.com

No details on FBI search at Choctaw casinos

PHILADELPHIA, Miss. (AP) – One day after the FBI served a search warrant on the Mississippi Band of Choctaw Indians, no one is talking.

The Choctaws are as tightlipped as the FBI about what occurred July 12 at the Golden Moon and Silver Star casinos in Neshoba County.

The casinos did not close, Paul Harvey, the chief executive officer of the resort, said in a statement released last week by the tribe.

"The resort is monitoring the situation closely and will continue to cooperate fully with law enforcement authorities in their investigation. There will be no interruption in the operation of business at the resort," Harvey said.

The action came a week after the election for chief. The results of the election were tossed out by the Tribal Council. A new election date is pending.

Several news organizations were reporting that the FBI was searching the financial records of the casinos.

FBI spokesman Ty Breedlove in Jackson said the FBI had no comment.

Phyliss J. Anderson, who had defeated Chief Beasley Denson in a runoff that has since been nullified, told the Associated Press that she would not comment on the FBI search.

Pearl River Tribal Council member Cyrus Ben has told the Neshoba Democrat that tribal members "are in the dark as much as you are."

Tribal Council Vice Chief Kevin Edwards said he had no comment. He said the issue should be address by Denson and others in the chief's administration. No one from the tribe's main office has returned calls to the AP.

The Neshoba Democrat reported the Choctaw Tribal Council was briefed Tuesday on the FBI investigation. Choctaw Attorney General Donald L. Kilgore told the council they needed to discuss "why the FBI is here." The meeting adjourned a couple of minutes later.

Artisan cited for picking cattails

FRANK X. MULLEN JR.
Reno Gazette-Journal

RENO, Nev. (AP) – For more than 20 years, Wesley Dick of Fallon has harvested the native Nevada plants that his Paiute ancestors used to make baskets, duck decoys, medicine and other things.

In May, a U.S. Fish and Wildlife Service officer on the Stillwater Wildlife Refuge issued Dick federal citations totaling $800 for collecting cattail stalks he planned to use in an elementary school duck-decoy weaving demonstration. He's the first American Indian to be cited for gathering plants on the refuge, officials said.

That's because Dick and other Nevada Indians who have been harvesting native plants for generations didn't know there was a new sheriff in town. Collecting any plants on the wildlife refuge or any U.S. property has been against federal law for decades, but until a few weeks before Dick got his tickets the property didn't have a full-time law enforcement officer.

It does now.

"It's outrageous," Dick said. "I was just leaving the area when (the officer) gave me the citations. Those of us, and there are very few left, who keep our culture alive do this (gathering) a lot."

The case is scheduled July 21 in federal court in Reno. He said it's ironic he was cited so close to a U.S. Fish and Wildlife sign informing visitors that the Paiutes – in particular the Fallon-area bands known as the toi-ticutta (cat-tail eaters) – have been using the marsh plants for generations.

"It's a nice history lesson, but I'm not history, I'm a living person," Dick said. "The things on their signs are still happening whether they admit it or not."

Mike Goodard, refuge manager at Stillwater, said when he learned Dick had been cited, he called the Fallon Paiute Shoshone Tribe to let officials know members can collect plants on the refuge as long as they have a permit to do so. Special-use permits have been issued to researchers, he said, and although no Indian has applied for one there should be no problem in getting permission to harvest a few plants.

"It's the law," Goodard said. "No one can take plants without a permit. There are no separate treaty rights (for Indians) that I'm aware of. The special use permit system has been used in other places and there hasn't been a problem. "

Adam Fortunate Eagle, an Indian rights activist and artist who lives on the Fallon reservation, said the case "is not a matter of law; it's a matter of justice."

"What we're seeing here is bureaucracy at its worst," he said. "Going out to get a permit every time you want to pick wild asparagus is ridiculous. I think it will have a chilling effect on basket weavers, decoy makers and people who do other traditional things."

He said Indians should just be able to show their identification as tribal members and that should serve as a permit.

Gene Hatori, curator of the Nevada State Museum in Carson City, said Dick has helped the museum with projects and outreach programs and has always been willing to demonstrate his skills for school children and others. He said Dick is a well-known and respected artist in buckskin, tules (cattail stalks) and other materials. Some of his work is on display at the museum.

"When we (at the museum) do research we ask to collect plants and usually there's no problem," he said. "Often on Nevada state land it's an informal process. I understand that permits are available (at Stillwater), but I know Wesley has a problem with that."

Dick said the need for certain plants often is unexpected. He said he will refuse to pay the fines and opposes the permit mandate.

"You don't know in advance when someone is going to be sick or otherwise needs a ceremony," he said. "I'm taking a stand not just for myself, but for my children and for the rights of generations unborn.

"My grandfather, my grandmother, my people going back forever have been collecting this stuff and making things," he said. "I've run into game wardens before and they've always been courteous and respectful."

He said once permits are used, their number can be limited or, eventually, eliminated. A crackdown on plant gathering at Stillwater, he said, is a continuation of the 500-year eradication of the American Indians' culture and is out of line with the policies of other federal land agencies.

He said the Stillwater game warden, who wrote him a $625 ticket for taking the plants and a $175 ticket for his pickup being off the designated road, told him he should collect plants on Indian land. But Dick said because of controlled burning, there aren't many areas left on the reservation where he can find suitable cattail shoots.

"I was praying, as I do when I harvest things, and I tried to explain to the game warden what I was doing," Dick said. "(The officer) didn't want to hear anything. He just wrote the citations. ... I'm not a criminal or a vandal. I'm a toi-ticutta and I will not be punished for it."

Interior asks EPA to delay power plant proposal

■ Some 1,000 people are employed at the power plant and the mine combined, the majority of whom are American Indians.

FELICIA FONSECA
Associated Press

FLAGSTAFF, Ariz. (AP) – The Interior Department is asking the U.S. Environmental Protection Agency to delay its decision on pollution controls for a northern Arizona coal plant while it studies the benefits of the plant and impacts of a potential shutdown.

The Bureau of Reclamation under Interior is the majority owner of the Navajo Generating Station near Page. The EPA is considering whether to require future reduction of nitrogen oxide emissions at the 2,250-megawatt plan on the Navajo Nation to improve visibility at places like the Grand Canyon.

Interior Deputy Secretary David Hayes wrote the EPA last week asking for its assurance that it would not release a proposal until after December when Interior can submit the first phase of a study that later would look at alternatives to coal generation. He said it should not cause any delay beyond the time needed for EPA to consult with American Indian tribes in the area.

The EPA had planned to release a proposal for the power plant, which is one of the biggest sources of nitrogen oxide emissions in the country, this summer. But a spokeswoman in the EPA's San Francisco office said that could be delayed because of the complex interests in the plant.

"It's very uncertain right now," said Margot Perez-Sullivan.

The power plant provides the energy needed to deliver water from the Colorado River to Tucson and Phoenix through a series of canals. That same delivery system ensures provisions of American Indian water rights settlements are met as part of a federal trust obligation to tribes like the Gila River Indian Community.

But the department also has a responsibility to protect the air quality in the nation's most pristine areas, like the Grand Canyon, he said. The EPA is using the regional haze rule under the federal Clean Air Act to determine what the best available retrofit technology would be to reduce nitrogen oxide emissions at the plant. The process commonly is referred to as BART.

"All of these many different aspects of NGS and its impact on the surrounding people and resources are complex and bear directly on EPA's decision as to what will constitute BART for NGS," Hayes said.

Conservationists see the power plant that began producing electricity in 1974 as an environmental and health hazard. They contend the clock can start on EPA's proposal while Interior goes forward with the study. Once EPA issues a final rule, the plant would have five years to install any proposed controls.

"The science proves that we need a strong BART determination from EPA to bring these power plants into compliance with the law," said Andy Bessler of the Sierra Club. "We understand EPA's desire to better consult with the tribes impacted, and that's why this study is so important. We need to look at what options are available instead of shut down or run it forever. That's not going to work."

The National Park Service under Interior has urged the EPA to require that the plant owners install expensive selective catalytic converters, which the owners say would not be worth the investment without first securing lease extensions and right-of-way grants that begin expiring in 2019.

Hayes said the Interior Department has not taken a stance on the appropriate controls.

The plant's operator, Salt River Project, contends a $45 million upgrade of the three 750-megawatt units at the plant should be sufficient to clear up haze at the Grand Canyon. SRP officials said they would welcome a delay to work toward agreements on an extension of the plant's lease and related facilities with the Navajo Nation.

"We should have a pretty good sense for what the final arrangement might look like by that time," said Glen Reeves, SRP's manager of power generation. "Whether it's finalized remains to be seen."

Navajo Generating Station is supplied by coal from Peabody Energy's Kayenta Mine. Some 1,000 people are employed at the power plant and the mine combined, the majority of whom are American Indians.

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Entiat woman says ancestor guided Columbia pioneer

RICK STEIGMEYER
The Wenatchee World

WENATCHEE, Wash. (AP) – History books are full of information about David Thompson's travels through the Northwest and down the Columbia River 200 years ago. The event received more exposure this summer due to the David Thompson Brigade, a group of more than 120 paddlers recreating Thompson's feat as the first man to navigate the 1,200-mile-long river. The group stopped in Wenatchee June 25.

But there is little mention of the Indian guides who made Thompson's trip possible.

Helen Julian wants to correct that.

"I hate that he was just called an Iroquois paddler. He has a name," said Julian, 75, of Entiat. She believes her great great great grandfather, Ignace Lamoose, was one of two Iroquois Indians who helped build Thompson's canoes and guide, interpret and smooth waves with Salish-speaking Indian tribes along the Columbia during that historic trip in 1811. The other Iroquois paddler with Thompson was named Charles.

"Everyone is so proud of David Thompson on that big old trip, but they forget who led him and interpreted for him and built the canoes," said Julian, who was born and raised on the Flathead Indian Reservation north of Missoula, Mont. She's lived along the Entiat River for 50 years.

In addition to his travels with Thompson, Julian said her ancestor is still known on the Flathead reservation in books and pamphlets as the man who first brought Christian teachings to the Indians in Montana's Bitterroot Valley in the early 1830s. An East Coast Iroquois, he became a Catholic and studied at a mission near Montreal, Quebec before coming out West.

Julian has plenty of documents to back up her claim than Ignace Lamoose is the Iroquois who brought Catholicism to the Bitterroot tribes. What's not known for certain is if he was the same Iroquois trapper named Ignace who accompanied Thompson on the Columbia. Julian says her grandmother would often tell the story about her famous ancestor traveling with Thompson when they did beadwork together on the reservation.

But David "Chalk" Courchane, a distant relative of Julian's who lives in East Wenatchee, said there may be two different men with the name of Ignace.

Courchane's genealogy work has Ignace Lamoose coming to the Northwest in 1812 or 1816, after Thompson's exploration of the Columbia.

"I do not think our Ignace was with David Thompson. If it's part of her oral history, it could be true, but Ignace was a popular Iroquois first name."

Northwest author Jack Nisbet, in his book about Thompson's journeys, "The Mapmaker Eye," writes that an Iroquois by the name of Ignace was one of the first Catholic-trained Iroquois recruited in 1808 by the North West Company – owned in part by Thompson – to explore fur-trapping grounds west of the Rockies. Thompson never wrote of Ignace's last name in his journals. In 1808, Thompson wrote that Ignace was advanced three steel traps, a pair of trousers, two shirts and two pounds of soap among other things before being sent out with four other hunters. The two likely met numerous times at trading posts Thompson established along the Columbia before his historic trip.

For certain, they met in 1811, when Thompson camped at Kettle Falls for two weeks on his trip down the Columbia. Ignace was one of two Iroquois, two Sanpoil Indians and five French-Canadian voyagers in Thompson's plank canoe when it left Kettle Falls July 3.

"It was wild work to navigate this river," Thompson wrote in his journals about the area now known at the Grand Coulee and Nespelem Canyon. Ignace, standing up while steering the canoe from the stern, was knocked out of the boat at one point, Nisbet wrote, citing Thompson's journals. "Although he had never swam in his life, he swam to keep himself above the waves until they turned the canoe around and took him up," Thompson wrote. Ignace traveled to the mouth of the Columbia with Thompson's crew, reaching Astoria July 15, exactly 200 years from when the David Thompson Brigade expects to arrive there.

In an email, Nisbet wrote that he is confident the Ignace mentioned in Thompson's notebooks in 1808 is the same Ignace who paddled with him on the 1811 trip. He's not sure, however, that the Ignace who accompanied Thompson is the same Ignace who later taught Catholicism to the Bitterroot tribes.

Ignace Lamoose later settled in Montana's Bitterroot Valley where he taught the Catholic faith until 1937, according to an account of Iroquois in the west in William Sturtevant's "Handbook of North American Indians." He was killed by a band of Sioux Indians that year while traveling to St. Louis, Mo. to get his two sons and bring a priest back to the Montana settlement. One of them Francois – Helen Julian's great great grandfather – eventually returned to Montana with a Jesuit priest to continue his father's work.

"He was a fascinating man and history forgot him," she said about Ignace, whether they be one or two different men. "They always just tell the white side of history."

COBELL

Continued from Page 1

Another issue highlighted by tribal leaders last week was the high rate of land ownership among non-Indians on some reservations. Roxanne Smith, vice chairman of the Fort Peck Tribes of northeast Montana, said in many cases that land was sold by impoverished Indians with no other choice.

Bureau (of Indian Affairs) is and has been, and that is unaccountable to tribes," he said.

Salazar said centuries of strained relations with tribes would take time to overcome. But he said the Obama administration was committed to that goal.

"When I became Secretary of the Interior, one of the things President Obama asked me to do was make sure were doing everything possible to make sure we are 'turning a new page' for federal-Indian relations," Salazar said.

"Tribes have not been treated right and they have not been treated fairly," he added. "This is a historic opportunity. Never before has the United States of America set aside $3.4 billion to compensate for past wrongs."

Additional consultations between tribes and the Interior Department are planned over the next three months in Minneapolis, Seattle, Albuquerque, Phoenix and Oklahoma City.

Unlike past instances in which the government moved unilaterally to deal with issues in Indian Country, federal officials pledged that the fractionated land program would not be finalized until those consultations are completed.

On July 15, tribal leaders from Oklahoma, Montana, Wyoming, North Dakota, South Dakota and elsewhere said split land ownership is hobbling economic development within and around reservations.

They said banks often are reluctant to make loans that would be backed using fractionated lands as collateral. Similarly, interest in developing the substantial oil and gas reserves found on some reservations can be dampened if companies can't get clear rights to those minerals because they are shared by multiple owners.

U.S. Sen. Jon Tester, who attended the Billings consultation, said the fractionated land program could help clear away those hurdles to development so tribes can make better use of their land base. Yet with so much money involved, Tester added, the program "has the potential to succeed in a big way, and it also has the potential to fail in a very big way."

Another issue highlighted by tribal leaders last week was the high rate of land ownership among non-Indians on some reservations. Roxanne Smith, vice chairman of the Fort Peck Tribes of northeast Montana, said in many cases that land was sold by impoverished Indians with no other choice.

"They wanted to feed their children, so they sold their land to non-Indians. I would like to see us be able to purchase that land back," Smith said.

Salazar said the fractionated land program was limited under the terms of the settlement to Indian trust land administered by the government.

The secretary added that for every land sale, some money will be set aside for a $60 million American Indian scholarship fund.

NURSES

Continued from Page 1

In North Dakota, the infant mortality rate for American Indians is 11.9 percent, almost double the 6 percent rate for whites. In South Dakota, 13 percent of American Indian infants die, more than twice the 5.8 percent of whites.

Wahpeton reservation seek to cure the stubborn problem.

The regular home visits, ideally starting before the child is born, blend assessment of risks and health status of mother and child with intensive health and safety education.

Oneroad first met Lutjens at a birthing class days before delivering Wocekiya, which means prayer in Dakota and is pronounced Woechee-yah. Reaching the one-month milestone, which coincided with Lutjens' latest home visit recently, was significant; 42 percent of infant deaths in South Dakota occur during the critical first month.

The nurse took out her stethoscope and listened to the baby breathe. The lungs were clear, also reassuring. And the mother reported there was no sign of infection, despite the running nose.

Still, Lutjens advised Oneroad, who is a member of the Sisseton-Wahpeton tribe, to keep monitoring her baby's temperature and get her in to the doctor if she develops a fever.

"Just keep an eye on things," she said.

Their first visit came after Oneroad spotted an advertisement for Lutjens' birth preparation class, just days before Wocekiya was born. The breathing and relaxation techniques made her labor more tolerable.

"That really made a difference," said Oneroad, 24, who also has a 5-year-old daughter. "The breathing really helped."

Days after the baby was born, Lutjens made her first home visit. At birth, Wocekiya weighed a healthy 9 pounds, 1 ounce. "She looked good," Lutjens said. "She had a very good checkup," adding her weight had grown to 10 pounds, 13 ounces.

American Indian infants often face greater risks than those of the general population. They are more likely to be born prematurely, have teenage mothers, grow up in poverty, or have a mother who smoked or used alcohol or other drugs during pregnancy.

Another major risk factor: going to sleep and not waking up.

SIDS, or sudden infant death syndrome, and other sleep-related causes, occur at higher rates for American Indians than the general population.

A Minnesota study of American Indian infant mortality attributed half of the reviewed deaths to SIDS or other sleep-related causes during 2005-07, including being suffocated when the baby is sleeping in bed with a parent and suffocated when the mother or father rolls over the child during sleep.

To guard against that, Oneroad has been provided with a special infant bed that nestles next to her own, preventing the risk of the mother "overlaying" the baby in her sleep.

"With Toshina there's not risk factors here," Lutjens said. "She's doing what she should be doing. She's doing everything right."

For her part, Oneroad appreciates the support and advice Lutjens brings with her visits.

"This is really nice," she said. "With a newborn, it's hard to get out. It's nice having Jodi come here."

Mary Becker considered herself a second mother to the infant nephew she helped nurture.

"It really affected me," she said. "I was in the room when he was born. I took care of him a lot. I tried to be the helpful aunt."

So after the boy's death four years ago from SIDS, she vowed to do everything possible to avoid the same fate when she had a child of her own.

That time came more than two years ago, and Becker decided to leave the Turtle Mountain Indian Reservation in north-central North Dakota and move to Fargo.

She was 18 years old, and joined by her boyfriend, now her fiancé. Both decided it would be easier to find work and housing in Fargo, where Becker had lived for a time with her father.

She also wanted to escape from an unhealthy family environment; her siblings had repeated their mother's abuse of alcohol, and she didn't want that contagion to spread to her child.

A little more than two years ago, during a visit at the Family Healthcare Center in Fargo, she learned about a public health visiting nurse program for mothers who qualify according to income and other criteria.

She started on the program when she was five months pregnant.

"I've been with her ever since," said Kara Scheer, a nurse with Fargo Cass Public Health's Baby Steps Nurse-Family Partnership program.

On a recent rainy morning, Scheer met with Becker, 21, and her 2-year-old son, Rockyboy Jr. It was a graduation of sorts; this would be their last visit.

The nurse gave a glowing report card to mother and son.

"He's just done amazing and she's been amazing," Scheer said. They've just done well through the whole process."

As they sat on a sofa in Becker's living room, with Rockyboy playing with wooden blocks, the nurse reviewed health and safety tips.

The Nurse-Family Partnership, a national program in use in both Cass and Clay counties, involves weekly in-home visits for up to 21/2 years to guide first-time mothers through the critical period in child development.

The approach fosters good parenting skills and draws upon 30 years of evidence-based preventive health steps and education, with the nurse serving both as health professional and life coach.

On their last visit, Scheer takes final weight and height measurements. Rockyboy's numbers fall squarely within the normal range.

As Toshina Oneroad found in Sisseton, having a nurse come into your home makes it easy to stay on track to keep the child healthy, Becker said.

"You're in your own comfort zone," she said. "You're in your own home. I've learned so much," including proper breastfeeding guidance and what to expect at each step of Rockyboy's development.

"She actually taught me patience," Becker added. "Between the program and the mother instincts kicking in, I could handle it."

Unfortunately, many American Indian mothers who have been in the Baby Steps visiting nurse program, who comprise 4 to 5 percent of the families served, have failed to finish, Scheer said. Many end up moving back to their home reservations.

Meanwhile, collaboration between the White Earth and Fond du Lac Ojibwa bands in Minnesota could bring the Nurse-Family Partnership visiting nurse program to their reservations.

The two tribes have cooperated in a pilot study to adapt the national program, blending national standards and tailoring the approach to work better with Ojibwa culture.

So far, families have embraced the program. "Moms are engaging with that curriculum," said Pat Butler, a nurse who manages the White Earth Home Health Agency.

Three nurses provide home visits for maternal and child health care, reaching between 40 and 50 families at a time.

Bringing the program to White Earth, located north of Detroit Lakes, Minn., is a priority of the tribe, Butler said.

"Your families are the future, guided by the elders," she said.

If the Minnesota Ojibwe bands succeed in getting approval to modify the Nurse-Family Partnership program, they will become the first tribes to do so.

José Gonzalez, who directs a program of the Minnesota Health Department that works to end health disparities, said the collaboration between the White Earth and Fond du Lac bands is an example of how tribes are working to address infant mortality and other health problems.

The infant mortality rate for American Indians in Minnesota was 10.3 percent, compared to 4.4 percent for whites during 2001 to 2005, the most recent state comparison available.

Similar disparities were found in North Dakota and South Dakota, according to figures for 1999 to 2008 compiled by the Northern Plains Tribal Epidemiology Center, based in Rapid City, S.D.

In North Dakota, the infant mortality rate for American Indians is 11.9 percent, almost double the 6 percent rate for whites. In South Dakota, 13 percent of American Indian infants die, more than twice the 5.8 percent of whites.

North Dakota health officials are watching the experiment at Minnesota's White Earth and Fond du Lac reservations.

"We're aware of that pilot," said Kim Mertz, director of the division of family health at the North Dakota Health Department. "We recognize we have to do a better job."

Nurse Jodi Lutjens started making maternal and child health home visits on the Sisseton-Wahpeton Dakota reservation three years ago.

She's one of five visiting public health nurses with the Indian Health Service clinic in Sisseton, and the only one focusing on maternal and child health. She drove 14,000 miles to make her appointments last year.

Before Lutjens and several colleagues were hired, two visiting nurses tried to cover the entire service population, about half of the reservation's 12,000 residents.

"I feel there's been a big improvement in what I've seen," she said, referring to infant mortality, which was 10.1 percent in Roberts County, the heart of the reservation, from 2000 to 2009.

"We're still seeing infant deaths, but I've seen that number going down since I've been working here. We can't prevent it entirely, but we can give education."

Lutjens and her colleagues with the IHS collaborate with the tribe, including visiting home aides who can take mothers and children to their doctor's visits.

As the nurse wraps up her visit with Oneroad, she remarks that she's pleased that Wocekiya is eating well, and now weighs almost 11 pounds.

"This is just a case where mom and baby – they're good," she said. Then, turning to Oneroad, she adds, "We'll be in touch."

Around the Campfire: Termination is never over

DR. DEAN CHAVERS
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There are many great books on the termination era in Indian Country. Kenneth Philp, Don Fixico, and others have written about the background and how termination came about. But no one has yet written a book about which tribes had their treaties terminated, and what happened to them after their treaties were broken by the U. S. government. I predict termination will be back on the national agenda within ten years.

So I decided to look into this after I finished my last book, "Racism in Indian Country." What I found startled me, even though I am one of the founding members of the Native American Studies movement in the U. S.

One startling fact came clear after almost a year of research. There were actually 175 tribes terminated in the U. S. I had seen government figures that said 59 tribes, or 109 tribes, had been terminated. The reality is much higher. At least 24 of the terminated tribes are now extinct; there are no living members of the tribe

The government was able to give out the lower figures for years because no one challenged it. But when I dug into federal files, I found a list of all the tribes that were officially terminated. In addition, I found a few dozen that no one talks about; they were not on the "official" list, but were terminated, some by administrative action, illegally.

And while some of the terminated tribes have gained their federal recognition again, there are 35 that have still not gained it. The Federal Acknowledgement Project (FAP), set up in the BIA 30 years ago to process applications for federal recognition, works slower than turtles. In fact, they are slower than snails. It took some of the tribes 30 years to gain recognition. And still others have not been recognized.

The FAP has only ruled on fewer than 30 of the 350 applications it has received. Apparently it is going to rule on only a few more. The office is working on 13 petitions as of April 2011, it reports. It reports that 20 of the 52 petitions it has ruled on have led to federal recognition; the other 32 have been denied. Thus only 8.5% of the petitions have been successful. The big push is, of course, gaming, led by the huge casinos of a handful of tribes in Connecticut, Minnesota, Florida, and California.

Another eight tribes have been recognized by legislation or by action of the Secretary of Interior.

Tribes or fake tribes in 44 states have filed petitions or sent notice that they intend to file petitions for federal recognition. California leads with 78 petitions, just as it did with Indian massacres between 1850 and 1880—over 60. North Carolina and Michigan are second with 21 each. Connecticut, surprisingly, is in third place with 17 petitions. Louisiana is next with 15. Virginia, Texas, and Alabama are next with 14 each.

The villains in termination were more widespread and more vicious than I ever realized. Arthur Vivian Watkins, the Mormon senator from Utah and the main villain in the piece, would not allow any Indians to appear before his committee unless they were totally in support of termination. In his hauteur, he knew what was best for Indians, and he was determined to ram it down the throats of all Indians. He blackmailed both the Menominee and the Klamath Tribes into voting for termination. He told both that they would not be able to collect monies from their successful lawsuits until they agreed to terminate their treaties.

His goal was to terminate all Indian treaties the U. S. had ever signed with tribes. And he would have succeeded at a higher level if he had been able to stay in office. But he lost his third election and lost control of Indian policy.

Unfortunately, Eisenhower appointed him to chair the Indian Claims Commission, in which he got to rule on hundreds of claims Indians had for land taken illegally. He was not a friend of Indians there, either. The Indians of California, for instance, got offered 47 cents an acre for 95% of the state.

His main partner in termination was E. Y. Berry, a congressman from South Dakota. Berry also participated in blackmailing tribes and pushing termination. He was convinced that all Indian treaties needed to be broken. He chaired the committee in the House that passed the Termination Resolution. He was in the House for nine terms, so all the termination bills had to go through his committee as well. The California Rancheria Termination Act in 1958 ended treaty rights for 41 California reservations, most of which are still terminated.

Dillon Myer, the man who ran the Japanese internment camps in WWII, was head of BIA during the termination years. He was a true believer in termination, and used his connections in Washington to push termination for many tribes. Myer, Secretary of Interior Douglas McKay, Assistant Secretary Orme Lewis, and BIA Commissioner after Myer, Glenn Emmons were all Republicans. But several Democrats also pushed termination, including Henry ("Scoop") Jackson from Washington, Clinton P. Anderson from New Mexico, and Frank Church from Idaho. Scoop later changed and sponsored the Self-Determination Act when he was running for President, but Church never changed. Church also sponsored the hated Heirship Bill, which would have speeded up the loss of Indian land. It never passed, thank goodness.

The U. S. made 389 treaties with Indian tribes. All of them have been broken. They promised education (114 of them), health care, farm implements, seeds, foods, cattle, and many other things. Instead, Indians got the "Indian rings" of the second half of the 1800s that stole huge amounts of land, money, minerals, and other valuables from Indians.

Ironically, it was a Republican who had backed the termination policy that turned Indian affairs into positive things. Richard Nixon was President when we took over Alcatraz in November 1969, and he came out with his "self-determination" policy statement in summer 1970. Another former termination supporter, Scoop Jackson, took up the effort when he ran for President in 1976. Alcatraz helped them to see the light.

Indian tribal leaders owe a huge debt to Richard Oakes, but I have never seen a tribe recognize him or pay him homage. They need to. Alcatraz caused the first positive Indian legislation ever in the U. S. The Native American Languages Act, the Native American Graves Protection and Repatriation Act, the Indian Child Welfare Act, and others—a dozen total—passed within the next two decades. All of a sudden it was popular to be pro-Indian.

Indian Country also owes a huge debt to Ada Deer. She and James White got Congress to give federal recognition to the Menominee Tribe again in 1972. Ada quit her job, moved to DC, and slept on people's couches for a few years as she fought this battle.

Dean Chavers, Ph.D., is the Director of Catching the Dream, a national scholarship and school improvement program for American Indians, located in Albuquerque. His address is CTD4DeanChavers@aol.com. His latest book is "Racism in Indian Country," published by Peter Lang.

Now is the time to improve health

BRUCE LAWRENCE
Chair, Oklahoma Hospital Association

When I was in 10th grade typing class, I was given an assignment to type the following sentence: "Now is the time for all good men to come to the aid of their country," about a thousand times. Needless to say, the phrase was imprinted in my memory after the exercise.

I realize today that high school students no longer take typing class and have opted for the more tech- savvy world of iPads and smart phones. Still, each of us, young and old alike, can easily identify with the sentiments found in this newly adapted version, "Now is the time for all Oklahomans to come to the aid of our citizens."

After reading recent news reports highlighting Oklahoma's runaway obesity rate, the time has come for Oklahoma's employers to lead by example in helping address this embarrassing, and growing, public health crisis.

In an effort to do just that, Oklahoma's hospitals are leading the way by making the health of our employees and their families a top priority. As Chair of the Oklahoma Hospital Association (OHA), one of my goals is to challenge all of our 129 member hospitals to become "Certified Healthy Businesses." The OHA Board of Directors voted to endorse this challenge, encouraging full participation within the next two years.

Our number one mission is to improve the health and wellness of the citizens we serve, including our own nurses, doctors, lab techs, dietary and housekeeping staff and others. What does this mean to the average Oklahoman? It means that your health care provider takes their job seriously.

Here at INTEGRIS Health, we employ 8,000 Oklahomans located across the state. Each of them has been given opportunities to improve their health status by taking simple and relatively easy steps. For example, one employee may choose to order the heart-friendly lunch from the cafeteria while another may choose onsite Yoga, smoking cessation or weight- loss classes. We've also found great success providing financial incentives to employees who regularly visit their physician and become educated about their health risks.

There are many benefits to helping your employees become healthy and fit, none the least is fewer absences from work, lower health insurance claims and a more productive labor pool. The financial cost for implementing workplace wellness programs is minimal compared to the long-term impact from a workforce that is growing more sedentary day by day.

However, OHA cannot go it alone. If we are to have any hope of addressing Oklahoma's alarming obesity rate, it will take a concerted effort by employers, community officials, government agencies, and others to implement responsible and practical wellness initiatives within their organizations. We must have partners who are ready and willing to follow us in this important endeavor. Some outstanding examples to date include Chesapeake, Devon, Kimray, American Fidelity and Quik Trip.

On behalf of OHA, I encourage all Oklahoma businesses to take action now to improve the well-being of your workforce. Because "now is the time for all business owners, organization leaders, association managers, church leaders, and community officials to come to the aid of our citizens!"

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff. Letters to the editor are welcome and may be submitted via e-mail to editor@nativetimes.com or mailed to PO Box 411, Tahlequah, Okla. 74465. To be published, we require you provide your name, tribal affiliation, a phone number (which will not be published) and city of residence for verification.

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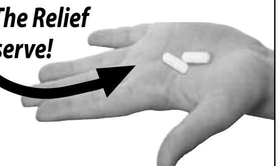

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TAX

Continued from Page 1

The plan is focused on enforcing the tax law at the distribution and retail levels, off reservations and Indian-owned land.

for taxation of tobacco products manufactured by tribes.

While the Senecas in Western New York are the biggest sellers of national name-brand cigarettes, the Oneida Nation in Central New York has turned to manufacturing its own brands and selling them in their stores and its Turning Stone Casino.

The Oneida Nation stated it won't interfere with the state's effort to collect tax from non-Indian cigarette manufacturers and sellers, but cites federal law that prohibits taxation of cigarettes made and sold on a reservation.

The state appears to dispute the tribes over whether it can collect taxes on Indian-manufactured cigarettes, but Duffy wouldn't answer questions on whether the Cuomo administration will try. He said the administration will seek further negotiations with tribes.

The state's enforcement action also targets untaxed cigarettes from southern states and from Internet sales, but much of the most visible enforcement will involve the lucrative tribal sales in central and western New York. The tribes serve customers globally as some of the biggest sellers of cigarettes.

The seizures have been made since June 21, when a court lifted a temporary restraining order against the state's enforcement. Since then, Director of State Operations Howard Glaser says there has been an "uptick" in the distribution of properly taxed products.

"There clearly has been a division from unstamped to stamped products," he said July 15.

Glaser and Duffy, a former Rochester mayor, wouldn't discuss what the phase-in of more enforcement will mean or how it will be conducted.

"It would be bad for us to signal what will and won't be done," said Duffy, a former police chief. The plan is focused on enforcing the tax law at the distribution and retail levels, off reservations and Indian-owned land.

"I don't think anyone goes on tribal lands to take any enforcement activity at all," Duffy said, adding there is "great respect" for the sovereignty of Indian land.

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CLASSIFIEDS

EMPLOYMENT / HELP WANTED

Associate Director for Tribal Support, Office for State, Tribal, Local and Territorial Support, Centers for Disease Control and Prevention, Atlanta, GA

The Office for State, Tribal, Local and Territorial Support (OSTLTS) is currently seeking exceptional candidates for the position of Associate Director of Tribal Support. The position requires knowledge of the unique cultural, environmental, social, economic, political and other interrelated factors that impact the health of American Indians /Alaskan Natives (AI/AN) populations. The salary range is $118,846 to $154,501 per year.

The Office for State, Tribal, Local and Territorial Support (OSTLTS) serves as the primary link between the Centers for Disease Control and Prevention (CDC), the Agency for Toxic Substances and Disease Registry (ATSDR), and Tribal governments. OSTLTS has responsibility for coordinating public health programs and policies that focus on AI/AN communities.

To apply, visit www.usajobs.gov. Candidates external to the federal government may apply to job announcement HHS-CDC-DE-11-487758. Federal government merit promotion job announcement number is HHS-CDC-MP-11-487665. The closing date for this job announcement is Wednesday, July 20, 2011. Questions may be directed to Dr. Melanie Duckworth at (404) 498-0300 or mhd1@cdc.gov. Please do not submit resumes to this email address.

Comanche Nation College invites qualified applicants to apply for the following position:

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All qualified applicants should visit www.cnc.cc.ok.us for a full description on this position. Interested applicants should submit a cover letter outlining how you meet the job requirements and duties. Plus, submit resume, and a one-page statement of your educational philosophy. Moreover, this position will respect policy on qualified Indian preference, and the position will remain open until filled. Thank you for your interest in joining our team.

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EVERY 2ND SATURDAY
Indian Taco Sales - from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

THROUGH SEPT. 10
Through the Eyes of the Eagle: Illustrating Healthy Living for Children exhibit at the Comanche National Museum, 701 NW Ferris Ave., Lawton, Okla. For more info call 580-353-0404 or visit www.comanchemuseum.com

THROUGH JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

JULY 23
Indian Taco Sale/Arts & Crats/Gro. Bingo 9am-3pm. For a booth or more info. contact Mary Kelly @ 918-636-8394 @ Indian Fellowship Baptist Church, 6130 So. 58th W. Ave. Oakhurst, Okla.

JULY 28
Jack Brown Adolescent Treatment Center is having a free informational conference for agencies that assist Native American youth 13-18 dealing with substance abuse issues from 10am to 2pm in the Cherokee Nation ballroom behind the restaurant, Tahlequah, Okla. Lunch provided. Any questions or to have a registration form faxed to you, call 1-877-458-0499. RSVP by July 25.

JULY 28
Free Medicare and Medicaid Insurance Seminar presented by Pawnee Nation Title VI Elders program and Pawnee Indian Health Center, 8:30 a.m. registration; 9 am – 1 pm guest speaker and sessions. 808 Morris Rd, Pawnee Nation Multi-Purpose Building, Pawnee, Okla. For info call Sidra Atsye, 918-762-4042 or Gertrude Lee, 918-762-6632. Lunch provided for those preregistered by July 21. Please call.

JULY 29-31
59th Annual Tulsa Powwow at the Spirit Bank Event Center, 105th and S. Memoria-l Tulsa, OK. More Info: Rob Anquoe (918) 671-8366 or visit www.tulsapowwow.org

JULY 30
- POSTPONED -
1st Annual SGT Tike Chapman Memorial Golf Challenge host by Native American Warriors Society of Tulsa at Cherokee Hills Golf Club, 777 W. Cherokee St., Catoosa. Goodie bags & prizes. For more info or to register, call Dwayne or Evonne 918-946-8024.

JULY 30
- CANCELLED -
Oklahoma City Indian Clinic Annual Contest Pow-Wow at Cox Pavilion, OK State Fairgrounds

JULY 30
American Indian Expo, Caddo County Fairgrounds, Anadarko. Showcase for the arts, crafts and traditions of 14 plains Indian tribes. Noon – 11pm daily. Call Lucy Wabaunasee, 405-284-6241

AUGUST 4
Chickasaw Sports Language Camp open to all students in grades 1-6. Chickasaw youth will be given first priority for the camp. Application deadline is Thursday, July 28. For more information or to obtain an application, contact Clovis Hamilton at 580-272-5592 or clovis.hamilton@chickasaw.net.

AUGUST 5-7
Annual Oklahoma Indian Nation Powwow, Concho Powwow Grounds, James Hawk Sr. Drive, Concho. Tiny tots contest, women's and men's golden age categories, sporting events for youth, commercial vendor booths and more. Call Christine Morton, 405-422-7545 or email cm_arapaho@hotmail.com

AUGUST 12-14
Intertribal Indian Club of Tulsa Powwow of Champions, Claremore Expo Center, 400 S. Veterans Pkwy, Claremore. Call 918-838-8276 or visit online, www.iicot.org

AUGUST 11-14
Wichita Tribal Dance, Wichita Tribal Park, 1 1/4 miles N of Anadarko on Hwy 281. Dance competitions will be open to Wichita Tribal members and their descendants. Gourd dancers, war dancers and a color guard will all be on-hand. Call Beth Parker, 405-247-9677. or visit online at www.wichitatribe.com

AUGUST 20
Eastern Shawnee present the Shawna Stovall Children's Back to School Powwow, 12615 S 705 Rd., (Behind Bordertown Casino) Wyandotte. 10am-11pm. Storytelling, dance competitions, Gourd Dancing, arts & crafts and food vendors. Call Kenna Simmons, 918-666-7710 or visit online at www.estoo-nsn.gov

Artist finds inspiration in culture, community

KAREN SHADE
Naive American Times

OKLAHOMA CITY – It gives him chills, said Ryan Lee Smith, when he makes the first mark on a blank canvas. His children, occupied with their own masterpieces in progress, sit nearby as Smith blends acrylic and impulse at the end of a brush.

He wears headphones, but the Cherokee artist from Park Hill paints in time to his own rhythm. These days, the more he listens, the more joy it brings.

"I'm just trying to empower other people now," he said. "I feel like a preacher almost. I just want to talk to everybody about what I'm going through and hopefully, someone will pass it on. That's what life's about, I think – doing what you love to do and realizing you can do it. I've had this goal for a long time and now it's staring me in the face."

Smith was honored in May by the Southwest Association for Indian Arts. He and Haida weaver Lisa Hageman received the organization's 2011 Residency Fellowship which will allow each to complete a one-month artist residency at the Santa Fe Art Institute in New Mexico. The work he creates there will be shown during the 90th Annual SWAIA Sante Fe Indian Market Week, Aug. 15-21.

Required to submit two pieces when applying for the fellowship, Smith sent two representational works along with two abstract pieces. Representational work is more realistic in design to physical shapes in the world, but the abstracts – such as those he modestly displayed in his artist booth during Oklahoma City's Red Earth Festival in early June – appear to pulse, perhaps to the inner rhythm his has learned to trust.

> ***"I go to all these small Cherokee communities – there's about a hundred of them – and work with their community groups and find out what they want and get to know them and see what I can do to help them."***
>
> ***– Ryan Lee Smith***

Smith began drawing in preschool.

"I remember all those kids coming around and asking me to draw different pictures of whatever, a mouse or some kind of animal. 'Put some shoes on it,'" he said. "That's one of my very first memories."

Born at W.W. Hastings Indian Hospital in Tahlequah, he grew up living with his mother in Bristow. In the absence of a father, Smith said he also missed having a steady connection to his Cherokee side. There were the occasional visits, such as one to his grandmother who painted pictures of raccoons on pieces of wood. She was a self-taught artist passing down her gift to her son and to Smith. She showed him posters his father drew when he was young. Smith got to know his father at 17.

"He's one of my biggest fans," Smith said.

Employed at Baylor University in Waco, Texas, Smith's father built displays and exhibits for the school's museum, which qualified the young artist for a scholarship to study there. He failed out of a double major in business and finance, but after a short break, he re-enrolled as an art major and quickly caught the eye of students and professors.

Graduation followed along with a duration living in Colorado to paint mountains and sell them to make his way. He then attended the University of New Orleans where he taught while studying for a Masters degree. In New Orleans, the Oklahoma native was greatly influenced by the diversity of cultures, languages and ideas. Then, Hurricane Katrina hit in August 2005. Smith and his wife, Teresa, moved to Oklahoma where he found a job adding more dimension to his art.

When you look at Smith's Web page (www.ryanleesmtihart.com) and the images on it, you see a variety of styles and methods. When he looks at it, he sees a progression of time and influences. Some drawings are more representational, more realistic in approach. Some figures are more basic in shapes yet are decipherable as buffalo or running horses. Then there are the abstracts.

At the Red Earth Festival, visitors chatted around vendors nearby Smith's booth. Those who passed slowed or paused to look at the immaculate display. Perhaps the prominently exhibited piece on the back booth wall caught their eyes because it clearly was unlike the majority of work that makes it to a Native art show. Lines bend across and recede behind one another in a deliberate mass of shapes and turns that have their own pulse and movement.

When Smith found work with the Cherokee Nation Community Development, he discovered a rhythm of community he'd missed when growing up.

"I go to all these small Cherokee communities – there's about a hundred of them – and work with their community groups and find out what they want and get to know them and see what I can do to help them," he said.

That help can include establishing nutrition programs, stamping out walking trails and building and renovating community centers.

In Kenwood, he met a tight community in which the majority of the residents are full-blood Cherokee. It was a trying and overwhelming experience, he said.

It took several visits before anyone would trust him and bring him into the people's concerns. When he got it, he found an abundance of volunteers to help renovate the community center and advice.

"It was such a good feeling to have that acceptance and experience this collective selflessness to do good for the babies, to have a building that's going to last for 50 years before it needs anything else," he said. "We remodeled the entire thing with no paid help. It was life changing, man. It filled up what I was missing, but it definitely rooted me in Native culture and Cherokee culture."

In his art, he avoided explanations about his sources and subjects.

"For years, I wouldn't answer that, but now, I know what I'm doing, why I'm doing these paintings. It's like I'm trying to capture that feeling o f collective pride, that resiliency, that drum beat. My abstracts are just driven by, I don't know, the awesomeness," he said.

He continues with the job he loves. Outside of work, his time is given to art and including his young family in it. When he was named a SWAIA fellow, Smith quickly had to answer a lot of questions. It simmered down to one.

"I had to make a decision between what I thought was right and what my heart wanted to do," he said.

The "right" thing means possibly staying put, paying the mortgage on the home on time. The other choice was to grab at this chance to learn from other artists and create a collection of work unlike anything he's ever known before. He also talked with a lot of people, especially Teresa, about what they thought he should do. After attending the awards reception and ceremony in Santa Fe, he knew.

"It sounds religious, but it's not at all. It's just, everything feels certain now," Smith said.

Smith is still trying to figure out how it's all going to happen, but he's certain that all the advice to go for the fellowship and his own instinct to go will make everything work out. He works almost as hard at telling others to follow their own hearts. For him, it has led to good things and promises more.

After the Indian Market, "I think I'll be on a different level," he said. "Maybe not where I want to be, yet; I've still got so far to go, but I'm so confident that this is my time. There's such transition in my art, my life, my well being. Everything is being timed perfectly … I feel blessed, man. I feel awesome."

Chickasaw Nation honored by their homeland

COURTESY

Kirk Perry recently presented a replica of a stone effigy pipe to Governor Anoatubby on behalf of representatives of Wickliffe Mounds State Historic Site in Kentucky. The pipe was presented to the Chickasaw Nation as a gesture of goodwill during recent meetings regarding repatriation efforts at the site.

TONY CHOATE
Chickasaw Nation

ADA, Okla. –In separate events in the homeland of the Chickasaw Nation, federal, state and local officials in Mississippi and Kentucky recently paid tribute to the history and heritage of the Chickasaw Nation.

"As Chickasaws, we will always have a strong emotional connection to the homelands," said Chickasaw Nation Governor Bill Anoatubby. "It is heartening to see people there paying respect to our history and heritage."

Kirk Perry represented Gov. Anoatubby during a two-day event commemorating the 175th anniversary of the City of Hernando, Mississippi. U.S. Senator Roger Wicker, Mississippi Lt. Gov. Phil Bryant and Hernando Mayor Chip Johnson led the delegation which welcomed Perry.

Hosted by the Chief Mussacunna Chapter of the Daughters of the American Revolution, events July 2 and 3 included a special exhibit on Chickasaw history as well as a salute to the tribe by the Chickasaw Council of Boy Scouts, the DeSoto County Sheriff's Department Honor Guard and the 17th Mississippi Re-enactor's Regiment.

Sunday's events included a program on the "Trail of Tears" presented by Samantha Gibbs with the Chucalissa Museum in Memphis, Tennessee as well as an address by Brian Hicks with the DeSoto County Museum. Mayor Chip Johnson also presented Perry with a key to the city.

During his visit to the Chickasaw Homeland, Perry also met with representatives of the Wickliffe Mounds State Historic Site in Kentucky.

The Chickasaw Nation has been working with Wickliffe representatives for some time on an agreement to repatriate remains and other artifacts which had been inappropriately displayed at the site for several decades beginning in the 1930s.

Wickliffe representatives presented Perry with a replica of a stone effigy pipe in honor of an agreement resulting in proper reburial of remains and other artifacts. Perry recently presented the pipe to Governor Anoatubby on their behalf.

"It is gratifying to reach an agreement such as this, because we have a solemn responsibility to see that our ancestors are treated with the respect they deserve," said Gov. Anoatubby.

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Descendant brings ancestor to life for special workshop event

KAREN SHADE
Native American Times

TULSA, Okla. – History knows her as Nancy Ward, but Becky Hobbs calls her fifth great-grandmother as Nanyehi. The figure known as the "Beloved Woman" recently arrived on Tulsa's stage for a special workshop event.

"Nanyehi: Beloved Woman of the Cherokee" took place July 10 in the Charles Norman Theatre of the Tulsa Performing Arts Center, Second Street and Cincinnati Avenue.

Hobbs headlined a country music festival Haag Am Hausruck in the northern half of Austria last month where she sang songs from "Nanyehi."

"I've played in Europe for several decades now, and they really like their country music country," she said in a phone interview from the festival. "The cool thing is I've been doing some songs from 'Nanyehi,' and there are people … who knew more about Native American history than I did. There are a lot of people in Europe who are very, very interested in Native American history."

"Nanyehi" was the name given to Ward when she was born in the late 1730s in Chota, once capital of the Cherokee Nation in Tennessee. The name translates to "she who walks among the spirit people." Throughout her life, Hobbs heard stories about the ancestor who fought alongside her husband, Kingfisher, in a battle against the Creek tribe. When he was killed, she took up his rifle and fought to victory. The tribe honored her with a seat on the war council as well as gave her the power to determine the fate of captives. She launched this influence into a position promoting peace between the Cherokee and white settlers, nations and other tribes as European expansion reached deeper into Indian lands.

After many years of caring for the people, she was made "Beloved Woman," the highest position a woman of her time and tribe could have. Nanyehi became known as Nancy Ward when she married her second husband, a trader of Irish descent named Bryant Ward.

This is the story passed down to Hobbs, who grew up in Bartlesville playing piano and writing songs at the age of nine.

"All my life, my mom told me, 'Becca, you're a direct descendent of Nancy Ward, beloved woman of the Cherokee,'" Hobbs said.

She still possesses the documents tracing her lineage back, even those that mark when her great-grandfather, Richard Taylor Parks, brought the family from Eastern Tennessee to Indian Territory.

Hobbs started an all-girl rock band in high school but quickly took to the road where she found herself writing music in Baton Rouge, La., and Los Angeles. There, she signed her first major record deal with Mercury Records.

After moving to Nashville in 1981 she did more recording and wrote songs for Alabama, George Jones, Emmylou Harris, Moe Bandy, Loretta Lynn and Alan Jackson, among others. Her husband, Duane Sciacqua, produced her 1998 album "From Oklahoma With Love," which was well-reviewed in People Magazine.

Why did Hobbs make the leap from country music to musical theater?

"This is the chance, my chance and Nanyehi's chance for the world to know who she was and what she contributed to American history," Hobbs said. "She saved many, many lives. She saved Cherokee lives and white lives as well. It's amazing to me that very few people walking the streets in the United States of America [know] who she was.

"It's important to me to bring her to the world stage and do it in a way that honors her and is respectful and also that honors the Cherokee people and respects our rich history and gives the world a glimpse of who we are and [of] our native culture," she said.

She always knew she would do something to pay homage to Ward.

"I always thought it would be an album," she said, but in 2007 she returned to her hometown to participate in a state centennial celebration and salute. There, she met Nick Sweet, an actor, writer and freelance play director. During her part of the presentation, Hobbs spoke about Ward and her own path back to Tennessee. Sweet knew Ward from the "Trail of Tears" drama in Tahlequah. He directed it and acted in it when the production was directed by fellow Bartlesville native Joe Sears ("Greater Tuna").

They decided to write a musical together. Obligations took them in different directions for a while, but upon waking on a November morning in 2008, Hobbs decided it was time to focus on the play.

"It's been almost three years since that morning I woke up and said now is the time to tell Nancy Ward's life story. It makes sense to bring it back to my home state of Oklahoma," she said.

The first reading of "Namyehi" was at Northeastern State University in Tahlequah last summer. They listened to their audience and made changes. On June 4, they did a public reading in Tulsa as a pre-SummerStage performing arts festival at the Tulsa Performing Arts Center. They paid attention, took notes and went to work on the music, lyrics and book.

"When you're writing a musical, certain words look great on paper – they even sound good when you're saying them to yourself or acting like one of the actors," Hobbs said. "It's really not until you see other people speaking the lines and walking through the part that you can really know if something is working or not working."

Although her schedule has Hobbs traveling the globe singing the music she does best, her head and heart remain with "Nanyehi," centuries ago in Tennesse.

"I feel like I've been living in two worlds, … but it's been a beautiful experience and a wonderful journey so far."

SE Okla. college ranks No. 6 for Native grads

NEWS RELEASE
Southeastern Oklahoma State University

DURANT, Okla. – Southeastern Oklahoma State University continues to earn high marks from "Diverse Issues In Higher Education" magazine.

Each year, the magazine publishes its top 100 rankings of minority graduates.

According to the latest rankings, released this summer, Southeastern ranks sixth in the nation in awarding undergraduate degrees to Native American graduates in all disciplines combined. In addition, Southeastern is ranked 17th nationally in awarding master's degrees in all disciplines.

In the undergraduate rankings, Southeastern was ranked in the top 10 in nine different majors; in the master's category, Southeastern was ranked in the top 10 in two majors.

Southeastern held the top three rankings on the undergraduate list in Engineering Technologies and Engineering-related fields (Occupational Safety & Health), Education, and Psychology. In the master's rankings, Southeastern was ranked first in Engineering Technologies and Engineering-related fields (Occupational Safety & Health), and second in Engineering (Aerospace Administration & Logistics).

"We are very pleased to be recognized nationally for our work with Native American students," said Southeastern president Larry Minks. "I think it is particularly impressive when you look at the number of different fields of study that are represented in the rankings. We have a number of programs in place, including the Native American Center for Student Success, to assist these students as they strive to reach their educational goals. We are also very fortunate to have tremendous support from the Choctaw Nation of Oklahoma and the Chickasaw Nation. Partnerships have been established with both nations to truly benefit students and we look forward to continued success."

The report is based on preliminary data from the U.S. Department of Education for the 2009-10 school year. In the undergraduate category, Southeastern had 170 Native American graduates that year (28 percent of the total undergraduate class to earn degrees).

The Southeastern Native American Center for Student Success provides advisement and assistance in accessing external funding for Native American students. The center also houses staff from the Choctaw Nation Scholarship Advisement Program and the Chickasaw Nation Education Services and offers a College Success course for new freshmen.

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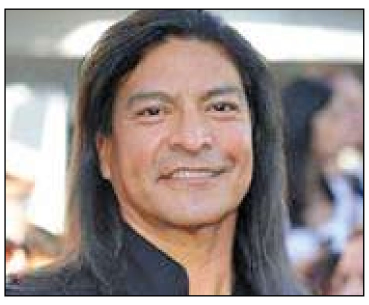
- Film features lacrosse, relationships
- 'More than Frybread' movie



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Ruling says Keetoowah casino not on Indian land

ZIVA BRANSTETTER
Tulsa World

TAHLEQUAH, Okla. (AP) – Federal officials have ruled that a Tahlequah casino operated by the United Keetoowah Band Indian tribe is not on Indian land, referring the matter to state officials for possible action.

The casino has been operating for 20 years while the question of its legal status remained tied up in federal red tape, court cases and disputes between the UKB tribe and the Cherokee Nation.

Tracie Stevens, chairwoman of the National Indian Gaming Commission, sent the letter July 21 to UKB Chief George Wickliffe, Principal Chief of the Cherokees Chad Smith and Attorney General Scott Pruitt.

Stevens' letter reviews an 11-year history of legal disputes over whether the casino exists on Indian land and concludes: "The gaming site is not currently Indian land eligible for gaming" under federal law.

Stevens' letter states that a decision in May by the Bureau of Indian Affairs to take a separate parcel of land into trust for the UKB has no impact on the casino land ruling. The parcel would be the first piece of land placed in trust for the previously landless tribe.

In a letter May 24 to the tribe, the Bureau of Indian Affairs said it had approved a request by the UKB to take the 76-acre parcel of land, two miles south of the casino, into trust. The Cherokee Nation appealed the decision, saying it has sole jurisdiction and treaty rights to the land.

"I decline to delay taking action here until further resolution" of the appeal, Stevens' letter states.

"The gaming site may or may not be taken into trust by the assistant secretary at some point in the future, but that action, if and when it happens, does not change the current status of the gaming site and its eligibility for gaming today," her letter states.

The agency also sent a letter about its decision to Pruitt, Gov. Mary Fallin and Mark Green, U.S. attorney for the Eastern District of Oklahoma.

A federal judge's injunction still stands that would appear to prevent the state from acting to close the casino immediately. U.S. District Judge Ronald White continued an injunction in 2006 pending a more thorough review of the issue by the National Indian Gaming Commission.

Records show the casino brings in at least $13 million a year for the tribe, which does not have a gaming compact and thus pays no fees to the state. Tribes paid a combined

See **CASINO** *Continued on Page 4*

Choctaw tribe's deals focus of FBI, chief says

PHILADELPHIA, Miss. (AP) – Mississippi Choctaw Indians Chief Beasley Denson says media reports earlier this month that an FBI search of tribal records includes those related to the Choctaws' relationship to an Atlanta management company are true.

Denson told The Clarion-Ledger last week that the search warrant presented the tribe by FBI agents on July 12 mentioned Atlanta-based Mercury Gaming Group and its marketing arm, the Titan Agency. Denson said he has no idea what the investigation is examining.

Denson has not returned calls to The Associated Press seeking comment.

Mercury manages the Choctaws' Pearl River Resort in Philadelphia and Bok Homa casino in Jones County. The tribe pays Mercury CEO Doug Pattison more than $2.4 million a year and has inked multimillion-dollar marketing deals with the firm.

On Mercury's website, Pattison takes credit for growing revenues as CEO of the Silver Star Casino to more than $250 million.

Several news organizations – quoting sources – have reported that the FBI was investigating the tribe's contract with Mercury Gaming. The FBI has declined to comment.

Denson said former Mississippi Gaming Commission executive director Paul Harvey Jr. is the current CEO. Harvey and Pattison have not returned calls to The Associated Press for comment.

"It's untimely," Denson said of the FBI's action. "A business has to go through difficult situations. We're no different than any other business. We maintain a good operation."

Denson said he hired Harvey because of his integrity.

And, Denson said he intends to continue to use Mercury and Titan "until we find something better. They know

See **CHOCTAW** *Continued on Page 3*

A HEART IN NEED

COURTESY

William Lyon, is seen here with his mom, Whitney. She and William's father, Brody Lyon of Cameron, Okla., have watched their son grow up in Arkansas Children's Hospital, and Liam's great-grandmother, who is unable to travel to the hospital, has never seen him.

Family struggles while infant son awaits needed heart transplant

- **William, affectionately known as Liam, was born Feb. 18, 2011 with half a heart.**

DANA ATTOCKNIE
Native American Times

FORT SMITH, Ark. – With eyes that light up and a smile for everyone, people might say William Elijah Lyon is all heart. However, it's the 5-month-old's heart that needs to be replaced and soon.

"Being on this side of it has totally made me realize there is not enough people that really think about it, especially in small children," Nanci Tankersley, William's grandmother, said about transplant awareness.

William, affectionately known as Liam, was born Feb. 18, 2011 with half a heart. He has two chambers and one ventricle, versus four chambers and two ventricles. His condition is called hypoplastic left heart syndrome.

"If you're missing the left side of your heart, that is the more serious type of defect that we see and without surgery it is lethal," Dr. Elizabeth Frazier, medical director of the Pediatric Cardiac Transplant Program at Arkansas Children's Hospital, said. "Some babies are not good candidates to have the

See **HEART** *Continued on Page 4*

WALK AGAINST DOMESTIC VIOLENCE
Walk Against Child Abuse
WOMEN ARE SACRED

RICK ABASTA / NAVAJO NATION / ASSOCIATED PRESS

A crowd marches to the Navajo Nation Council Chambers on Wednesday, July 20, 2011 in Window Rock, Ariz., in support of tribal legislation that would criminalize domestic violence on the reservation. The U.S. Department of Justice has proposed stiffer federal sentences for domestic violence crimes in Indian County and an expansion of authority for tribes over non-Indians.

Feds aim to combat family violence on reservations

FELICIA FONSECA
Associated Press

FLAGSTAFF, Ariz. (AP) – The U.S. Department of Justice has unveiled a legislative proposal that would stiffen federal sentences for certain domestic violence crimes in Indian Country and expand tribes' authority to enforce protection orders against non-Indians living on reservations.

The proposal seeks to address crimes on tribal lands that officials say have reached epidemic rates. One-third of all American Indian women will be raped in their lifetime and nearly three of five have been assaulted by their partner, the Justice Department says. In addition, murder rates are 10 times higher than the national average for Native women.

"Not surprisingly, abusers who are not arrested are more likely to repeat and escalate their attacks," U.S. Associate Attorney General Tom Perrelli said.

Tribal leaders, police officers and prosecutors are all too familiar with this cycle of violence, and Justice Department officials say it's time to address it.

The agency is proposing fixes it hopes Congress will

See **VIOLENCE** *Continued on Page 4*

Tribe looks to improve access to health care

MURRAY EVANS
Associated Press

ADA, Okla. (AP) – Ada resident Billy Ward, like many Chickasaw Nation members, had grown weary of the usual drill when he needed to see a diabetes doctor at the local tribal clinic.

Clinic employees were overwhelmed by the sheer number of people seeking treatment – so much so that even routine appointments often had to be made weeks in advance.

"Whenever you need medical attention, you need it now," said Ward, 43. "You don't need it 30 days from now."

Health officials with the Ada-based tribe of about 49,000 members believe that won't be an issue any more, thanks to the $146 million Chickasaw Nation Medical Center. The center, built using a unique public-private partnership, celebrates its first year of operation this month.

The 370,000-square-foot center is almost triple the size of the clinic it replaced and includes a 72-bed hospital, an emergency department, a diabetes care center, a dental clinic, a diagnostic imaging center, a women's health center and offices for the tribe's health programs.

It was erected on a picturesque 230-acre meadow plot replete with pecan and oak trees near Ada and about 85 miles southeast of Oklahoma City.

"It's more than we dreamed of," said Judy Goforth Parker, a former tribal councilwoman who's now the tribe's health system administrator. "What we have here is state-of-the-art care."

American Indian clinics throughout the U.S. experience chronic crowding and long wait times. Experts attribute the back up to underfunding of the federal Indian Health Service, through which many tribal members seek health care.

The 30-year-old Carl Albert Indian Health Facility in Ada was built to handle about 20,000 outpatient visits annually, Parker said, but it was receiving about 300,000 such visits.

"The Chickasaw Nation took a proactive stance, instead of dealing with their other clinic which was really awful," said Linda Burhansstipanov, the president and grants director of the Colorado-based nonprofit Native American Cancer Research. "It was way too small and didn't have the type of facilities they needed. They built a facility to meet the needs of their community. ... They should be praised for what they've done with this."

Parker said the overcrowding "was the catalyst" that made tribal leaders realize "something had to happen" to address the situation. She said she often was in line at 5 a.m. at other IHS facilities and waited in line for hours just so she could make an appointment and not have to wait another month for one.

"That used to happen," she said. "Now, starting with this facility, I can call and make an appointment, just like I would in the private sector. Those are going to be changes that people will perceive as being better."

The lead designer on the project, Larry Speck, said care was taken to incorporate traditional Indian healing aspects into the design. Architects met with tribal elders and health officials before developing their blueprints in an effort to "make the hospital about Chickasaw culture," said Speck, an Austin, Texas,-based architect with PageSoutherlandPage. "This is not a generic hospital for anybody."

Speck tried to reflect the Chickasaws' "connection to the land" in the hospital's design.

"We wanted to be respectful of the land, both ecologically and in terms of its beauty," he said.

The patient-room windows, for example, don't overlook an outside wall, parking lot or loading dock; they all look out over a natural setting outside the hospital or a courtyard garden.

"It's peaceful and restful," Speck said. "The environment really does make a difference."

Stones used to build the hospital came from four Oklahoma quarries and are of different colors. Ceilings that rise to 12 feet near windows help bring in natural light. The hospital's lobby includes Chickasaw art exhibits and wooden panels. A wood-clad canopy is located above a main entrance.

Patients "are supposed to feel like they're getting the best health care possible," Speck said. "This should be first-class."

The Chickasaw Nation has made hundreds of millions of dollars in recent years from its business interests, most notably its large casinos in Thackerville and Goldsby. Parker said tribal Gov. Bill Anoatubby wanted to use some of the tribe's largess to fund the hospital project.

The tribe paid to build the hospital and the federal Bureau of Indian Affairs will provide $25 million annually for 20 years under terms of the Joint Venture Funding Construction Award. Anoatubby said the hospital is the first to receive such an award from the Indian Health Service.

IHS Director Yvette Roubideaux said the hospital "is a model (of) how tribes can leverage their resources for much-needed facilities to provide and maintain the health of the citizens."

Other tribes are following the Chickasaws' example. The Absentee Shawnee tribe is building a $26 million, 76,000-square-foot clinic in rural Norman that should open in 2012. Tim Tall Chief, the tribe's executive director of health services, said the tribe is paying for construction and IHS is funding the staff salaries.

"That very same approach is the future of Indian health care," Tall Chief said. "The tribes just like to have more control over the way services are delivered to their people. That's what it boils down to – an opportunity to provide in a different way."

Tall Chief predicts more tribes will do the same.

"As our tribes get more business-oriented, you'll be seeing more of them pulling money out and running it themselves."

FILE

Rendering of Chickasaw Nation Ardmore Health Clinic. The Nation broke ground for this new facility in February, which is also part of the Joint Venture funding program used for the Ada clinic.

Cherokee council makes plans for next election

JUSTIN JUOZAPAVICIUS

Associated Press

TULSA, Okla. (AP) – The Cherokee Nation's tribal council said July 22 it will ensure safeguards are in place for a new election – a day after a court tossed out results of the June 25 contest for chief of Oklahoma's largest Native American tribe.

Tribal Council Speaker Meredith Frailey said the council has recommended hiring an independent election service and could recommend that more monitors be called in to weed out balloting problems similar to ones that occurred in the first election. The council will send its recommendations to the nation's election commission, which will implement any changes.

She also urged Cherokee Nation Principal Chief Chad Smith, who is expected to set the new election this week, to allow time for the council to study the need for the safeguards, before picking a date. The special election will likely take place after Aug. 14.

"If we can do it in 30 days, great, if we can't, I hope the people will understand we just don't want to jump out and have a new election," Frailey said.

On July 21, the tribe's Supreme Court threw out last month's election results between incumbent Smith and his challenger, tribal councilman Bill John Baker, because the five-justice panel could not determine with a mathematical certainty who won.

The ruling followed weeks of legal wrangling and multiple vote tallies that each came out with a different number. Baker had twice been declared winner, but so had Smith.

The official results of the most recent recount put Smith ahead by four votes Tuesday, but that's one fewer than in the unofficial results announced Sunday.

Baker's legal team had suggested to the court that up to 26 ballots out of more than 15,000 cast had been spoiled because they were improperly notarized, filled out in pencil instead of pen or had erasure marks that cast doubt over a voter's true intent.

At stake is the leadership of 300,000 Cherokees, one of the largest tribes in the U.S. The principal chief, similar to a U.S. president, administers a $600 million annual tribal budget, has veto power and sets the tribe's national agenda, which is important given that many members live outside Oklahoma. The chief also oversees the tribe's casinos, health care facilities and thousands of the nation's employees.

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DATE: August 2-4, 2011
TIME: Between 9:00 a.m. - 5:00 p.m.
LOCATION: The Delaware Nation
1064 State Highway 281, Building 100
Anadarko, OK

DATE: August 2-4, 2011
TIME: Between 9:00 a.m. - 5:00 p.m.
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Lawmakers vote to ban smoking, exempt casinos

FELICIA FONSECA
Associated Press

FLAGSTAFF, Ariz. (AP) – Navajo Nation lawmakers have voted to prohibit smoking in public places on the vast reservation with an exemption for tribal casinos.

The lawmakers heavily debated the measure before voting 14-5 in favor of it last week. Under the bill, the Tribal Council can reconsider the casino exemption once gaming officials pay off their financing debts.

Some lawmakers saw smoking or chewing tobacco as a personal right that shouldn't be regulated by the tribal government and argued that a ban would inhibit gaming revenue. Critics said no one should be exposed involuntarily to secondhand smoke and that any exemption sends the wrong message to Navajo youth.

The bill now heads to tribal President Ben Shelly, who urged lawmakers week not to approve it but hasn't said whether he would veto it once it reaches his desk.

The situation was different three years ago when Shelly's predecessor, Joe Shirley Jr., struck down a bill to implement a smoking ban. Neither bill prohibited commercial tobacco sales on the reservation that are taxed by the tribe or put limits on the use of tobacco in traditional ceremonies.

Anti-smoking advocates like Patricia Nez Henderson say they'll now lobby the lawmakers to make sure that a veto she anticipates from Shelly sticks. She said lawmakers have exposed Navajos to deadly toxins "just to earn a buck."

The legislation acknowledges the health effects of secondhand smoke, but its sponsor pointed to thousands of jobs casinos create through construction and permanent employment and touted it as a compromise. The Navajo Nation operates two casinos in New Mexico and has broken ground on what will be its largest facility east of Flagstaff.

Gaming officials told lawmakers that business at the casinos would suffer if patrons couldn't smoke, and financing for planned casinos would be in jeopardy should a smoking ban include casinos. They expect to repay an estimated $200 million in debt in about seven years.

"We're trying to mitigate our business risks associated with a 100 percent smoking ban, provide the jobs and revenue that the Navajo Nation so badly needs and at the end of the day become entirely smoke-free for our people," said Sean McCabe, chairman of tribe's gaming board.

"Once we eliminate that debt, pay off that debt, our business risk is gone," he said.

Under the legislation, smoking is allowed only in designated areas of the casinos like at slot machines, and in outdoor areas and golf courses. Lawmakers also amended the bill to set aside $150,000 annually from gaming revenues for anti-smoking education.

Shelly said the measure doesn't go far enough to protect the health of Navajos. In a letter to lawmakers, he said the measure is an unfunded mandate to tribal health and public safety officials who are tasked with enforcing it. Anyone found violating the measure faces a fine of up to $100 for the first offense and up to $500 on the third offense.

Cigarette or cigar smoking is not a common sight on the reservation, but Shelly and other health advocates say they want to be proactive.

"We all know smoking is not good for our people," said Delegate Katherine Benally. "By supporting this legislation, we will say that it's OK."

House committee approves coal swap for N. Cheyenne

■ Interior Department officials have said they want an appraisal of the coal reserves to make sure the deal is fair.

MATTHEW BROWN
Associated Press

BILLINGS, Mont. (AP) – A proposed coal swap involving Montana's Northern Cheyenne Indian Reservation was approved by a congressional committee last week despite lingering questions over the value of deal.

The House Committee on Natural Resources unanimously passed the measure sponsored by Montana Republican Rep. Denny Rehberg. The bill now goes before the full House.

The swap calls for Texas-based Great Northern Properties to receive 232 million tons of government-owned coal split between two locations in Montana. The company would give up 130 million tons of coal beneath the Northern Cheyenne Reservation.

Not all of the federal coal could be mined. The tribe also would receive 40 percent of royalties on future sales of the coal acquired by Great Northern, with the company getting the remaining 60 percent.

Interior Department officials have said they want an appraisal of the coal reserves to make sure the deal is fair. Rep. Edward Markey of Massachusetts, the ranking Democrat on the House committee, highlighted the administration's stance prior to last week 's action on the bill.

"We support the aim of the legislation," he said. "We do continue to have some concern to appraise mineral rights involved in the trade to ensure all parties, including the tribe, receive fair value."

A similar bill is pending in the Senate.

Rehberg said the bill's advance was the first step in righting a century-old mistake that prevented the Northern Cheyenne from gaining control over the mineral rights beneath their lands.

Great Northern acquired rights to the coal beneath the reservation from Burlington Northern Railroad in 1992. Tribal leaders say those rights should have been turned over to the Northern Cheyenne in 1900, when the reservation was expanded to include the land above the underground reserves but not the coal itself.

The deal is backed by leaders of the impoverished tribe, Montana's congressional delegation and Signal Peak Energy, a 2-year-old underground mine in the Bull Mountains near Roundup owned by Ohio-based Boich Group and power company FirstEnergy Corp.

Great Northern would receive coal reserves sitting in the path of the Roundup mine and additional reserves near Ashland.

"This has taken too long to accomplish for the Cheyenne tribe. It solves that issue, and it also helps the mine to continue to move up in the Bull Mountains," Rehber said.

Rehberg added that he spoke with Rep. Markey after last week's committee meeting to allay his concerns about the value of the coal being exchanged. Great Northern has said only about 145 million tons of the coal his company would receive is recoverable through mining.

"There is a lack of understanding about the difference between recoverable coal and speculative coal," Rehberg said. "It's important to make sure we are talking apples and apples."

Signal Peak wants to begin mining the Roundup reserves within the next two to three years. Separate from the Northern Cheyenne deal, the company has been attempting to lease those reserves through the Bureau of Land Management.

Conservation groups challenged that lease sale. But if the exchange goes through, the challenge would become meaningless.

Fighting Sioux NCAA meeting to be Aug. 12

DALE WETZEL
Associated Press

BISMARCK, N.D. (AP) – Days after it was postponed because of a state lawmaker's death, a meeting between North Dakota and NCAA officials to discuss the University of North Dakota's Fighting Sioux nickname has been rescheduled for Aug. 12.

The meeting, to be held at the association's headquarters in Indianapolis, is set three days before the NCAA intends to impose sanctions on UND for the continued use of the nickname and a logo that features the profile of an American Indian warrior. The NCAA considers them offensive to American Indians, but the North Dakota Legislature earlier this year approved a law that requires UND to keep both indefinitely.

Grant Shaft, president of North Dakota's Board of Higher Education, confirmed the new meeting date to The Associated Press on Friday.

The university, as part of an October 2007 settlement of a lawsuit against the NCAA, agreed to drop the nickname and logo by Aug. 15, 2011. The new pro-nickname law, which was signed by Gov. Jack Dalrymple in March and takes effect Aug. 1, prevents UND from meeting that deadline.

Rep. Al Carlson, R-Fargo, the North Dakota House's majority leader and the sponsor of the pro-nickname legislation, has advocated meeting with NCAA officials to discuss public support in North Dakota for the nickname and the NCAA's reasons for opposing it. The association has repeatedly said it will not change its policy of discouraging the use of American Indian logos, nicknames and mascots at member colleges.

The meeting had been scheduled for Monday, but was postponed after the death of the North Dakota Senate's Republican majority leader, Bob Stenehjem, of Bismarck. Stenehjem was killed in a traffic accident in Alaska, where he had been on a fishing trip.

Stenehjem had intended to make the trip.

"I would think that we probably should have" a senator as part of the delegation of North Dakota officials, Christmann said.

The original group also included Carlson, Shaft, Gov. Jack Dalrymple, UND President Robert Kelley, athletics director Brian Faison, and Attorney General Wayne Stenehjem, who is Bob Stenehjem's brother.

A spokesman for Dalrymple said Friday the governor would attend. Shaft, Wayne Stenehjem and Carlson said they would attend. Carlson said he would travel directly to Indianapolis from San Antonio, where he will be attending a National Conference of State Legislatures meeting that week.

A UND spokesman could not confirm Friday whether Kelley and Faison would be present.

The NCAA sanctions for using the nickname and logo include a ban on UND hosting any postseason tournaments, and a prohibition on UND teams wearing the nickname or logo on uniforms during postseason play.

The nickname and logo's continued use has raised other concerns. The Big Sky Conference, which UND hopes to join next year, has said the issue will complicate the school's conference membership.

CHOCTAW

Continued from Page 1

Pattison's pay went from $60,000 a month until February to more than $200,000 a month.

the wisdom of how to connect with old customers and new customers."

A new election for chief is scheduled for Sept. 6. The Tribal Council threw out the results of a July 5 runoff, which Denson lost to challenger Phyliss J. Anderson because of alleged voting irregularities.

During the campaign, Anderson publicly called for an audit on the casinos and transparency in the tribe's spending. Anderson also didn't return calls to the AP.

Denson said the Choctaws continue to pay more than $1.3 million a year for a multi-year contract signed in 2008 to be a sponsor for the Atlanta Braves. He said the deal is for four or five years at $1.3 million to $1.5 million a year. In return, "The Lexus Level" at Turner Field was renamed "The Golden Moon Casino Level."

He said Titan officials had advised the tribe to make the sponsorship deal with the Braves. He also said he allows Mercury and Titan officials to use the Choctaws' skybox at Turner Field.

Advertising in Atlanta – almost six hours from Philadelphia – rather than in closer cites such as Birmingham and Tuscaloosa is an attempt to "keep up with the Joneses," Denson said.

Pattison's pay went from $60,000 a month until February to more than $200,000 a month. Denson said the hike was because Mercury is now also consulting on the Bok Homa casino.

Denson acknowledged he has run up enough gambling debts in the past to have markers at casinos, including those in Las Vegas.

A marker is a short-term loan the casino extends to a player. Denson said he doesn't have any markers now.

Denson, who prefers playing blackjack, said he knows some high-stakes gamblers but doesn't include himself in their company.

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HEART

Continued from Page 1

One in every 100 babies has a heart defect; sometimes it's very minor and sometimes it's severe.

number of procedures and all that they need in order to survive. In that case the only option is to get a transplant or in Liam's case, he's had a number of operations and still his heart function is poor so it is necessary for him to wait for a heart transplant."

Tankersley said when Liam was born at 3:25 a.m. at St. Edwards Hospital in Fort Smith, Ark. his head was a reddish and bluish color. He was flown to St. Francis Hospital in Tulsa less than 12 hours later. But eventually he was flown by jet to Children's Hospital in Little Rock, Ark. when it was realized he needed a transplant.

Liam, who was born five weeks early, weighed 6 lbs. at birth and is now close to 14 lbs. He had two surgeries that initially seemed to work, but his heart began failing again, so he was put back on the transplant list.

"They said it's hard for infants to get a transplant," Tankersley said, noting the difference between an infant heart and a toddler heart. "If you get an infant heart it's usually from shaken death syndrome or an infant born brain dead or something. But then you have to deal with the fact that parents don't want to think about that … or just don't think about it … at that time they don't think about donating organs. It's very, very hard because you don't want to pray for someone else to lose a child or anything; just have to pray that they have the wisdom, that if that happens, they can help someone else. It's just a catch 22."

Frazier said there's a law called Required Request that mandates physicians in hospitals, especially in the pediatric or neonatal intensive care units, to offer organ donations to all families. She said there are circumstances where doctors can utilize the beating heart, kidneys and liver but other cases where the child dies and their heart has quit beating. In that instance, some of the usable parts are the heart valve, cornea, bone, and cartilage.

Liam's parents Whitney and Brody Lyon of Cameron, Okla. have watched their son grow up in Arkansas Children's Hospital, and Liam's great-grandmother, who is unable to travel to the hospital, has never seen him.

"(It's) a lot for anyone to endure, let alone a 5-month-old baby whose never been at home," Whitney Lyon, Choctaw, said. "This is all he's known since he was born."

Although Liam's family can't always hear his voice when there's a tube in his mouth, they are graced with his smile and know he recognizes them.

"He's the strongest person I ever met … He's the biggest fighter I've ever, ever seen. For somebody that small to be able to go through as much as he has it's amazing, and he knows everybody. You can tell whenever he recognizes somebody because he'll just look, and you can tell in his eyes that he's very; very smart … He's really taught me a lot. For him to go through all of this that he's gone through and still be able to smile, that says a lot about a person. It puts everything into perspective … he's such an amazing little boy," Lyon said.

Lyon, her 6-year-old daughter Chyanne, and her mom, Tankersley, were staying at the Ronald McDonald house; however, they could only live there in 30 day time periods. Luckily, the Pulaski Heights Baptist Church in Little Rock provided them with a home to stay in. Liam's father has to remain in Oklahoma to continue working, but drives to Little Rock when he can.

"She (Whitney) has Sooner Care and I'm hoping that will help with expenses because I assure you they're way up there," Tankersley said. "There's no way they're ever going to recover from this."

Tankersley 's friend, Gina Gray, Osage, donated a painting for the family to raffle, people from the family's home town held fundraisers, and new friends from around the country have provided words of encouragement via the family's Facebook page: http://www.facebook.com/pages/I-Love-Liam-Lyon/137992366273067

Also, Tankersley said, "The Choctaw people know he's here and they're supportive in helping Whitney."

"Without my family I don't know how I would have been able to do this … Liam's dad has been great; he's my rock," Lyon said. "Then there's my daughter. Liam's sister has been here. She can tell whenever momma's not having a good day. She'll just come up to me and she'll put her arms around me. She'll tell me she loves me and you know that just takes away everything and helps me relax. It's not easy with her either. She's had to deal with a complete life change and she's done so, so, so good. I'm so proud of her."

Tankersley said transplant awareness "probably freaks a lot of people out and in Indian culture it might not be as popular," but she hopes people become more aware. "I've gotten a lot of support from Osage people, personally, and I just thought that was a nice thing for them to reach out to someone that's not even in their tribe," she said.

Frazier said one in every 100 babies has a heart defect; sometimes it's very minor and sometimes it's severe. She said the Arkansas Children's Hospital is a large cardiac center that deals with most infants in Arkansas and surrounding states that have complex congenital heart disease. Over the last five years, the hospital has averaged about 20-25 total pediatric transplants per year, which includes little babies as well as older adolescents. She said the hospital is probably one of the top five largest pediatric centers in America.

"Most of the time there is not a specific insult that causes babies to have a heart defect. In some cases we know there is an association with genetic diseases like Down syndrome or … when you just don't get the right genetic input," Frazier said. "But for the most part it is considered to be multi-factorial, meaning a lot of different influences occurred at a certain time of pregnancy which resulted in this mistake. So it's really just a mistake of nature."

Frazier said infant heart transplants tend to wait the longest. The wait used to average around 70 days, however in 2011 there are more centers that perform infant heart transplants, and more infants in need of one, so the wait is longer. The United Network for Organ Sharing (UNOS) is in charge of giving out the hearts to the best match, based on anonymity.

"We do know there are different groups of people that are not proponents of it (organ donation) for whatever reasons, religious or otherwise, but I think people need to educate themselves about it, what it really means. There are literally hundreds of thousands of individuals in the United States that are waiting for organ donations for various things; that depend on this for their life," Frazier said.

Lyon said she is happy with the Arkansas Children's Hospital and the doctors. She credits her sister, Jamie Ward, who is a registered nurse for saving her baby. Ward insisted Lyon go to St. Edwards Hospital for prenatal care and delivery. At St. Edwards, Dr. Segleum, who Lyon calls their angel in waiting, knew about "the half heart baby," and was the person who diagnosed Liam.

"I would really like everyone to know how thankful we are. If we get one thing out of this, I want organ awareness because without that there's no way he would live," Lyon said, with her words fading in and out as she sobbed. "I know how hard it would have to be on the other side (donor's) … that is Liam's only chance at life, is to get a heart."

Frazier also recognizes organ donation is a difficult decision, and the children she cares for are dependent upon the generosity of someone donating their loved ones organ during a time of tragedy.

She said families who donate organs can receive follow up if they choose and there is no cost to them for the donation.

"Without them then all these patients that we try to take care of die," Frazier said. "There's no doubt about it."

Until Liam receives the gift of a heart, his family will continue to embrace the motto that has provided them with strength, inspiration and hope: We believe.

CASINO

Continued from Page 1

"The tribe does not try its cases in the newspapers," Assistant Chief Charles Locust said.

$118 million in compact fees to the state last fiscal year.

Charles Locust, assistant chief of the UKB tribe, said the casino remained open. He noted that a court case involving whether the casino is on Indian land is still open in federal court.

"We cannot comment on this case because it is currently under litigation and the tribe does not try its cases in the newspapers," Locust said.

Pruitt issued a written statement Friday saying: "We're pleased the issues before the Commission have been decided, and that the Commission ruled in favor of the State on all issues."

He sent the commission a letter on May 17 asking why the agency had taken more than five years - "an inordinate amount of time" - to rule on the casino land issue.

Diane Hammons, attorney general for the Cherokee Nation, said: "We are grateful that the NIGC has finally issued its decision, affirming what a long line of cases and administrative opinions have held, that the United Keetoowah Band has no Indian country within the Cherokee Nation geographical boundaries. We anxiously await the state of Oklahoma's enforcement of this ruling, after the federal court lifts the injunction that currently keeps the state from acting."

Information from: Tulsa World, http://www.tulsaworld.com

VIOLENCE

Continued from Page 1

Tribal police often are late in arriving to the scene because of the remoteness of the reservation.

consider in reauthorizing the Violence Against Women Act first passed in 1994. Though no one has committed to sponsoring the proposed amendments, the U.S. Senate Indian Affairs Committee and other lawmakers say they're reviewing them.

Only federal prosecutions can lead to serious penalties for major crimes involving Native Americans on tribal lands.

Justice officials want to expand the types of reservation crimes over which the federal government has jurisdiction. They say doing so would bring sentences more in line with those faced by defendants in state courts who commit the same crimes, and give prosecutors better tools for deterring the offenses.

The crimes include assault resulting in substantial bodily injury, which would carry a five-year sentence. The maximum penalty for assault or an attempt to assault by strangulation or suffocation would increase from six months to 10 years. Anyone found guilty of assault by striking, beating or wounding could be imprisoned for a year.

Federal prosecutors have declined to pursue some assault cases committed against women on reservations because the injuries were not serious enough to constitute a felony.

Tribal officials say the authority they most look forward to acquiring is over non-Indians in domestic violence cases. According to Justice Department officials, tribal police often wrongly assume they cannot arrest a non-Indian suspect. The agency wants to clarify that an arrest should be made even if tribes cannot prosecute non-Indians in criminal cases.

The proposed amendments would give tribal courts the ability to enforce protection orders against non-Indians, regardless of where the order originates.

Lorena Halwood, who works with domestic violence victims on the Navajo Nation, said family abuse violates not only the law but the traditional Navajo way of life, which preaches harmony and talking with one another to mitigate problems. She stood with others in the Navajo Nation's capital this week, asking tribal lawmakers to support legislation that would specifically criminalize domestic violence for the first time on the reservation.

"A lot of the victims have come to accept there's nothing anybody can do," she said.

Halwood's work with domestic violence spans 16 years, creating a network of safe houses for victims awaiting transport to one of two shelters on the 27,000-square-mile reservation, the size of West Virginia. She's seen broken jaws and noses, sexual assault and rape cases, and has made 2 a.m. visits to the emergency room.

Tribal police often are late in arriving to the scene because of the remoteness of the reservation. Halwood said women's in-laws often blame them for the abuse, and women find it difficult to leave without transportation or a support system.

She welcomed any change that would make offenders realize they're not getting off with what she says commonly is a slap on the wrist and a warning not to hit a woman again.

"If we have harsher penalties, stiffer sentences, then maybe they'll see `I'm not supposed to be doing this. The next time I might spend more time in jail away from my family, my children,'" she said.

The Justice Department's proposed amendments build on a sweeping piece of legislation passed last year to combat crime on tribal lands. The Tribal Law and Order Act revamped training for reservation police, expanded tribal courts' sentencing authority from one to three years, and aims to improve the collection and reporting of Indian crime data.

Department officials convene listening sessions every five years when the Violence Against Women Act is up for reauthorization. While provisions of the act are permanent, its grant programs expire. Agency officials say they're seeking a new grant program that would provide funding for tribes to ensure that defendants are appointed counsel when needed, realizing tribal resources are scarce.

If passed by Congress, the amendments to the Violence Against Women Act would take effect in two years, giving tribes time to amend their laws and ensure that defendants' rights are protected. A pilot project would allow any tribe that believes it has met the requirements to request an earlier start date.

Brent Leonhard, interim attorney general for the confederated tribes of the Umatilla Indian Reservation in Oregon, said the tribes' government has a comprehensive criminal code that covers family crimes. He said everyone there is entitled to a public defender regardless of whether they're indigent, courts conduct jury trials, and a judge who has been on the bench for 30 years is law-trained.

The only thing missing is a provision in tribal law that clarifies the rights of non-Indians.

"It allows us to ensure public safety for the entire reservation, Indian and non-Indian, and show we're going to hold people accountable. Period. Doesn't matter if they're Indian or non-Indian," Leonhard said July 22.

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COMMENTARY

The moral of Unktegila: Make your stand

WAMBLI SINA WIN, J.D.
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This is one of the most ancient and sacred of Lakota origin stories, parts of which have been revealed to certain Lakota Thunder Dreamers, the Heyoka who were holy men. My grandfather, John Fire, knew some of these as does my Heyoka son, Wiconi Was`te. According to these spiritual teachings, prior to man and creation, a battle raged between the heavens and earth. The great Thunderbird from the West was engaged in a heated battle against the mighty King of the Waters, Unktegila, and this battle spanned thousands of years. Unktegila was monstrous and mighty to behold with devastating powers. Unktegila could turn objects to stone with a glance. From his one horn, he could strike with Red lightning upwards towards the heavens.

Can you imagine a storm without rain or life without water? Unktegila, the greedy exiled "outsider" relative of the Thunderbirds, had entrenched himself with his numerous offspring who were "snakelike" in the water on earth. These offspring strengthened Unktegila, allowing him to consolidate his power and withhold the waters of life, "mni wiconi wakan" to prevent creation from taking place. Unktegila and his offspring greedily kept all the resources for themselves.

The brave Thunderbird from the West whose color was black had no water though he commanded the skies. He had clouds to shield him but no rain. During this horrific battle, the King of the Waters, Unktegila, struck a mortal blow against the Thunderbird from the West whose blood fell to the earth and became the half-spirit, half-man, the Heyoka (Thunder Dreamer) Nation.

The Great Spirit looked with sadness and favor upon his lone embattled Thunderbird from the West. Out of darkness, this lone rebel Thunderbird sacrificed himself to share life giving waters with those who were yet to be created. This was a task given to this selfless Thunder Being by the Great Mystery. The other foremost Thunderbirds from the North, East and South were apathetic and concerned with their own interests.

In his anguish, the Thunderbird from the West cried out, "Brothers, when I fall it won't be long before Unktegila also takes you. Creation depends upon all of us." The Thunderbird from the North, whose color was white, was the first to speak in his booming voice. He said "I am the Chief of the Clouds and the Master of the Red Road. This is your battle. I am concerned only with my path. Only man will exist if I help you. I am the decider, the master and the power. I refuse to lower myself for Creation."

Out of wisdom, the East whose color was yellow, spoke out in turn, "My Brother from the West. You are the strongest. What you have said is true for I rise with the sun each morning and illuminate the darkness. I stand with you." Next the Chief of the Dead, the Thunder Being from the South whose color was Red, spoke out, "I am the Chief and Master of those destined from Creation to venture back to the spirit world. At this time, I am without Creation and the dead. I have become stagnant because of Unktegila's greed and I am lonesome without my land of the dead and I am bored so I will stand with you."

As soon as the blood drops fell from the wounded Thunderbird from the West, they turned into the Heyoka, half-spirit who was destined to become man. Due to their spiritual origin, they did not require water. The Heyoka instantly knew their father, the West, from whom they came. They joined him to fight against Unktegila and his many snake-like children. Unktegila drawing upon the water and power from his offspring was able to regenerate himself time and again when struck down.

Some Heyoka's lives were sacrificed and they never became man but they became the "overseers/defender/protectors of ceremonies." Eventually the other Thunderbirds except for the arrogant North, joined the battle. Each Thunderbird lost a piece of himself while fighting Unktegila. In concert, they defeated Unktegila and his offspring without assistance from the Thunderbird from the North. The remains of Unktegila's offspring are seen today as petrified objects. These fossils are reminders of this horrific battle.

The Great Mystery saw the greed and treachery of the Unktegila as well as the arrogant, sociopathic, lofty Thunderbird from the North. As a result, the North was stripped of his title as "Chief" and Unktegila became one with the earth and waters that he so greedily coveted. For his heroic sacrifice, the Thunderbird from the West was made the foremost "Chief" and his offspring, the Heyoka, were honored as heroes, prophets and defenders of mankind. The Heyoka, the children of the West, had unselfishly helped their father out of love, unlike the other Thunderbirds.

To greet the new creation now made possible by the sacred waters of life, the "mni wiconi wakan," the Great Mystery also made the first tree in the Black Hills, a cedar tree, which is an ancient species. All of creation was now fulfilled and given a place upon this earth. The children of thunder, the Heyoka, were rewarded and made into flesh as men. They echoed and followed the voice of the West during storms, forever connected to their origin.

This ancient legend has become the story and representation within all Native American people. Some within our current reflection have designs much like Unktegila to dominate, control and take over the precious lifeblood of our tribes, our resources, the waters of life. Their selfish and greedy spirit is within our origin. The spirit of Unktegila and the invading white man have long sought power by any means. Our native blood is as the "sacred water of life" and it is precious. Those outsiders who invade are much like the greedy Unktegila and his children who would dilute our native blood to the point of extinction if we allow it.

Today it seems the spirit of the Unktegila and Custer have become as one. They use cultural genocide, forced assimilation and relentlessly dilute/pollute our Native American bloodline. Just as the sacred waters of life became polluted by Unktegila and his numerous greedy offspring, our bloodline which is the water of life is being thinned out by the white man and outsiders who have invaded our tribes. Is it acceptable to allow our youth and Red People to be taught that our Indian culture and our Indian bloodline is inferior and "not as good" as the white, black or Mexican culture? I cannot think of one tribe which has been perpetuated by non-Indian blood. The native bloodline, face, culture, thought and ideals are what define us as tribes.

This is not about hatred but about a great love for my Red People who are on the brink of extinction. Before our Indian bloodline is reduced to a trickle, take back control over your tribe's sacred waters of life, the very economic resources that your Indian people will need to survive into the future. You must not let your tribal government be corrupted and polluted by the spirit of Unktegila or Custer. Creation and our youth of the future deserve a chance to live and they will need resources.

Do not be as the proud and arrogant Thunderbird from the North who stood by and did nothing while his brother from the West sacrificed himself so his people could live. This is no time for apathy because the numerous snake children of Unktegila are alive and well today and they will consume all your precious tribal resources amongst themselves.

In the old days, the Lakota had an "eyapaha" (crier) who sounded the alarm and warned the people of impending danger to them. In much the same fashion, today out of love for the Indian people, my son and I share a part of this ancient sacred legend with you in hopes that you will listen, take heart and action before history repeats itself. It takes an aggressive and progressive defense to defend and maintain one's bloodline and culture. Over two hundred years ago, the great leader Tecumseh observed that the real Indians fought the battles while the acculturated and apathetic so called "Indians" were there to reap the rewards and scavenge from bones of their people.

Today many tribes face a great threat through ancestry only enrollment policies. These minimal blooded tribes with diluted/polluted bloodlines now stand upon the graves of their very distant Indian ancestors and desecrate the Native American ideology, culture, spirituality and identity. How dare they in arrogance and entitlement even voice a whisper about being Indian! When you think of an Indian family or children, do you picture the embodiment of our Red ancestors as Custer's clan or do you actually see an Indian face? I challenge you today to look in the mirror and within your heart and question the ideals and reflection that you see before you. Have you lived and made choices to protect the Indian bloodline or do you live in the shadow of one of Unktegila's progeny? While the native, Heyoka and the thunderbirds still exist, reclaim your tribe!

WAMBLI SINA WIN

Wambli Sina Win is currently an Associate Professor and Director of the Criminal Justice Studies Dept. of Bacone College in Muskogee, Okla.

Her grandfather was John Fire,Chief Lame Deer, Tahca Uste, a well known Lakota Holy Man from the Rosebud Sioux Indian Reservation in S.D.

You may contact her at: wamblisinawin@yahoo.com

Support breastfeeding: It's worth it

OKLA. STATE DEPT. OF HEALTH

World Breastfeeding Week is August 1-7, 2011

Supporting breastfeeding is worth it for breastfeeding families, as well as for employers, the community, and the environment. The Oklahoma State Department of Health (OSDH) is promoting World Breastfeeding Week, Aug. 1-7, 2011, with the theme Support Breastfeeding: It's Worth It! During World Breastfeeding Week, some county health departments across the state will host festivities to raise awareness about breastfeeding and promote this year's theme, which focuses on the importance of supporting mothers who choose to breastfeed their babies.

Breastfeeding is so important for mothers and babies that major medical organizations such as the American Academy of Pediatrics and the American Association of Family Physicians recommend that babies receive nothing but breastmilk during the first six months of life, and continue receiving breastmilk for at least the first year and beyond.

While 77.6 percent of Oklahoma mothers breastfeed at the start, only 25.4 percent of babies are still breastfeeding at six months according to the most recent 2009 Pregnancy Risk Assessment Monitoring System (PRAMS) and The Oklahoma Toddler Survey (TOTS) data. Many moms say their efforts to breastfeed are enhanced by several factors, such as having support at home or at work, as well as receiving breastfeeding instruction or education from health-care providers. Given that breastfeeding provides significant health benefits for both mother and baby, it is important that family members, clinicians, friends, and employers know how they can help make breastfeeding easier.

Workplace support for breastfeeding mothers is provided in the recently passed healthcare reform bill requiring employers to accommodate breastfeeding employees. According to this legislation, employers must provide reasonable break time for an employee to express breast milk for her nursing child for one year after birth. Employers are also required to provide a place, other than a bathroom, that is shielded from view and free from intrusion from co-workers and the public, to be used by an employee to express breast milk.

Ensuring that breastfeeding mothers have time and space to express their milk is a major step in providing support to women in the workplace. This legislation recognizes that the ability to express milk at work is a necessity for breastfeeding mothers who must balance their own need to work with caring for their babies. More information regarding the rules, regulations, and standards of implementation can be found on the U.S. Department of Labor website at: http://www.dol.gov/whd/nursingmothers.

Oklahoma has a program in place to recognize worksites that have met criteria to become breastfeeding friendly. These worksites allow flexible break times and a private location for nursing mothers to express milk, have access to a nearby water source for washing hands and breast pump equipment, and have a written breastfeeding policy. For more information about becoming a Recognized Breastfeeding Friendly Worksite, visit the OSDH breastfeeding website http://bis.health.ok.gov. For breastfeeding support and information, call the Oklahoma Breastfeeding Hotline toll free at 1-877-271-MILK.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff. Letters to the editor are welcome and may be submitted via e-mail to editor@nativetimes.com or mailed to PO Box 411, Tahlequah, Okla. 74465. To be published, we require you provide your name, tribal affiliation, a phone number (which will not be published) and city of residence for verification.

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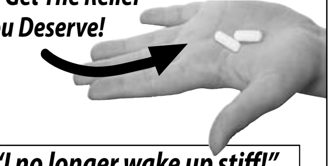

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Outreach Communication Specialist

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RFQ/RFP

REQUEST FOR PROPOSAL(S)

Taos Pueblo Enterprises, Inc. is accepting sealed Request for Proposals for professional services listed below beginning July 21, 2011 through August 4, 2011. No late proposals will be accepted. For full RFP's; contact Jeannie Kovacs at jkovacs@taospuebloecd.com or call (575)758-7100.

1. **Professional General Legal Services** – TPEI is seeking proposals from law firms or attorneys licensed to practice in New Mexico and in good standing with the New Mexico State Bar, specializing in federal Indian Law who can demonstrate effective advocacy in representing a Section 17 Tribal Corporation.

2. **Professional Accounting Services** – TPEI is seeking proposals from qualified New Mexico Certified Public Accountants (CPA's) or accounting firms with a minimum of 5 years of experience in Section 17 Tribal Corporations to provide accounting services to TPEI.

3. **Professional Auditing Services** – TPEI is seeking proposals from auditors or auditing firms knowledgeable in Section 17 Tribal Corporations and is licensed by the State of New Mexico Certified Public Accountants to perform assigned tasks that are in accordance with generally accepted auditing standards, referenced laws and guidelines.

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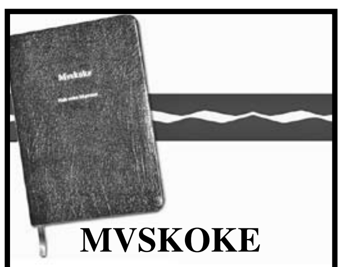

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EVENTS

*Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

ON GOING
Southeastern Pottery Workshops
- Aug 6-7 Clay
- Aug 20 Beginning - Intermediate Pottery
- Aug 27 Pottery Finishes
- Aug 27 Youth Pottery

17952 S Muskogee, Tahlequah, Okla. To register and for cost, call 918-453-0449 or email cherokeepottery@yahoo.com

FIRST FRIDAY
Indian Taco Sale, 11:00 a.m. - 2:00 p.m. at Norman First American UMC, 1950 Beaumont Drive, Norman, OK 73071, 405/321-5640

EVERY 2ND SATURDAY
Indian Taco Sales - from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

THROUGH SEPT. 10
Through the Eyes of the Eagle: Illustrating Healthy Living for Children exhibit at the Comanche National Museum, 701 NW Ferris Ave., Lawton, Okla. For more info call 580-353-0404 or visit www.comanchemuseum.com

THROUGH JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

JULY 28
Free Medicare and Medicaid Insurance Seminar presented by Pawnee Nation Title VI Elders program and Pawnee Indian Health Center, 8:30 a.m. registration; 9 am – 1 pm guest speaker and sessions. 808 Morris Rd, Pawnee Nation Multi-Purpose Building, Pawnee, Okla. For info call Sidra Atsye, 918-762-4042 or Gertrude Lee, 918-762-6632. Lunch provided for those preregistered by July 21. Please call.

JULY 29-31
59th Annual Tulsa Powwow at the Spirit Bank Event Center, 105th and S. Memoria-l Tulsa, OK. More Info: Rob Anquoe (918) 671-8366 or visit www.tulsapowwow.org

JULY 30
- POSTPONED -
1st Annual SGT Tike Chapman Memorial Golf Challenge host by Native American Warriors Society of Tulsa at Cherokee Hills Golf Club, 777 W. Cherokee St., Catoosa. Goodie bags & prizes. For more info or to register, call Dwayne or Evonne 918-946-8024.

JULY 30
- CANCELLED -
Oklahoma City Indian Clinic Annual Contest Pow-Wow at Cox Pavilion, OK State Fairgrounds

JULY 30
American Indian Expo, Caddo County Fairgrounds, Anadarko. Showcase for the arts, crafts and traditions of 14 plains Indian tribes. Noon – 11pm daily. Call Lucy Wabaunasee, 405-284-6241

AUGUST 4
Chickasaw Sports Language Camp open to all students in grades 1-6. Chickasaw youth will be given first priority for the camp. Application deadline is Thursday, July 28. For more information or to obtain an application, contact Clovis Hamilton at 580-272-5592 or clovis.hamilton@chickasaw.net.

AUGUST 4
UKB Education Department Hosts Graduate Reception, 3 p.m. in the UKB Community Services Building. All career tech graduates, as well as graduates who have just received their associate, bachelor's or master's degrees and their families are invited to attend. RSVP by calling Della Wolfe or Leroy Qualls at (918) 456-8698.

AUGUST 5-7
Annual Oklahoma Indian Nation Powwow, Concho Powwow Grounds, James Hawk Sr. Drive, Concho. Tiny tots contest, women's and men's golden age categories, sporting events for youth, commercial vendor booths and more. Call Christine Morton, 405-422-7545 or email cm_arapaho@hotmail.com

AUGUST 6
90th Birthday Celebration Dance for Gladys Celeste Grant Roubedeaux @ the Otoe-Missouria Cultural Building. All Otoe-Missouria people & surrounding tribes and all War Mothers organizations invited. Info call Jade Roubedeaux @ (580) 723-4288.

AUGUST 12-14
Intertribal Indian Club of Tulsa Powwow of Champions, Claremore Expo Center, 400 S. Veterans Pkwy, Claremore. Call 918-838-8276 or visit online, www.iicot.org

AUGUST 11
Jack Brown Adolescent Treatment Center is having a free informational conference for agencies that assist Native American youth 13-18 dealing with substance abuse issues from 10am to 2pm in Ponca City at the Pioneer Technology Center. Lunch provided. Any questions or to have a registration form faxed to you, call 1-877-458-0499. RSVP by Aug. 8.

AUGUST 11-14
Wichita Tribal Dance, Wichita Tribal Park, 1 1/4 miles N of Anadarko on Hwy 281. Dance competitions will be open to Wichita Tribal members and their descendants. Gourd dancers, war dancers and a color guard will all be on-hand. Call Beth Parker, 405-247-9677. or visit online at www.wichitatribe.com

AUGUST 18
Jack Brown Adolescent Treatment Center is having a free informational conference for agencies that assist Native American youth 13-18 dealing with substance abuse issues from 10am to 2pm in Durant at the Choctaw Community Center. Lunch provided. Any questions or to have a registration form faxed to you, call 1-877-458-0499. RSVP by Aug. 15.

AUGUST 20
Eastern Shawnee present the Shawna Stovall Children's Back to School Powwow, 12615 S 705 Rd., (Behind Bordertown Casino) Wyandotte. 10am-11pm. Storytelling, dance competitions, Gourd Dancing, arts & crafts and food vendors. Call Kenna Simmons, 918-666-7710 or visit online at www.estoo-nsn.gov

AUGUST 25
Jack Brown Adolescent Treatment Center is having a free informational conference for agencies that assist Native American youth 13-18 dealing with substance abuse issues from 10am to 2pm in Shawnee at the Gordon Cooper Vo-Tech. Lunch provided. Any questions or to have a registration form faxed to you, call 1-877-458-0499.

Oklahoma Inter Tribal Safety Council to hold safety conference

OKLAHOMA CITY – The Oklahoma Inter Tribal Safety Council (OITSC) will be holding a Health, Safety and Environmental conference on October 13, 2011 at the Crowne Plaza Hotel located at 2945 Northwest Expressway in Oklahoma City.

The OITSC was originally organized in October of 2010 by representatives of the Chickasaw, Cherokee, Muscogee Creek, and Kiowa tribes representing casinos, hotels, and resorts. Since then the Kaw, Choctaw, Citizen Potawatomi, and Eastern Shawnee have joined the OITSC. The OITSC's mission statement is a simple yet powerful message; "To foster open communications on health, safety and environmental issues between and for the Native American Tribes of Oklahoma, and to provide educational resources that will protect the health and welfare of all tribal members".

This one day conference will feature speakers that will be covering topics on many of the health, safety, security and legal issues that affect many of the Native American businesses today. Speakers at the conference will be covering, Overview of Tribal Laws and their status in Oklahoma / Update of Legislative Changes In State Law; Work Place Violence Recognition and Procedures; Emergency Planning, Preparedness and Response; and a representative from the National Indian Gaming Commission will speak on Environmental, Safety and Health policies. Exhibitors will be at the conference displaying and demonstrating the latest in safety and health services and products.

Native American tribes that are involved in the health and safety of tribal employees and guests are invited to attend along with employees involved in security/loss prevention and the gaming commission. Registration for attendees is $35 per person and discounts are available for multiple attendee registrations.

For more information or to register call 405-848-8626

Spirit of Okla. Football camp this weekend

The Spirit of Oklahoma Football Camp is scheduled to take place July 30, 2011 at the Weleetka Football field at Weleetka school in Weleetka. OU great, Jamelle Holieway and Friends will be conducting the one-day camp for youth ages 8 through 16 years. Registration will begin at 8:30 am and end at 4:30 pm. The camp is geared to host at least 150 youth within the 35-40 mile radius of Weleetka.

Holieway's friends, who will be on hand to coach, include Joey Mickey, former OU and Dallas Cowboy world champion; Leshon Johnson from Haskell, a former Arizona Cardinal/Green Bay/Giants player; Keshaun Wright; Demond Parker, former OU/GreenBay Packer; and, Richard Moltren former East Carolina player.

The one-day football camp is something that Holieway has wanted to do for sometime. It is an opportunity for him to 'give back' and contribute to the opportunity for success for the youth in this area.

Students are encouraged to register early, but can register that day. No heavy physical contact will be urged, but proper attire is advised (no pads, no helmets). Food will be provided by Russ's Bar-B-Que from Bristow. Ice and water will also be provided.

The Muscogee Creek Nation Reintegration Program, Tobacco Prevention Program and the Weleetka Indian Center have assisted with volunteers and donations. Since the Muscogee Creek Nation has been asked for a sponsorship donation, participants without a citizenship card are being asked to donate $5.00. Older students (16 +) can participate in camp. Football camp tee-shirt will be available for participants and on sale for spectators. The school along with Holieway and friends welcome community participation.

Contacts for more info:

Chris Carter (405) 786-2203

Tony Fish (918) 637-7404

Sandi (405)786-2635

COURTESY CHOCTAW CASINO RESORT

Blake Shelton and Reba McEntire perform at one of two Choctaw Casino Resort concerts to raise money for Atoka County tornado victims. The concerts raised $500,000.

Choctaw 'tornado relief' concert honored by VH1

CLAIRE BLOXOM
Choctaw Casino Representative

DURANT, Okla. – Music video channel VH1 has announced nominees and opened voting for The 2011 Do Something! Awards. On this year's list is the Tornado Relief Concert featuring Oklahoma-natives Reba McEntire and Blake Shelton, which took place at Choctaw Casino Resort in Durant on May 25 and 26. The two sold-out Tornado Relief Concerts raised $500,000 for victims of tornadoes in Atoka County, Oklahoma.

The public is invited to vote by visiting www.dosomething.vh1.com/vote by August 14, at 9 a.m. The homepage has a direct link to the awards and visitors can click through to the voting page. The Tornado Relief Concert is listed in the "Concert" category.

Since 1996, DoSomething.org has honored the nation's best world-changers. The Do Something Award is the premier national award for social action. Nominees and winners represent the pivotal "do-ers" in their field, cause or issue.

"We are up against some stiff competition so we're asking fans to visit vh1.com and vote for the Tornado Relief Concert," said Janie Dillard, executive director of gaming for Choctaw Casinos. "This is an opportunity for us to keep the Atoka County devastation top of mind and continue offering support."

The Do Something Awards will be taped at the Hollywood Palladium in Los Angeles and premiere Thursday, August 18, at 8 p.m. CST on VH1. Emmy and Golden Globe winner Jane Lynch will host the star-studded telecast for a second year.

Film features lacrosse, relationships

LOS ANGELES – Gil Birmingham, known for his role as Billy Black in the Twilight Saga films, will join Superman Returns star Brandon Routh in the film Crooked Arrows, a story about a Native American high School Lacrosse team forced to compete against a better equipped and trained local prep school team. Birmingham will play the tribal chairman and father of the entrepreneurial son played by Routh.

Gil Birmingham

The film centers on Joe Logan (Routh), a 30-year-old mixed-blood Native American, who wants to modernize the reservation but must first prove himself to his father (Birmingham), a traditionalist tribal chairman, by rediscovering his spirit. Joe postpones his casino-building dreams to coach the fledging Native American lacrosse team against the prep school in which he used to star. As a result, Joe inspires the Native American youth and teaches them the true meaning of tribal pride. The sport of Lacrosse dates back to the northeastern Native American tribes in the 1100s.

"The intense relationship between the father and son and the conflict between modern ways and tradition is what appealed to me most in Crooked Arrows," said Birmingham, who is part Comanche. "Wrapped in a movie about a sports competition is the human element of a man and his son trying to find their way in a sometimes confusing world."

Producers on Crooked Arrows are J. Todd Harris and Mitchell Peck. Steve Rash, known for The Buddy Holly Story and Can't Buy Me Love, will direct. Reebok is the film's athletic corporate sponsor. Crooked Arrows is scheduled to start filming in Boston, MA in August.

Birmingham recently wrapped up filming Breaking Dawn, the fourth movie in the blockbuster hit Twilight Saga, and Shouting Secrets, a film with Twilight co-star Chaske Spenser. In theaters, Birmingham starred in the animated film Rango with Johnny Depp and The Love Ranch with Helen Mirren and Joe Pesci that opened in theaters earlier this year.

About Gil Birmingham:

Born in San Antonio, Texas, award-winning actor GIL BIRMINGHAM made his first TV appearance on an episode of "Riptide," and has gone on to star in more than 40 film and television productions. Recently, Birmingham has generated public acclaim for his portrayal of Billy Black in the first four films of The Twilight Saga.

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Oneida Nation producing feature film in central NY

VERONA, New York (AP) – The Oneida Indian Nation is producing a $10 million feature film telling the story of its alliance with American colonists during the Revolutionary War.

Ray Halbritter, the Oneida Indian Nation representative and CEO of Nation Enterprises, said July 19 that the movie will be shot this autumn in central New York. It will be produced by Alex Siskin, producer of “Mr. Deeds.” The executive producer is Sid Ganis, former president of the Academy of Motion Picture Arts and Sciences.

Kees Van Oostrum, Emmy-nominated director of “Miss Rose White” and “Gettysburg,” is the director.

The film, with the working title “First Allies,” is based on the book “Forgotten Allies” by University of Houston historians Joseph Glatthaar and James Kirby Martin. Ganis said he read the book and thought it would make a good movie, so he got screenwriter Bob Burris to write a screenplay.

“It’s historical, but it’s really a movie filled with emotion and that’s what makes good movies,” Ganis said. “The emotion of making the choice between the British and the colonists, and then the family turmoil that will occur as that choice is being made. And, it was full of action.”

Ganis pitched the idea to the Oneida Nation, which agreed to bankroll and co-produce the film.

“This is going to be along the lines of a ‘Braveheart’ or ‘Last of the Mohicans,’” Halbritter said. “Very entertaining but with underlying historical accuracy.”

The film will depict a period when the Oneida way of life was threatened by the growing conflict between the colonists and the British monarchy. When the Oneida leaders decided to end their neutrality and lend their tactical expertise and manpower to the colonists, it stirred conflict within the Iroquois Confederacy because the Mohawk, Seneca, Onondaga and Cayuga tribes remained loyal to the British.

Halbritter said scenes for the movie will be shot at the locations of key Revolutionary War battles in upstate New York, including Fort Stanwix in Rome and the nearby Oriskany Battlefield.

COURTESY HOLT HAMILTON PRODUCTIONS

Betti Muchvo (Hopi), receives the finishing touches to her makeup before filming a scene in ‘More than Frybread.’

‘Frybread’ film seeks finishing funds

Website Helps Gather Donations $1 at a Time

PHOENIX – Holt Hamilton Productions, the producer’s of hit Native American Films Turquoise Rose, Blue Gap Boy’z and Pete & Cleo move closer then ever in completing their fourth, and potentially biggest cult film, *More Than Frybread*.

The mockumentary film tells the story of the First Annual State of Arizona Frybread Championship between the 22 federally recognized Native American Nations within Arizona. Each Nation sends one person to represent their tribe and compete for the coveted ‘Arizona Frybread Championship’ title. The film follows five individuals from the Navajo, Hopi, Yavapai- Apache, Hualapai, and Tohono O’odham Nations as they journey from their homelands to the state championship that will be held in Flagstaff, Arizona.

The filming was completed in May of 2010 and has been in post-production ever since. “We are extremely excited with the receptions we’ve already received for this film. We want to get this film out to the people,” Director Holt Hamilton commented in an interview earlier. Hamilton also went on to say, “We also want to take our time and get this film right. We’ll bring it to theatres when it is ready.”

The film is seeking additional finishing funds through an online fundraising website at www.Kickstarter.com. “We are in need of a few more dollars to cover our extended time in post-production. Doing things right, isn’t always the cheapest.” Stated producer Travis Hamilton. He continued by saying, “We want to let our audience know they can have a direct impact on the progress of this film by donating as little as one dollar.”

Anyone interested is encouraged to go to the Kickstarter website and search for the *More Than Frybread* film project. Click on the green ‘Back This Project’ button and follow the fast and simple steps to donating your dollar (or more) to the films fundraising efforts to help “the movie you can almost taste” get made and into theatres. The $4,500 fundraising goal must be completely pledged by Monday August 15th at 10:30pm MST to be funded.

This will be the first feature film ever to include such a diverse variety of lead Native American actors from all reaches of Arizona. The film will include over forty-two speaking parts, nine of which include lead roles.
“We held auditions for many months, all across the state and found amazing talented and undiscovered actors that only needed a chance to shine. There will be stars born from this film.” Holt Hamilton stated in a previous interview.

For more information or to seee the film trailer, visit http://www.kickstarter.com/projects/666359130/more-than-frybread-a-holt-hamilton-film?ref=live

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A FREE PUBLICATION

Inside this issue:
- Native Sun News has new owners
- New Nike line design has ties to Okla.
- Two-Hawks performing in Ardmore

TODAY'S INDEPENDENT INDIAN NEWS
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NATIVE AMERICAN TIMES

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COURTESY

William Lyon, is seen here with his papa, Ernie, after getting the heart transplant he desperately needed.

Liam gets a heart

He received his new heart on July 25, the exact day of his five month anniversary of being at Arkansas Children's Hospital.

DANA ATTOCKNIE
Native American Times

LITTLE ROCK, Ark. – Whitney Lyon is hysterical and she can't stop screaming.

Her five-month-old son William Elijah Lyon, or Liam as everyone knows him, has been waiting for a heart transplant to save his life, and she just received a phone call from someone asking her if she was sitting down.

"(It) was the transplant lady, Janet … I remember her saying, 'We have your heart, do you want it?'" Lyon said, still excited. "'I need you to calm down; you need to stop screaming,' I remember her saying that and that's all I remember of the conversation."

Lyon quickly called her husband Brody and her mother Nanci Tankersley and bellowed the good news.

"Whitney was so excited I couldn't tell what she was saying, she was just screaming. When she could communicate what she was saying, it was amazing," Brody Lyon said. "It's been just a roller coaster ride since then but a good one … It choked me up."

Tankersley arrived home in Bartlesville, Okla. 30 minutes before she got the call, and was flown back to Little Rock by a friend with a private plane. Whitney and Brody picked up Tankersley at 9:40 p.m. on July 24 and at 10 p.m. Brody was signing consent papers for the transplant. Fifteen minutes later Liam was wheeled back to the operating room.

Liam has hypoplastic left heart syndrome, which means he has half a heart with only two chambers and one ventricle. He received his new heart on July 25, the exact day of his five month anniversary of being at Arkansas Children's Hospital. One medical team stayed with Liam and opened him up for surgery. The other medical team flew by jet to get the heart. Liam's first incision was made at midnight and his new heart went in at 4:30 a.m. The entire surgery was complete around 7:30 a.m., and Whitney and Brody were able to see Liam at 9:30 a.m. Liam's chest had to remain open for awhile after the surgery in case there was bleeding.

"They didn't have to shock the heart or anything. After they warmed it up, it started beating on its own," Whitney said. "It kind of gives me the chills."

Several family members waited with the Lyons while Liam was in surgery and one of Liam's former

See **HEART** *Continued on Page 4*

EPA clarifies permitting process on tribal lands

The rule came in response to requests from tribes and from companies that were having trouble getting permits to operate on reservations.

FELICIA FONSECA
Associated Press

FLAGSTAFF, Ariz. (AP) – Tribal economies could see a boost with a new rule that makes it easier – and possibly timelier – for some industrial facilities to obtain permits to do business on American Indian reservations.

The rule that goes into effect in late August covers permits for large and small emissions sources in Indian Country. The U.S. Environmental Protection Agency outlined the rule earlier this year.

"In the past, sources may have avoided Indian Country because of uncertainty in the permitting process," said Janet McCabe, deputy administrator for the EPA's Office of Air and Radiation. "In other cases, states may have been issuing permits for areas of Indian Country, or sources may have been bypassing permitting altogether."

EPA previously had a rule for large sources of emissions in areas that meet national air quality standards.

But there was no permitting process for large facilities, such as power plants and cement plants that emit more than 100 tons of pollutants a year, as well as smaller ones – like gas stations, boilers at casinos and auto body shops that emit less than 100 or 250 tons a year – in areas where national air standards haven't been met. More than 77 tribes in the country are in those areas, according to the EPA.

The new rule lays out requirements for those sources and also requires that the smaller emissions sources register throughout Indian Country.

"You couldn't get a permit to do dry cleaning or to do some sort of rock quarrying – take your pick, all kinds of things," said Phil Baker-Shenk, an attorney who represents a handful of tribes on the matter. "You could not get a permit if you were in Indian Country, but if you stepped over the boundary, you could get one from the state."

The permitting process that limits carbon monoxide, lead, nitrogen dioxide, particulate, ozone and sulfur dioxide emissions isn't new, but the requirements weren't applied consistently. While states had permitting authority, Indian Country was largely left out for decades. The process applies to all new and expanding industrial facilities.

The rule came in response to requests from tribes and from companies that were having trouble getting permits to operate on tribal reservations, said Laura McKelvey of the EPA's air quality planning and standards office. She cited a petroleum company unable to get a permit on tribal lands and another company that took its plans for a biomass boiler to state, rather than reservation land, as an example of the complications.

Tribes like the Shakopee Mdewakanton Sioux Community in Minneapolis and others that run generators as a backup at casinos or in rural areas now can take advantage of increased power generation that can be used to lower power bills if the utility company offers a buyback program, for example.

The EPA says the rules fill an important regulatory gap in the country's air program that not only serves to foster economic development in Indian Country but protects the health of tribal members and gives the public an opportunity to weigh in on proposed permits. By requiring existing sources to register, the EPA can get

See **EPA** *Continued on Page 4*

Attorney General: End domestic violence against Native women

JUSTIN JUOZAPAVICIUS
Associated Press

RAPID CITY, S.D. (AP) – Standing before nine tribal flags in Rapid City, U.S. Attorney General Eric Holder urged Congress to pass legislation designed to combat domestic violence against Native American women.

The nation's chief law enforcement officer on July 27 vowed his personal commitment, as the father of two girls, to end the "shocking and unacceptable" scourge of domestic violence, according to a story published by The Rapid City Journal last week.

"Too much is at stake. Too many lives are at risk," Holder said at the conclusion of a daylong session on public safety in tribal communities. "To me, no challenge is more important than protecting women and girls in Indian tribal communities."

Portrayed by Holder as a "robust government to government" dialogue, the listening sessions with tribal leaders from South Dakota were attended by more than 30 U.S. Attorneys and their staffs as part of the Attorney General's Advisory Committee and its Native American Issues Subcommittee, which is chaired by Brendan V. Johnson, the U.S. Attorney for the South Dakota District.

Holder's Department of Justice wants to close legal gaps in the prosecution of domestic violence offenders on reservations. Those cases often overwhelm law enforcement agencies on the nine reservations in South Dakota and the proposed legislation would, among other things, allow tribal courts to prosecute non-Native perpetrators who are charged with abusing their Native wives or girlfriends on a reservation.

Nationwide, more than 50 percent of married Native women have non-Native husbands, Holder said. The Justice Department reports that one-third of all Native women will be raped in their lifetimes, that three out of five have been assaulted by a spouse or boyfriend and that they become murder victims at a rate 10 times the national average.

The proposed law, in addition to giving tribal police more authority to stop domestic violence when and where it occurs, would also strengthen criminal sentences for certain acts of domestic assault.

Holder met privately with tribal leaders before his public remarks, and he responded to complaints about inadequate funding of the Tribal Law and Order Act, passed one year ago, by acknowledging that "significant challenges and serious obstacles remain."

"I am not naive," he said about calls for more funding of the federal government's trust responsibility for tribal safety. "I am not yet satisfied. The president of the United States is not yet satisfied."

SEC: Scams may target $3.4B Indian settlement

MATT VOLZ
Associated Press

HELENA, Mont. (AP) – The Securities and Exchange Commission warned Native Americans last week against scammers who may be coming after their share of a $3.4 billion settlement with the U.S. government.

U.S. District Judge Thomas Hogan on July 27 gave final approval to the settlement, 15 years in the making and meant to compensate for more than a century of government mismanagement of Native American land royalties.

The first payments are expected to go out to between 300,000 and 550,000 plaintiffs after a 60-day appeals period due to end Sept. 26.

The SEC issued an alert Friday to warn those plaintiffs to watch out for investment scams. Affinity fraud – scams that target particular ethnic or religious groups – usually involves somebody pretending to be part of that ethnic group, or enlists somebody from the ethnic group to help dupe the victim, according to the SEC.

"Anytime there's a lump-sum payout to a particular group, that can be a fairly attractive target for fraudsters," said Owen Donley, chief counsel in the SEC's Office of Investor Education and Advocacy.

One clue of a scam is the use of high-pressure sales tactics, such as being approached by a person who says he has a great investment but that a decision has to be made immediately. Another is the promise of inordinately high returns on an investment, like 20 percent a month.

"That's a red flag," Donley said. "Anything that sort of sounds too good to be true, it usually is."

The settlement is the result of a class-action lawsuit brought by Browning, Mont., resident and Black-

See **SCAMS** *Continued on Page 4*

Elouise Cobell

Keepseagle claims filing period opens

■ Those eligible must file claims no later than Dec. 27, 2011

WASHINGTON – Janie Hipp, Senior Adviser to Secretary Vilsack for Tribal Relations last week reminded Native American farmers and ranchers that the period to file a claim in the Keepseagle class action settlement has opened.

"Now that the claims process is open, Native American farmers and ranchers who believe they are entitled to funds under the Keepseagle settlement must file a claim within 180 days in order to have a chance to receive a cash payment or loan forgiveness," said Ms. Hipp. "Tribal leaders may want to consider advising Tribal members of the requirement to obtain and submit a completed claims package if they wish to participate in the Keepseagle claims process."

Keepseagle v. Vilsack was a lawsuit alleging that USDA discriminated against Native American farmers and ranchers in the way it operated its farm loan program. The lawsuit was settled late last year and the settlement has been approved by the court.

The filing period opened June 29, 2011 and continues for 180 days, until December 27, 2011.

Up to $760 million will be made available in monetary relief, debt relief, and tax relief to successful claimants. There are two tracks for claims: Successful Track A claimants may receive up to $50,000; successful Track B claimants may receive up to $250,000. The standard of proof for Track B claims is a higher standard than what will be applied to Track A claims.

Keepseagle class counsel is holding a number of meetings in the coming months throughout Indian Country and they will provide assistance to help Track A claimants fill out a claims package at those meetings. The dates and times of the meetings are posted on the Keepseagle claims website: www.indianfarmclass.com.

Claimant services representatives can also be reached through calling 888-233-5506. Claimants must register for a claims package (by calling the number or visiting the website) and the claims package will be mailed to claimants. All those interested in learning more or receiving information about the claims process and claims packages are encouraged to attend a meeting and contact the website or claims telephone number.

The website is: www.indianfarmclass.com

The call number is: 888-233-5506

Claims period: June 29, 2011 to December 27, 2011

This announcement does not relate to claims for African American, women or Hispanic farmers. Those claims will be subject to different processes, and information will be forthcoming in the coming months.

Under Secretary Vilsack's leadership, USDA is addressing civil rights complaints that go back decades, to usher in "a new era of civil rights" for the Department and to pave the way for new and stronger relationships with the farming and ranching community. In February 2010, Secretary Vilsack announced the Pigford II settlement with African American farmers, and in October 2010, he announced the Keepseagle settlement with Native American farmers. In February 2011, Secretary Vilsack announced the establishment of a process to resolve the claims of Hispanic and women farmers and ranchers and he has made it a priority to resolve all of the civil rights cases facing the Department which were inherited by this Administration.

Tribe sues over Kansas casino land

WICHITA, Kan. (AP) – The Wyandotte Nation of Oklahoma has filed a lawsuit accusing the secretary of the U.S. Department of the Interior of failing to take the tribe's land in south-central Kansas into trust for a casino.

The lawsuit, filed last week in the federal appeals court in Washington, contends that the Interior Department has to grant the tribe's application because the tribe bought the 10.5 acres in Park City, Kan., with land-claim settlement funds from a 1984 law passed by Congress, The Wichita Eagle reported in a July 29 story. The tribe, which is seeking to build a casino at the site, claimed it never was properly reimbursed for land the government took from it in Sandusky, Ohio, in 1843.

The tribe's land-in-trust application has been pending in the Interior Department since January 2009 and requires approval by Interior Secretary Ken Salazar, who is named in the lawsuit.

"We were left with no recourse but to take action against the department," said Billy Friend, chief of the tribe. "We felt like we were patient."

The Interior Department recently has begun considering land-in-trust applications for off-reservation casinos from about 33 tribes, including the Wyandotte Nation. The Wyandotte's application is the only mandatory application on that list, Friend said.

"They have an obligation to take the land into trust and have failed in their responsibility," he said.

He said the government has 60 days to respond to the suit.

Interior spokesman Adam Fetcher said July 29 he could not comment on pending litigation.

The state of Kansas filed an objection to the tribe's application in 2008, arguing that the Wyandotte have no historical connection to the Park City land, that voters in Sedgwick County had rejected casinos, and that the casino would be 270 miles from the tribe's reservation in Ottawa County, Okla., and therefore wouldn't create jobs on the reservation.

New election for Cherokee chief set for Sept. 24

TAHLEQUAH, Okla. (AP) – The head of one of the nation's largest American Indian tribes said July 29 that he had scheduled a new election for principal chief for Sept. 24.

The Cherokee Supreme Court ordered a new election after deciding it was impossible to determine with any certainty who won a June 25 election between Principal Chief Chad Smith and longtime councilman Bill John Baker. As chief, Smith set the date for a new election.

"That was the date recommended by the Election Commission to best allow our citizens to fully participate in the election," he said last week. "The commission thought that gave enough time to notify our citizens of the dates important to the election, including a period of time for voters to request absentee ballots."

Unofficial returns announced the day after the election put Baker ahead by 11 votes, but the election commission certified Smith as the winner by seven votes on June 27. A recount requested by Baker gave him a 266-vote advantage, but a second recount gave Smith the lead by four votes.

Witnesses told the tribe's Supreme Court during a hearing that it appeared most of the problems with the vote could be traced to absentee ballots.

Smith said he believes a Sept. 24 date gives the Election Commission and Tribal Council a chance to address any issues but still have an election quickly. His term ends Aug. 14, and Cherokee officials have said the deputy chief will serve as an interim leader.

"I understand that the Cherokee people are ready to elect their chief, and many feel they already have," Smith said. "But I also understand that they don't want to end up right back here again, with an election that was troubled by irregularities."

Absentee ballots for the special election will be mailed Aug. 29 and Aug. 30 to those who voted absentee in the June 25 election. Those who didn't vote by absentee ballot but want to in September can request a ballot between Aug. 1 and Aug. 12, tribal officials said.

Early walk-in voting can be done at the Election Commission on Sept. 17 and Sept. 20 through Sept. 22.

Lumbee recognition bill passes US Senate committee

LUMBERTON, N.C. (AP) – North Carolina's senators say a committee has unanimously approved an act to bring formal federal recognition to Lumbees.

Sens. Kay Hagan and Richard Burr say the Senate Indian Affairs Committee approved the Lumbee Recognition Act. Rep. Mike McIntyre has introduced the bill in the U.S. House.

The 55,000-member tribe has been recognized by North Carolina since the 1880s. The federal government granted partial recognition in 1956 but denied the benefits that accompanied it. The U.S. Senate adjourned in December 2010 without taking up the legislation.

Burr and Hagan say they hope the Senate will consider the bill this session.

Lumbee leaders have said that full recognition would bring hundreds of millions of dollars for education, health care and economic development.

Claims Filing Assistance

in the $760 million Keepseagle Indian Farmer/Rancher Settlement

DATE: August 9-11, 2011 TIME: Between 9:00 a.m. - 5:00 p.m.

LOCATION: Cherokee Nation Tribal Complex
Cherokee Community Ballroom
3 Miles South of Tahlequah, OK

What is this About?

The class action settles claims that the USDA discriminated against Native American farmers and ranchers seeking farm loans or loan servicing.

Who is Included?

The Settlement includes:

- Native American farmers who:
  - Farmed or ranched (or attempted to) any time from 1981 to late 1999.
  - Tried to get a farm loan or loan servicing from the USDA.
  - Complained about discrimination to the USDA either directly or through a representative.
- Heirs of the above.

How Much Money Can I Get?

You may be eligible for a payment of up to $50,000 or more and full or partial loan forgiveness.

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To get help in filing a claim, attend a meeting or call: 1-888-233-5506

or visit: www.IndianFarmClass.com

Navajo Nation Council members accused of fraud

WINDOW ROCK, Ariz. (AP) – A special prosecutor filed a lawsuit against 78 current and former Navajo Nation Council members alleging massive fraud in their use of $36 million in discretionary funds intended for Navajos in need.

The lawsuit filed July 28 accuses the council members of unlawfully taking about $36 million belonging to the deeply impoverished American Indian reservation from 2005 through 2010 to benefit themselves and their families.

The council receives millions of dollars a year through supplemental budget appropriations to dole out to elderly Navajos on fixed incomes, college students, organizations in need or Navajos looking for emergency funding. Any member of the nation can seek financial help from a single lawmaker every six months.

The nation's Supreme Court put on hold the discretionary until rules were established on how they could be doled out.

The civil case comes after all or nearly all of criminal cases against council members for alleged misuse of the money were dismissed. The lawsuit seeks the recovery of the money and accuses council members of ignoring their responsibility to keep tight controls over the nation's money.

"These officials have divested themselves of their duties of honesty and transparency, choosing instead to perfect the art of self-dealing, ineptitude and secrecy," said the lawsuit filed by special prosecutor Alan Balaran.

Tribal Council Speaker Johnny Naize, one of the lawmakers who was sued, said the lawsuit was a shoddy piece of legal work by the special prosecutor. "He is throwing darts again trying to see if any will stick," Naize said.

David Jordan, an attorney who represented dozens of lawmakers in the criminal cases, said Balaran has billed the nation for $1.1 million for his investigation and came up empty handed.

Balaran didn't immediately return a call seeking comment on Friday afternoon.

The lawsuit said that one sampling of the misspent money found that council members gave more than $2 million to 130 recipients with little regard over whether they were poor. The recipients received checks ranging from $10,000 to $54,000.

Another sample found that family members of 14 council members received $51,000 to $130,000. Additionally, millions of dollars went to Navajo Nation employees, even though they were ineligible to receive them, the lawsuit said.

The lawsuit said Joe Shirley Jr., the nation's president from 2003 to 2011, sanctioned the passage of dozens of unlawful budget appropriations that resulted in the illegal conversion of tens of millions of dollars belonging to the nation.

Shirley approved resolutions which appropriated money to the discretionary fund and to a charitable contribution fund and which were falsely touted as emergency legislation, the lawsuit said.

The filing accuses Shirley of supporting appropriations knowing the money would be spent to enrich delegates, their families and other ineligible recipients.

"It's outrageous that you could sue President Shirley for signing off on a budget," said Jordan, who has advised Shirley on the investigation by the special prosecutor.

Tribal leader calls for oil spill accountability

MATT VOLZ
Associated Press

HELENA, Mont. (AP) – Crews reported being a third of the way through the cleanup of a northwestern Montana oil spill July 26, as the chairman of the Blackfeet Indian tribe called on state and congressional leaders to ensure that energy companies don't shirk their responsibilities in future spills.

Up to 840 gallons of crude spilled from a broken flow line at an oil field FX Energy Inc. operates on the Blackfeet Indian Reservation before the company discovered and patched the break in June. But the company never reported the spill. It spread almost a mile down a steep ravine and into Cut Bank Creek before a neighboring landowner reported it nearly a month later, on July 12.

About a dozen people are excavating oil-stained soil and draining contaminated pools by hand, as the ravine is so steep and rugged that crews are unable to use machines to help them with the cleanup.

They are putting the soil into 2,000-pound bags and the oil-slicked water into barrels, and lowering both to staging areas at the bottom of the canyon on the shore of the Cut Bank Creek. Workers have collected eight barrels and eight bags of waste, said Gabe Renville, senior environmental scientist for Indian County Environmental Associates.

The next problem workers must face is how to get it out of the remote corner of the reservation, he said.

"We're moving along, but we'll have some challenges ahead of us as to how to get our contaminated soil out of the canyon," Renville said.

The site of the cleanup is a high canyon marked by cliffs, switchbacks and waterfalls. Plans are in the works to position a crane at the top of the coulee, attach a long cable to it and drag the barrels and bags up the side. But others involved in the cleanup will have to sign off before that plan can move ahead, Renville said.

Draining and mucking out the numerous spring-fed pools contaminated with oil is expected to continue into next week, if the conditions are right, Renville said.

Once the cleanup is completed, remediation begins. Workers will have to restore what they've disturbed, such as the staging areas and makeshift road at the bottom of the canyon, Renville said.

"We'll replace rocks and restore it back to the natural landscaping as much as possible," he said.

Officials are unsure how much oil spilled into the creek, which connects with the Marias River and ultimately the Missouri River. It is unclear whether the spill has had any effect on wildlife. Workers have found two dead birds, but they did not know whether that was related.

The Environmental Protection Agency is investigating why Salt Lake City-based FX Energy did not report the spill when it happened.

Willie Sharp Jr., chairman of the Blackfeet tribe, sent letters Tuesday to Democratic Sens. Max Baucus and Jon Tester of Montana, along with state Attorney General Steve Bullock, saying he wants them to make sure such spills aren't ignored in the future.

Sharp called on the state and congressional leaders to order all oil and gas producers operating in Montana to attend a mandatory meeting to remind the producers of their responsibilities in the spills such as the one on the reservation and a separate one earlier this month in the Yellowstone River.

"Producers of hydro-chemicals in the state of Montana would hear exactly their responsibilities and would have no excuse in the future to not report, underreport or ignore situations like on the Yellowstone or Cut Bank Creek," Sharp wrote.

Andy Pierce, vice president for FX Energy, has previously said he does not know why the spill wasn't reported to the tribe or Bureau of Land Management, which is responsible for mineral leases on tribal land.

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Native Sun News under new ownership

ERNESTINE CHASING HAWK
Native Sun News

RAPID CITY, S.D. – Employees at Native Sun News in Rapid City have taken on new roles as owners of the two and a half year old publication.

Former owner/publisher Tim Giago officially transferred ownership over to his employees on June 30. Giago retired from the newsroom April 1, two years after he opened Native Sun News. In the past two years Native Sun News has grown to become the largest weekly newspaper in South Dakota and the trend continues.

The new owners and Board of Directors of Native Sun Publishing Inc. are; Kirk Dickerson (CEO-President), Jason Wolters (Publisher-Vice-president), Ernestine Chasing Hawk (Editor-Secretary) ,Trudy Bearing (Executive Assistant-Treasurer), Ardis McRae (Production- Board Member), Charise Abernathy (Sales Manager-Board Member), Travis Afraid of Bear (Classified sales-Board Member), Timothy Giago Jr. (Circulation-Board Member) and Erick Long Wolf (Sales Executive-Board Member).

"We have moved under new ownership and part of the team has a long history in the newspaper business and the rest are really committed employees," Chasing Hawk said.

Dickerson originally from St. Louis, Missouri graduated from Merced College in Merced, California with an Associate's Degree in Business Administration in 1992. He brings to the newsroom many years of experience in advertising. He began as an advertising sales representative in 2004 for the Lakota Journal under the guidance of Giago and remained with Lakota Journal until 2008. In 2010 he was recruited to join the sales team at Native Sun.

"I am shocked and elated at the same time to be an owner of Native Sun News. I have put in a lot of miles throughout the state building the paper for the last year. I am just proud to see it pay the dividends that it has," Dickerson said.

Wolters grew up in the community of Manderson on the Pine Ridge Indian Reservation and graduated from Red Cloud Indian School. He began a career in publishing more than 14 years ago when he started in the pressroom at Indian Country Today. He worked his way up into the production room where he learned newspaper pagination and has fine tuned his expertise in graphic arts over the years.

Chasing Hawk who grew up on the Cheyenne River Indian Reservation completed her Bachelor's Degree in Business Management while raising seven children as a single parent. She began a career as a staff writer with Giago at the Lakota Journal in 2003. She went on to become one of the founders of the Dakota Journal and Lakota Country Times. Chasing Hawk has published numerous award winning articles and photographs in her career as both a journalist and an editor.

McRae, a member of the Lower Brule Sioux Tribe, was a Air Force dependent, brings to the table not only her experience in production with the original Indian Country Today but also when it was moved to upstate New York. McRae worked for the Oneidas until she came to work at Native Sun. She has close to 14 years experience in the publishing business.

COURTESY NATIVE SUN NEWS

New owners of Native Sun Publishing Inc. Charise Abernathy, Ernestine Chasing Hawk, Trudy Bearing, Travis Afraid of Bear, Erick Long Wolf, Ardis McRae, Jason Wolters and Kirk Dickerson (not pictured - Timmy Giago).

Bearing, Oglala Lakota/ Northern Arapahoe, born and raised on the Pine Ridge Reservation is a graduate of Oglala Lakota College with an Associate's Degree in Office Software Applications. She is currently working towards a Bachelors Degree in Information Technology.

Bearing has proven herself to be a dedicated employee of Native Sun and worked for the paper for free as a volunteer for several weeks before she was eligible for the United Sioux Tribes WIA program.

Abernathy, an enrolled member of the Cheyenne River Sioux Tribe, who has taken over Jackie Giago's position as Sales Manager, has brought in accounts where many past reps couldn't even get past the door. She came to Native Sun last August after working at a call center for almost five years as a supervisor and customer service training. She also works as a model and will be in Cadillac Jacks 2012 calendar.

Afraid of Bear heading up classified sales was also onboard at Indian Country Today and started as a sales rep in 1997. He was transferred to the Northwest Bureau of Indian Country Today in Lacy, Washington before returning to the Black Hills. He also worked for Giago at the Lakota Journal.

Timmy Giago, son of Tim Giago grew up in the newspaper business and will carry on the legacy built by his father. He is currently working to expand circulation up into the Black Hills at more tourist attractions.

Long Wolf, a member of the Oglala Sioux Tribe worked with Abernathy for more than seven years as a sales associate for a local catalog company. He is a graduate of the Box Elder Jobs Corps in Nemo. He attended National American University with a major in Business Management and a minor in International Business.

"I joined Native Sun News eager to work in the sales department and I am very appreciative of this great opportunity," Long Wolf said.

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Teen summit focuses on tough issues

NICO ROESLER
The Santa Fe New Mexican

SANTA FE, N.M. (AP) – Delegates to the second annual National Intertribal Youth Summit, held this week at the Santa Fe Indian School, are addressing serious issues facing Native American communities.

For Evan Eustace, 17, suicide is a paramount concern. Eustace studied suicide numbers in his own Zuni Pueblo, as well as some neighboring pueblos, for his senior honors project last year at Santa Fe Indian School. Since 2010, according to his research, there were 15 suicides in the Zuni Pueblo alone. He presented his project at a summit workshop Monday.

"I feel that with this presentation, we get to show how we feel about it and how we feel we can change it," Eustace said of the workshop presentation and the chance to speak with other young people on the subject.

A total of 173 teens, ages 13 to 19, are learning about issues such as healthy relationships and lifestyles, education, substance and alcohol abuse, cultural preservation, community development and environmental protection until Friday morning, when they head back home.

Up to four representatives were chosen from 50 tribal communities and 22 states to attend this summit, which features officials from the White House and the U.S. departments of Justice, Interior, Health and Human Services, and Education. Ten U.S. attorneys, including New Mexico's Kenneth Gonzales, are also attending the summit, held on the first anniversary of the signing of the Tribal Law and Order Act, which strengthened tribal justice systems and improved tools for fighting domestic violence and sexual assault in Indian County.

Gonzales was a speaker at last year's inaugural National Intertribal Youth Summit and said the growth of the event over the last year is evident both in the increased number of young participants as well as the resources available to them.

"It illustrates the commitment that the attorney general has and everybody within the Department of Justice has to support these young people," Gonzales said Monday.

Gonzales spoke after the teenagers watched an introductory video from U.S. Attorney General Eric Holder and President Barack Obama.

In Gonzales' address to the summit participants at the Santa Fe Indian School's Pueblo Pavilion Gym, he spoke of the importance of their life choices, which can bring them success or struggles in the future.

"There are a lot of young people in these communities that are not getting in trouble," Gonzales said. "They have every desire to succeed, and I think the reaching out of the departments of Justice and Education is a way to help them help themselves."

Morgan Fawcett, 19, is speaking Wednesday on the issue of fetal alcohol spectrum disorders. Fawcett, a member of the Tlingit tribe of Juno, Alaska, says "a thousand pounds" was lifted from his shoulders when, at 15, he learned he was born with fetal alcohol syndrome. It explained to him why he wasn't able to keep up academically and physically with many of his peers, and he found a personal strength from the knowledge and began spreading awareness of the issue.

"We need to begin to address it, not just on the individual level, not just on the community level, but on the national level," Fawcett said.

Students from each of the tribes represented will create a public-service announcement that they will provide to their respective communities and send to Congress. President Obama asked them to do this in his video, which emphasized the importance of their voices.

Zuni Pueblo's Eustace was proud to have so many national leaders present at this summit.

"They are in the position, and they are putting us in the position, to make a change," he said.

EPA

Continued from Page 1

a better handle on how much pollution is being emitted into the air from tribal lands.

Before the rule was finalized, companies looking to build major facilities or expand them in non-attainment areas had to seek a revision to a state plan that could take up to three years, but McCabe said few, if any, took that route.

"That was a large part of the advantage we saw to this rule, and the reason it was important to do it, because it provides certainty in time," McCabe said.

The rule also provides a way for tribes to begin controlling pollutants within their boundaries. Any tribe can submit an application to the EPA to oversee permitting through a tribal implementation plan or stick with a federal plan.

A few tribes have been administering programs that cover smaller emissions sources, the EPA said.

The St. Regis Mohawk Tribe in New York has a tribal implementation plan that includes provisions for minor sources, and for major sources that volunteer to limit emissions to qualify as a minor source. The Gila River Indian Community south of Phoenix has a similar program that includes regulation of minor sources.

SCAM

Continued from Page 1

feet tribal member Elouise Cobell. She claimed the government squandered billions of dollars in land trust royalties owed to hundreds of thousands of individual account holders across Indian country.

Hogan OK'd the settlement at a fairness hearing in June, but his order granting final approval was not issued until Wednesday.

The settlement breaks the recipients into two classes. The first is a "historical accounting class" of people identified by the Department of Interior since 1994, just before the lawsuit was filed. The second, a still-undefined number of people in a "trust administration class," includes Indians with U.S. government accounts dating back to 1985 and those who can prove they owned land that was held in trust, regardless of the existence of an account.

The first settlement checks of $1,000 each will go to the 337,000 plaintiffs in the historical class.

It will take an undetermined amount of time to figure out who is in the trust administration class.

Those plaintiffs, who can also include Indians from the first class, could each receive between $500 to $1 million, depending on the estimated value of their trust accounts.

Cobell was awarded $2 million, and the plaintiffs' attorneys will receive $99 million.

HEART

Continued from Page 1

Liam's family does not know who Liam's organ donor is and they may never know.

nurses also stopped by to visit the family.

Tankersley said they would not have been able to go through this without the support of family members, co-workers, and Facebook friends they may never meet. She is grateful for the generosity shown to them.

"I just can't explain how thankful we are, and then there's no way that we can put into words our gratitude for the donor family," Tankersley said. "I don't think we could ever say thank you enough. I mean there's no way and for them to have to deal with their son … it's just bitter sweet."

Minutes before Whitney received the phone call about the transplant, she was watching TV in a temporary home provided by the Pulaski Heights Baptist Church in Little Rock. The first thing that came on was the Brooks and Dunn song Believe, and she immediately broke down in tears. She sent a text message to her mother saying it's "a sign," because the family motto throughout Liam's ordeal has been "We Believe."

"Just like looking at him today, we got to see an x-ray of his new heart. It just makes my whole chest swell up," Brody said. "I had literally thought we were close to losing our son and that this whole struggle was basically like torture on him; for him to go through all this and not make it. That's how bad it was starting to get, where we'd run out of options."

Liam's kidneys are now working better, his oxygen levels improved, and his body color is a normal pink. Next the physicians will decide if he needs work on his trachea. The family has been told that Liam may need another transplant when he's 10 or 12, unless the heart grows with his body. It's unsure when Liam will go home, so the family is deciding on where to enroll Liam's sister Cheyanne, 6, for school.

Cheyanne said she just wants to hold her baby brother. She formed a heart with her hands when Liam was being wheeled into surgery, and has been in Little Rock with her brother for five months too.

"She's been through so much and sacrificed so much to do this with us … I'm going to cry thinking about it," Brody said. "She's given up everything just like all of us. I just want her to have a brother and him to get to play with his sister. The normal life again we always wanted."

The life of Liam has exploded on Facebook: http://www.facebook.com/pages/I-Love-Liam-Lyon/137992366273067. Entries continued to crescendo once news spread about his new heart.

Whitney said since their motto has always been "We Believe," if anyone else finds themselves in a similar situation that's what they need to do - believe.

Brody said they are available to help anyone through the same situation. He said, "Our life has just changed. It's almost like the whole nightmare is over for us; it really is. We've been so uptight and agitated. I can't even put into words how hard it is to be in this situation."

Liam's family does not know who Liam's organ donor is and they may never know, but they understand how difficult it must have been to lose a child then decide on whether to donate the organs. They express their gratitude to not only Liam's donors, but also to all donor families.

"I can't even put it into words how incredible the whole thing is, and now to see him, I mean I described it like he just hit the ground running. That heart, I mean it's not over yet, but his body just accepted it … and now it's like he's got a new shot at life. He's got a normal functioning body," Brody said. "He will, hopefully, be able to do everything he was meant to do. It's just so nice, because I felt so bad for him. He's been through so many surgeries, just so much and he was running out of strength. As a parent, it's just a horrible process to watch and for him to make it out of that; it's just the greatest thing ever."

For more information about organ donation, visit online at: http://organdonor.gov

COMMENTARY

A mixing of material culture, material enterprise

S.E. RUCKMAN

S.E. Ruckman

In my way of thinking, commerce and culture don't usually make a good pairing. But I was recently schooled. One lazy Sunday morning I was looking at a national newspaper when something caught my attention. It was a headline with the word, "Indian" that nabbed me. Whether it's our eastern Indian brethren or some of our tribal people, the very mention always draws me in.

I was rewarded with a piece centered on the discovery of Indian relics along the same shores where the 2010 Gulf Oil Spill occurred in Louisiana. As I read it, I got the idea that I should consider the old maxim that good things can come from bad things.

Since I think silver linings on clouds only mean rain, I swiftly nixed that notion. So I placed myself mentally on the Caminada Headland (the site of the story). I spent almost two years on the Louisiana/Texas coast as a child, so picturing me back on that sand bar was easy. With my cell phone in hand, I could almost feel wet, packed sand under my heels and the bath-like quality the Gulf takes on at the height of summer.

It seems after the ill-fated Deepwater Horizon exploded, platoons of archeologists were dispatched by British Petroleum (BP) to take stock of the clean-up. You know, make sure there weren't any rogue relics mixed in with the ubiquitous tar balls. They hit pay dirt. Oh, the ironies of Fate--that a man-made company could court archeological capital.

Untouched and unpolluted, the Caminada Headland would have been rich in resources and an agreeable climate even back in the day for the mysterious Gulf Coast mound people. Then, deer antlers were used as spear heads and gar fish scales used as darts. Other finds are pottery shards and artifacts dating back to 700 A.D. Scientists feverishly declare that these villages were complex societies of many families. I'm convinced they knew a thing or two about insect control as well.

My pulse picked up on hearing about these discoveries dotting Louisiana's coast. But this kind of happenstance discovery is all too commonplace. Remains of native people are still tapping us on the shoulder at construction sites and national park areas regularly. When laid bare, we turn to the Native American Graves Protection and Repatriation Act (NAGPRA) to safe guard remains.

Some might argue that the federal law is toothless and provides no real authority over entities that violate its tenets. Still experts tell me that NAGPRA is an effective, if a rather boggy statute with identification, notification and repatriation issues that more often than not get snarled in red tape. Then there are those who see the law as, "better than nothing."

Ultimately, it is like a cosmic insurance policy that salvages human dignity while serving as a footnote that this continent belonged to native forebears at one time. In another irony, BP is beholden to preserve artifacts but the provisions to force companies to safeguard archaeological sites are sketchy.

Today, Louisiana is home to four federally-recognized Indian tribes, the Chitimacha Tribe of Louisiana; Jena Band of Choctaw Indians; Coushatta of Louisiana and the Tunica-Biloxi Tribe of Louisiana. But it is the Chitimacha Tribe (pop. 950) that has historical links to the ancient village sites, I read. And it is according to their directions the remains are reburied.

In a plot as clever as parody, while the oil company (BP) was mucking through the muck and wildlife was rolling over like waves, nearly forgotten tribal folks and artifacts washed up on the shore like the calling card of the elders themselves.

I stand by my philosophy that business and ethnology don't usually interact well. One tends to talk too much about themselves while the other doesn't say enough. There are those rare occasions, (think Indian casino) where material culture mixes splendidly with material enterprise. Other times, the two can go out on a blind date and hit it off. The Caminada Headland is living proof.

S.E. Ruckman is a citizen of the Wichita and Affiliated Tribes in Anadarko, Okla. She graduated from the University of Oklahoma's School of Journalism and has written for the Tulsa World and the Native American Times. She is a freelance writer who is based in Oklahoma.

Part II: Cigarette Tax – Still Not About Money

RYAN D. DREVESKRACHT

Last month I wrote an article in the *Native American Times* where I argued that, from an economic standpoint, New York State's recent legal attack on tribal sovereignty made absolutely no sense. I argued that the state's approach to taxation – forcing tribal governments to act as New York tax collectors – had to be more involved than meets the eye. In essence, the state's tax enforcement policies allow $1.4 billion to slip through its hands. Instead of focusing on this revenue, however, New York has chosen to specifically target tribal smoke shops, a strategy that recoups only a very small fraction of what the state would recover were it to use those same resources to force its own citizens to comply with its own tax laws on its own land.

New York's threatened attacks are now a reality. Since June 21, 2011, the state has ramped up its enforcement by trailing vehicles that leave the Reservations, inspecting tax stamping agents' inventories, and secretly conducting surveillance on Reservation smoke shops. Although not quite as vulgar as New York City Mayor Michael Bloomberg's proposal of getting "a cowboy hat and shotgun [and] standing in the middle of the New York State Thruway," the recent attacks on tribal sovereignty are offensive nonetheless.

In part II of this three-part series, I put forth another reason that New York's recent attack makes no sense: We've already been through this, and we know the outcome. Although tribal retailers are legally obliged to collect state taxes on sales to non-Indians in many instances, states do not have the jurisdiction to enforce their law on Reservation sales. When compared to other alternatives, states actually lose a lot of potential revenue by engaging in zero-sum tax battles with tribal governments.

Early 1990s Tribal-State Tobacco Taxation in Oklahoma

In 1987 the U.S. Supreme Court handed down *California v. Cabazon Band of Mission Indians,* 480 U.S. 202 (1987), initiating a nationwide boom in Indian gaming. Once gaming exposed the geopolitical barrier shielding Indian country from civil-regulatory jurisdiction, Indian entrepreneurs began opening smoke shops – exposing a comparative tax advantage that would be easily exploited by non-Indians in states with shoddy tax enforcement policies.

Oklahoma immediately put the hit on tribal smoke shops. County sheriffs and the Oklahoma Tax Commission (OTC) began issuing warnings and tickets to shop operators accused of tax evasion. But since the OTC did not have the jurisdiction to physically invade the smoke shops –as firmly established years earlier in *Washington v. Confederated Tribes of the Colville Indian Reservation*, 447 U.S. 134, 162 (1980) – it put the pressure on tobacco wholesalers, requiring them to precollect a state tax. If the wholesalers refused, their tobacco would be deemed "contraband" and subject to confiscation.

By late 1987, the OTC had assessed the Citizen Band of Potawatomi $2.7 million in unpaid taxes, penalties, and interest on the Tribe's tobacco sales. The Tribe refused to pay the tax – it being a fundamental rule of tribal-state relations that states cannot levy their taxes on tribal governments or their citizens. In 1991, after years of litigation, the Supreme Court issued its opinion in *Oklahoma Tax Commission v. Citizen Band of Potawatomi,* 498 U.S. 505 (1991), holding that although tribes were obliged to collect state excise taxes on tobacco sales to non-Indians, the state had absolutely no authority to enforce its laws against tribal governments or peoples.

Tribal governments didn't budge. Rather than voluntarily acting as a state tax collector, tribal smoke shops continued to pass the untaxed tobacco savings to its customers, leaving it up to the non-Indian consumers to report their purchases independently. If the non-Indian consumers failed to comply with state law, it was up to the OTC to enforce its own laws, on its own citizens, on its own land.

In the long run, the OTC's attack on tribal sovereignty only limited its ability to receive any revenue at all. Shop owners simply started buying tobacco from out-of-state wholesalers. This put the state in a bind. Oklahoma was losing millions of dollars in potential tax revenue each year, but each time it attempted to exceed its jurisdiction, the less cooperation it received from tribal governments, smoke shops, and tobacco wholesalers. Of course, the state could have elected to ramp up the enforcement its "use" tax, but this was an entirely unsavvy move, politically.

In *Potawatomi*, the Court encouraged states to "enter into agreements with the tribes to adopt a mutually satisfactorily regime for the collection" of tobacco taxes. 498 U.S. at 515. With the State of Oklahoma's back against the wall, in 1990 a draft compact was proposed whereby the state would agree to withdraw OTC efforts to collect taxes on sales to non-Indians and instead recognize that tribal governments had the sole authority to tax these transactions. In return, the tribal government would remit a percent of those tribal tax monies to the state. On June 8, 1992, Governor David Walters signed the first tribal-state tobacco compact with the Seminole, Cherokee, Chickasaw, and Choctaw Nations. Chickasaw Governor Bill Anoatubby remarked that the "government-to-government compact [was] the most reasonable method of settling our disputes. This is a true exercise of tribal sovereignty."

Today, a very large majority of federally recognized tribes in Oklahoma have signed tobacco compacts, and the result has been an undeniable success for both sovereigns. The compacts provide a small tax base for tribes where there formally was none. Compacting also helped tribal governments to establish greater geopolitical authority, and garnered greater respect from the state. Indian entrepreneurs are no longer seen as bootleggers. Tribal smoke shops have now gained legitimacy, and many have grown into expansive retail markets that benefit both the tribe and the surrounding state.

Oklahoma saw its revenues from these sources grow at a rate of 100 percent. Oklahoma tribes sell a lot of tobacco. Whereas the market was otherwise untapped because the state had no enforcement powers, the compacts allowed the state to collect approximately 25 percent of its excise tax, at the wholesale level. In 2007, this amounted to over $31 million paid to the state. Tribal sovereignty respected, no intrusive enforcement tactics, no lengthy and drawn-out court proceedings, no bad blood between state and tribal governments – just money, and lots of it.

What Happened?

One is left wonder, what happened between 1992 and 2010 that prompted New York to turn a blind eye to compacting – a tried and true source of problem-free revenue? In Part III of this series I hope to shed some light on the matter.

Ryan D. Dreveskracht is an attorney licensed in Washington State, where he focuses on issues critical to Indian Country. He can be reached at dreveskrachtlaw@gmail.com or by phone at (360) 430-3783. All rights reserved.

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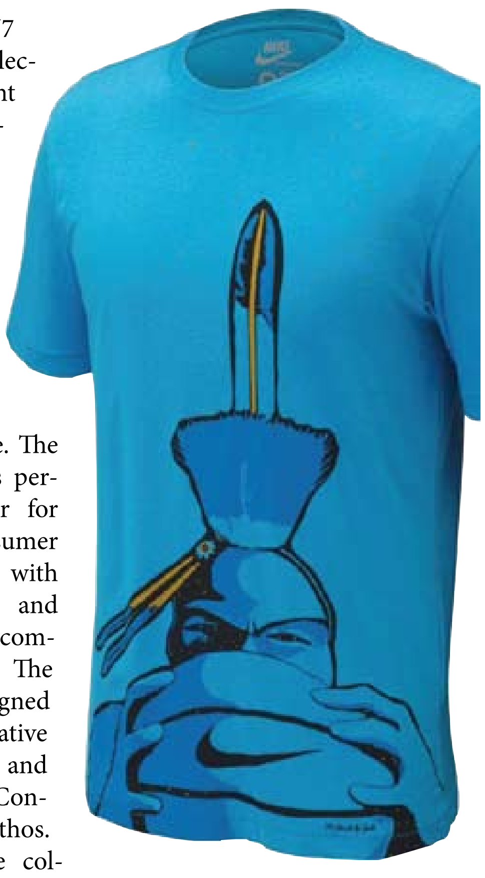
Nike N7 collection featuring designs by Bunky Echo-Hawk



For Fall 2011 the Nike N7 collection has partnered with Native American artist Bunky Echo-Hawk to bring fresh inspiration through an exclusive T-shirt design for our latest release of the Nike N7 Collection now available. Bunky Echo-Hawk, of the Pawnee Nation in Oklahoma and Yakama Nation in Washington, is a graduate of the Institute of American Indian Arts who is focused on fine art, graphic design, photography, creative writing, traditional singing and dancing, community outreach and a unique style of "live art" aimed at merging his traditional values with art for greater purpose.

Echo-Hawk's design for the Nike N7 collection T-shirts focuses on the traditional native warrior holding a basketball in a strike pose, embodying his belief, and interpretation of Nike N7, that there is a warrior within every athlete. Echo-Hawk portrays the warrior with an eagle feather standing straight up within a roach head dress, and scalp feathers positioned to the side of his head. The warrior is positioned in the basketball triple threat stance, which readies the athlete for any move he or she needs to make next--shoot, pass or dribble. Celestial stars embrace the warrior in the design, providing a connection to the earth. The T-shirts designed by Echo-Hawk are made with organic cotton and will be available in challenge red and dark grey heather for women and challenge red and dark turquoise for men.

"Basketball was a big part of my life growing up. It was my first sport, and I was obsessed with it, getting as far as starting varsity point guard in high school. The connection between sport and traditional Native values has always interested me, so I was inspired to make a larger statement through my art when I learned about the work of Nike through the N7 program." -- Bunky Echo-Hawk

"I'm excited about Nike N7's partnership with Bunky Echo-Hawk on our latest N7 collection. Through his inspiration and interpretation of Nike N7, we've created something incredibly unique that not only reflects Native culture, but also invites conversation so that others can learn more about Nike N7 and our commitment to create access to sport to youth in Native American and Aboriginal communities." -- Sam McCracken, General Manager of Nike N7

The Nike N7 collection is an important part of Nike's overall commitment to inspire Native American and Aboriginal communities, with a focus on youth, to lead physically active lives as a means to create positive change. The collection includes performance footwear for the general consumer and is designed with the environment and the future of these communities in mind. The collection is designed with cues from Native American culture and embodies Nike's Considered Design ethos. The intent of the collection is to raise awareness beyond Native American and Aboriginal communities for the N7 Program and the N7 Fund. This is the first time Nike has collaborated with an artist for the Nike N7 collection and it is the fourth release of product for the Nike N7 collection since it launched in November 2009.

The Bunky Echo-Hawk T-Shirts for the Nike N7 Collection, as well as the Nike N7 Logo Tee, the Nike N7 Money Short, the Nike Air Pegasus+ 28 (for men, women, kids) and the Nike N7 Air Max Destiny basketball shoe, will be available beginning July 28 at select Nike Retail locations in the U.S. and at www.nikestore.com (seach "N7").

2nd annual Rememberance Removal Tour heading toward Oklahoma Aug. 29

CHEROKEE, N.C. – A motorcycle ride honoring the Trail of Tears, the "Remembrance Removal Tour," will leave the Cherokee Indian Fairgrounds in Cherokee, North Carolina Aug. 29 and will follow the historic route of the Trail of Tears across the county for three days before arriving in Tahlequah, Okla. Aug. 31 for Cherokee National Holiday events.

Event organizers say, "We will ride the removal route, remember the sacrifices of our people who made the journey and join with our relatives in the west to celebrate the survival of our people. Our ride will demonstrate to all Americans that we remember those who suffered along this journey and that we honor their lives."

The ride is open to all motorcycles and any vehicles. For more information call Ned Stamper at (828) 736-2780 or email nstamper55@aol.com.

John-Two Hawks to speak and perform at Goddard Center

ARDMORE, Okla. – An enchanting and enlightening performance by Native American Virtuoso Flutist John Two-Hawks is set for Thursday, August 25 at 7:00 p.m. at the Goddard Center. A master of dozens of instruments, Grammy nominated Two-Hawks is regarded as one of the top American Indian flutists in the world and his amazing vocals and music have earned him international acclaim. This Platinum award winning musician's music has been featured in movies, HBO films, the History Channel and countless other media outlets.

Two-Hawks, an Oglala Lakota whose ancestral homeland is the Great Plains, is a gentle, spiritual man who walks in the sacred traditions of his people. His voice was his first instrument and remains an incredibly powerful facet in his multidimensional musical compositions. The acoustic guitar was the next instrument for Two-Hawks, followed by everything from mandolin and piano to drums and mountain dulcimer. The American Indian cedar flute was the next instrument he tried and it became his love, his passion, and his eventual trademark.

"The cedar flute is an ancient instrument that has been a part of many American Indian cultures for thousands of years," states Two-Hawks. Mastering the cedar flute came easily for Two-Hawks, who makes complex maneuvers seem effortless. He feels the Spirit meant for him to play the cedar flute, and those who have heard or watched him perform emphatically agree.

Although the music is the primary focus, Two-Hawks says "It is the message within and throughout the music that calls the heart to a place of balance and peace. Our world has become extremely busy, overstressed, and out of balance. The unspoken message of the ancient cedar flute reaches into the soul and calls us back to a time and place of powerful, simple wisdom and truth, a place where things made more sense and where life was less confusing."

Two-Hawks will give a free motivational lecture at 1:00 p.m. in the Center's theater on prior to his evening performance. Two-Hawks is a gifted motivational communicator who has served as a keynote speaker and lecturer for conferences and organizations worldwide and has presented programs for countless universities, public schools and other institutions of learning.

Tickets are on sale now and cost $20 for adults and $10 for students. Tickets can be purchased by calling the Center at (580) 226-0909. Box Office hours are Tuesday through Friday, 10:00 a.m. to 4:00 p.m. The Goddard Center is located at 401 1st Ave. SW in Ardmore. For more information, please call the Center or visit www.goddardcenter.org.

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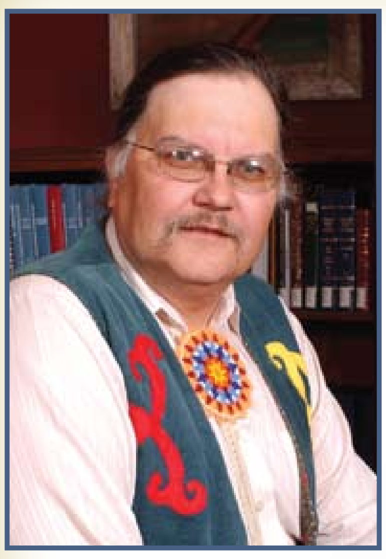

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Events

*Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

ON GOING
Southeastern Pottery Workshops
- Aug 6-7 Clay
- Aug 20 Beginning - Intermediate Pottery
- Aug 27 Pottery Finishes
- Aug 27 Youth Pottery

17952 S Muskogee, Tahlequah, Okla. To register and for cost, call 918-453-0449 or email cherokeepottery@yahoo.com

FIRST FRIDAY
Indian Taco Sale, 11:00 a.m. - 2:00 p.m.
at Norman First American UMC, 1950 Beaumont Drive, Norman, OK 73071, 405/321-5640

EVERY 2ND SATURDAY
Indian Taco Sales - from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

THROUGH SEPT. 10
Through the Eyes of the Eagle: Illustrating Healthy Living for Children exhibit at the Comanche National Museum, 701 NW Ferris Ave., Lawton, Okla. For more info call 580-353-0404 or visit www.comanchemuseum.com

THROUGH JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

AUGUST 4
Chickasaw Sports Language Camp open to all students in grades 1-6. Chickasaw youth will be given first priority for the camp. Application deadline is Thursday, July 28. For more information or to obtain an application, contact Clovis Hamilton at 580-272-5592 or clovis.hamilton@chickasaw.net.

AUGUST 4
UKB Education Department Hosts Graduate Reception, 3 p.m. in the UKB Community Services Building. All career tech graduates, as well as graduates who have just received their associate, bachelor's or master's degrees and their families are invited to attend. RSVP by calling Della Wolfe or Leroy Qualls at (918) 456-8698.

AUGUST 5-7
Intertribal Kaw Powwow ½ mile west of Washunga Bay entrance on Kaw Lake. Food concessions. All specials Sat and Sun afternoon only. $10,000 added prize money. Info call Donna Villa 417-364-5782.

AUGUST 5-7
Annual Oklahoma Indian Nation Powwow, Concho Powwow Grounds, James Hawk Sr. Drive, Concho. Call Christine Morton, 405-422-7545 or email cm_arapaho@hotmail.com

AUGUST 6
90th Birthday Celebration Dance for Gladys Celeste Grant Roubedeaux @ the Otoe-Missouria Cultural Building. All Otoe-Missouria people & surrounding tribes and all War Mothers organizations invited. Info call Jade Roubedeaux @ (580) 723-4288.

AUGUST 12-14
Intertribal Indian Club of Tulsa Powwow of Champions, Claremore Expo Center, 400 S. Veterans Pkwy, Claremore. Call 918-838-8276 or visit online, www.iicot.org

AUGUST 11
Free informational conference for agencies that assist Native American youth 13-18 dealing with substance abuse issues from 10am to 2pm in Ponca City at the Pioneer Technology Center. Lunch provided. Any questions or to have a registration form faxed to you, call 1-877-458-0499. RSVP by Aug. 8.

AUGUST 11-14
Wichita Tribal Dance, Wichita Tribal Park, 1 1/4 miles N of Anadarko on Hwy 281. Dance competitions will be open to Wichita Tribal members and their descendants. Gourd dancers, war dancers and a color guard will all be on-hand. Call Beth Parker, 405-247-9677. or visit online at www.wichitatribe.com

AUGUST 18
Jack Brown Adolescent Treatment Center is having a free informational conference for agencies that assist Native American youth 13-18 dealing with substance abuse issues from 10am to 2pm in Durant at the Choctaw Community Center. Lunch provided. Any questions or to have a registration form faxed to you, call 1-877-458-0499. RSVP by Aug. 15.

AUGUST 20
Eastern Shawnee present the Shawna Stovall Children's Back to School Powwow, 12615 S 705 Rd., (Behind Bordertown Casino) Wyandotte. 10am-11pm. Storytelling, dance competitions, Gourd Dancing, arts & crafts and food vendors. Call Kenna Simmons, 918-666-7710 or visit online at www.estoo-nsn.gov

AUGUST 25
Jack Brown Adolescent Treatment Center is having a free informational conference for agencies that assist Native American youth 13-18 dealing with substance abuse issues from 10am to 2pm in Shawnee at the Gordon Cooper Vo-Tech. Lunch provided. To have a registration form faxed to you, call 1-877-458-0499. RSVP by Aug. 22.

AUGUST 25-28
Annual Ponca Powwow, White Eagle Park, White Eagle. Call Ed Littlecook (580) 765-3329 or (580) 762-8104.

AUGUST 26
Muscogee Creek Nation Citizens Diabetes Awareness Summit at First Christian Church, 220 E. Lee Ave. Sapulpa, Okla. Free. For more info call 918-756-3334, ext. 245

AUGUST 26-28
Cherokee National Holiday Softball Fast Pitch / Co-Ed Tournament. Call 918-453-5536 or email lou-slagle@cherokee.org

SEPTEMBER 1-5
Choctaw Nation Labor Day Festival & Powwow, Choctaw Nation Capital Grounds, off Hwy 271 S., Tuskahoma. Call 580-924-8280 or email cjohnson@choctawnation.com

SEPTEMBER 2-4
Cherokee National Holiday, Tahlequah. 50 events such as an intertribal powwow, Native arts and crafts, Native games, children's events, golf, basketball and softball tournaments, a parade, car show and plenty of food. Call 918-453-5536 or visit www.cherokee.org

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A FREE PUBLICATION

Inside this issue:
- Honoring women warriors through art
- Giving voice to the Cheyenne & Arapaho
- New Indian Expo Princess crowned

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NATIVE AMERICAN TIMES

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RICK BOWMER / ASSOCIATED PRESS

In this photo taken July 8, 2011, shows a tribal member tossing a lamprey, at Willamette Falls, in Oregon City, Ore. As long as Indians have lived in the Northwest, they have looked to lamprey for food.

NW tribes drive effort to save primitive fish

■ Tribal elders will grill the oily, pungent lamprey, or cut them into links and roast them like hotdogs over open fires.

JEFF BARNARD
Associated Press

OREGON CITY, Ore. (AP) – As long as American Indians have lived in the Pacific Northwest, they have looked to a jawless, eel-like fish for food.

Tribes once harvested the lamprey from rivers throughout the Columbia Basin, which stretches from the Oregon coast up into Canada. But with dozens of hydroelectric dams in the way, the fish has followed the path of the buffalo – from a food staple of a people to a curiosity.

Today, the tribes in the Northwest have just one place to go for them: a 40-foot waterfall on the Willamette River flanked by an abandoned paper mill and a power plant, and located about a dozen miles upstream from a Superfund site.

Unlike salmon, which have drawn billions of dollars in government funds to modify dams and restore habitat, the lamprey have gone largely ignored. It's the tribes that still eat them that are driving the effort to bring them back.

The greatest threat the fish now face is the dams, which "will probably lead to their demise," said Aaron Jackson, who heads the Confederated Tribes of the Umatilla Reservation efforts to restore lamprey.

"That's really sad," he said, of a fish that has survived hundreds of millions of years while other animals, such as dinosaurs, didn't. "That something this old would just wink out in my lifetime – that's unfathomable to me."

The lamprey, whose English name

See **FISH** *Continued on Page 4*

Cherokee Councilors boycott special meeting

■ The council attorney issued an opinion asking his clients not to hear proposed amendments to the tribe's election laws.

LENZY KREHBIEL-BURTON
Native Times Correspondent

TAHLEQUAH, Okla. – Failing to make quorum, the Cherokee Nation Tribal Council did not take action on potential amendments to the tribe's election code at a special meeting Aug. 5.

Twenty minutes before the meeting's scheduled 3 p.m. start time, principal chief candidate and Tribal Council member Bill John Baker, along with councilors Tina Glory-Jordan of Hulbert, Okla., Chuck Hoskin Jr., of Vinita, Okla., Jodie Fishinghawk from Stilwell, Okla., and Curtis Snell from Rose, Okla., issued a statement through Baker's campaign that they would not be attending the special council. The five called the meeting illegal due to the presence of proposed election law amendments on the agenda that had not been vetted by the council's rules committee.

"The Tribal Council rules are

See **CHEROKEE** *Continued on Page 4*

Haskell University president looking to future

LAWRENCE, Kan. (AP) – The new president of Haskell Indian Nations University said it's time to move on from recent unrest and dissension at the school and instead focus on providing more opportunities for its students.

Chris Redman, who has been on Lawrence campus since July 6, said he believes student and faculty dissension and questions about the university's administration have died down.

"I think it's more the exception now than the rule," he said. "I'm very persistent about employees learning how to reach across those issues and being willing to disagree with each other and get the job done."

The university's last president was Linda Warner, who was a target of heavy criticism before being sent in September 2009 to new jobs in Arizona and Oklahoma. Five interim presidents have run the school since then, including two terms by Redman.

Student and faculty criticism prompted the university's board of regents to ask in 2008 that Warner step down and for a federal investigation of her administrative policies. The board could not remove Warner because Haskell is operated by the federal Bureau of Indian Education.

The state's congressional delegation sought a federal investigation into allegations against school leaders of cyber bullying, squandered federal funds, personnel issues and ethics viola-

See **HASKELL** *Continued on Page 3*

Suquamish Tribe's new law recognizes gay marriage

MANUEL VALDES
Associated Press

SEATTLE (AP) – Standing up before dozens of Suquamish Tribal members at a general council meeting in March, Heather Purser told them she was a lesbian, and asked her people to recognize same-sex marriages at the tribe's Washington state reservation.

Even after four years of lobbying tribal members, the 28-year-old didn't know how much support she had.

"When I turned around to sit back down I was shaking," Purser recalled last week.

Then the council put the issue to a voice vote of the people. "Everyone said aye. No one said nay," Purser said.

On Aug. 1, the Suquamish Tribal Council ratified the people's wishes and recognized gay marriage, making it only the second tribe in the country known to do so.

The new law allows the tribal court to issue a marriage license to two unmarried people, regardless of their sex, if they're at least 18 years old and at least one of them is enrolled in the tribe.

It will be up to other courts to decide if unions granted under the Suquamish ordinance will be recognized elsewhere in Washington, said the tribe's attorney, Michelle Hansen.

Gay marriage is still illegal in the state, but the Legislature this year approved a measure recognizing same-sex unions from other jurisdictions, which include other nations. State lawmakers also have approved a so-called "everything but marriage" law, granting same-sex couples many rights.

"I wanted to feel accepted by my tribe," Purser said. "I was expecting a fight to be ugly. But I was so shocked. I guess I was expecting the worst out of people. I was expecting the worst out of my people."

Purser came out to her family when she was 16 and decided to campaign for gay marriage in her tribe after college.

She approached the Tribal Council, which she said was supportive but not encouraging. She said council members told her to talk to elders about the issue and assigned a tribal attorney to work with her.

But Purser became discouraged, thinking the tribe was taking too long. She moved to Seattle, to a gay-friendly neighborhood, where she met her partner.

Purser, who is a seafood diver for the tribe, returned to the reservation in March, this time intent on voicing her campaign to the people at the annual general membership meeting.

She stepped to the microphone and repeated her plea for the tribe to recognize gay couples. Tribal Council members said they would continue considering it. She sat down. But people around her encouraged to stand up again. She then asked for a voice vote.

"Everyone said aye. No one said nay," Purser said. Her father and brothers looked on.

"I'm proud that she stood up for herself and took a stand. You bet," said Heather's father, Rob Purser. "A father's main concern is that your children are happy, and you do what you can to help them."

Suquamish Tribal Chairman Leonard Forsman said Heather Purser's lobbying helped the issue jump to the top of the council's priorities.

See **MARRIAGE** *Continued on Page 4*

NOAH SEA
SEATTLE
EALTH

ELAINE THOMPSON / ASSOCIATED PRESS

Heather Purser, a Suquamish tribal member who worked to change the tribes marriage ordinance to include same-sex couples, stands near a memorial for Chief Seattle on the tribe's reservation Tuesday, Aug. 2, 2011, in Suquamish, Wash. The change in tribal law came after a four-year campaign by Purser, 28, to get the American Indian Tribe in Washington state to adopt a law recognizing gay marriage. The Suquamish Tribal Council voted Monday, Aug. 1, to extend marriage rights to same-sex couples on its reservation near Seattle, making it only the second tribe in the country known to do so.

Tribe to open casino in Shawnee

SHAWNEE, Okla. (AP) – A Norman-based casino will open a new location next week in Pottawatomie County.

Officials say Thunderbird Casino: Shawnee will create 60 jobs in area.

Marketing director Lisa Frazier says the new casino set to open Aug. 11 will feature 250 slot machines, a seating area for dining and full-service cocktails.

A grand opening celebration will feature live music from the band, Smilin Vic.

Thunderbird Casino is owned by the Absentee Shawnee Tribe of Oklahoma.

Gov. calls for better casino, tribe relationship

MASHANTUCKET, Conn. (AP) – Gov. Dannel Malloy says the state needs to do more to help promote Connecticut's two Indian-run casinos.

Malloy said on a tour of the Mohegan Sun and Foxwoods Resort casinos Thursday that the state has neglected its tourism funding and relationship with the state's tribes. He said the state will spend between $9 million and $15 million in the next two years to promote Connecticut and help draw more tourists.

In June, he kicked off a $2.6 million summer tourism campaign.

The governor's casino visits were part of his visits to Connecticut businesses over the past few months to focus on job growth.

Holder calls meeting 'a critical moment'

ERNESTINE CHASING HAWK
Native Sun News

RAPID CITY, S.D. – President Barack Obama's promise to mend the century's long estranged relationship between the federal government and South Dakota Indian Tribes took another step forward last week.

A July 27 meeting at the Rushmore Plaza Holiday Inn in Rapid City brought together some of the most influential tribal leaders from across the Northern Plains and the nation's top law enforcement officials including U.S. Attorney General Eric Holder.

"We have come together at a critical moment. A year ago this week, President Obama signed the Tribal Law and Order Act into law. This landmark piece of legislation has enhanced our ability to prosecute crimes in Indian country, strengthened law enforcement capabilities across relevant jurisdictions," Holder said.

He told tribal leaders that the government has reestablished the Civil Rights Division's Indian Working Group, established a permanent Office of Tribal Justice and "opened new channels for communication and cooperation between tribal law enforcement authorities and federal agencies including the Bureau of Prisons and the FBI."

His agency is working closely with the Departments of the Interior and Health and Human Services he said to implement the law and is finalizing a Memorandum of Agreement with IHS and HHS to coordinate the federal response to alcohol and substance abuse issues facing American Indians and Alaska Natives.

The government has also developed a long-term plan to address juvenile and adult detention, corrections, reentry, and alternatives to incarceration.

Holder thanked U.S. Attorney Brendan Johnson, the Chairman of the Native American Issues Subcommittee for his outstanding work on behalf of the people of South Dakota.

Throughout the day a panel which included members of the Native American Issues Subcommittee and the Attorney General's Advisory Committee listened to testimony from tribal leaders, tribal law enforcement officials and victims of domestic violence and their families.

Holder said the committees "were there to pave the way for deeper understanding and closer collaboration between leaders and law enforcement officials across this state."

The Department of Justice has deployed 28 new Assistant U.S. Attorneys to prosecute violent crimes in Indian country, and the FBI has deployed nine new investigators and 12 new victim advocates.

"I'm especially pleased that three of these AUSAs have been added right here in Brendan's district – two of whom are enrolled members of tribes here in South Dakota," Holder said.

The two prosecutors from Rosebud were among the tribal law enforcement officials on hand to hear Holders remarks, Matt Rhapold and Mato Standing Bear.

Last September, Gregg Peterman a highly skilled community prosecutor was deployed to the Pine Ridge Reservation, "to lead a new initiative aimed at strengthening ties between tribal community residents and federal law enforcement."

ERICK LONG WOLF / NATIVE SUN NEWS

A memorial wreath placed on the Wounded Knee Memorial site by U.S. Attorney General Eric Holder on July 28, 2011 during a visit to the Pine Ridge Indian Reservation.

He said although progress has been made over the last year, he is not yet satisfied because significant challenges, and serious obstacles, remain and for him no challenge is more urgent than protecting women and girls living in tribal communities.

Statistics suggest that nearly three out of five women have been assaulted and that as many as one third of all American Indian women will be raped at some point in their lives. And that murder rates for Indian women are many times the national average.

"This is as shocking as it is unacceptable. This situation must, and will, be reversed," he said. "The Justice Department recently proposed legislation that would close significant legal gaps and give Indian country law enforcement, investigators, and prosecutors the tools they need to crack down on violence against women."

Under current law, tribes lack the authority to hold criminals accountable for many domestic violence offenses.

"Nationwide, more than half of all Native American married women have non-Indian husbands – yet tribal courts are unable to prosecute non-Indian defendants, even for crimes committed on tribal lands," he said and that proposed legislation would correct these distortions give tribal courts full "civil jurisdiction to issue and enforce protection orders involving anyone – Indians and non-Indians alike."

The planned legislation would recognize the power of certain tribes to investigate, prosecute, convict, and sentence any defendant who commits domestic violence and lift a six-month cap on sentencing and provide one-year, five-year, and – where appropriate – ten-year offenses.

He urged Congress to act upon the proposals, "so that we can provide tribal governments, prosecutors, and law enforcement officers with the tools and authorities necessary to combat today's epidemic of violence, and to restore the long-standing promise of justice across Indian country – especially to the women who live there."

He reaffirmed the Justice Department's commitment and his own personal commitment to build and sustain healthy and safe native communities; to renew the nation's promise to American Indians and Alaska Natives; to respect the sovereignty and self-determination of tribal governments; and to ensure that the progress is not derailed.

"I know this fight will not be easy, and that it may take longer than we would like to achieve the results we need. Despite this, we must do everything we can, as quickly as we can, to address this problem. Too much is at stake. Too many lives are at risk," Holder said.

"Mindful of an oftentimes painful history – and focused on a future that can, and must, be better – let us dedicate ourselves to the work before us. We will be judged, not only by the promises we make – but also by the results we achieve. Together, let us forge a path forward that respects age-old traditions – and reflects our faith in a future that is just, and worthy of the proud legacies you represent," he concluded.

On Thursday, July 28 a motorcade of law enforcement officials escorted Holder and other Justice Department officials to the Pine Ridge Indian Reservation where he addressed a crowd of tribal members at the Su Ann Big Crow Center.

"It is a privilege to be here in Pine Ridge, to stand with so many extraordinary leaders, and to visit some of your sacred places – grounds that have been marked by tragedy and loss, as well as healing and hope. Nearly half a century ago, following his tenure as Attorney General, Robert Kennedy traveled to Pine Ridge to learn about the conditions here, to shine a light on the struggles so many faced, and to signal the U.S. government's commitment to ensuring peace, security, opportunity, and – above all – justice on tribal lands."

After listening to remarks from several tribal members, the motorcade escorted him to the site of the 1890 Wounded Knee Massacre where more than 300 Miniconjou and Hunkpapa Lakota Sioux lay buried in a mass grave. There he laid a commemorative wreath on the Wounded Knee Memorial.

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Claims Filing Assistance
in the $760 million Keepseagle Indian Farmer/Rancher Settlement

DATE: August 16-18, 2011
TIME: Between 9:00 a.m.-5:00 p.m.
LOCATION: Bacone College
Lucy Peters Hall
2299 Old Bacone Road
Muskogee, OK

DATE: August 16-18, 2011
TIME: Between 9:00 a.m.-5:00 p.m.
LOCATION: Seneca-Cayuga Tribe
of Oklahoma
R2301 E Steve Owens Blvd.
Miami, OK

What is this About?
The class action settles claims that the USDA discriminated against Native American farmers and ranchers seeking farm loans or loan servicing.

Who is Included?
The Settlement includes:
- Native American farmers who:
  - Farmed or ranched (or attempted to) any time from 1981 to late 1999.
  - Tried to get a farm loan or loan servicing from the USDA.
  - Complained about discrimination to the USDA either directly or through a representative.
- Heirs of the above.

How Much Money Can I Get?
You may be eligible for a payment of up to $50,000 or more and full or partial loan forgiveness.

To receive a payment, you must file a claim by December 27, 2011
To get help in filing a claim, attend a meeting or call: 1-888-233-5506
or visit: www.IndianFarmClass.com

US Forest Service opens Sacred Sites Report for comment

WASHINGTON – The U.S. Forest Service has opened for public comment through the Federal Register a draft report that outlines its policies and procedures on Indian Sacred Sites.

The 60-day comment window follows on-going dialogue between the Forest Service and Tribal representatives on Sacred Sites. The Forest Service will accept public comments on the draft report while honoring its responsibility to consult with Indian Tribes.

Agriculture Secretary Tom Vilsack requested an internal review and consultation with Tribes to determine if existing law, regulations and policies affecting Sacred Sites provide a consistent level of protection.

"I cannot overemphasize the value of government-to-government consultations with the Tribes," said Vilsack. "These discussions continue to produce information critical to developing land management strategies that respect and protect America's sacred lands."

Opening the draft report for public review and comment is in keeping with President Obama's commitment to government transparency.

Public comments on the report will be accepted from Aug. 5 to Oct. 4. Afterwards Forest Service officials will review and consider all suggestions received.

The draft report is available for review at http://www.fs.fed.us/spf/tribalrelations/sacredsites.

Public comments can be sent to:

U.S. Forest Service Office of Tribal Relations 1400 Independence Ave., SW Mailstop Code: 1160 Washington, DC 20250-1160

Comments also may be submitted by fax to (202) 205-1773 or e-mail to sacredsitescomment@fs.fed.us. The final report is expected to be completed this winter.

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Choctaws' bonds get junk rating after FBI raid

PHILADELPHIA, Miss. (AP) – Moody's Investors Service has downgraded $200 million in securities borrowed by the Choctaw Resort Development Enterprise to junk bond status.

That action came two days after the FBI raided the Mississippi Band of Choctaw Indians' casinos at the Pearl River Resort near Philadelphia, The Clarion-Ledger reported Sunday.

The FBI's investigation may "indicate potential internal control weaknesses and could affect Choctaw's casino operations in the future," said the report from Moody's, which downgraded the bonds from B3 to Caa2, one of the lowest ratings possible.

FBI agents took both hard drives and documents from the casinos on July 12. Beasley Denson, chief of the tribe, told the newspaper earlier that FBI warrants named Atlanta-based Mercury Gaming Group and its marketing arm, the Titan Agency.

Denson Mercury and raised Mercury CEO Doug Pattison's pay in February from $60,000 a month to more than $200,000 a month. Denson told The Clarion-Ledger the raise took place because Pattison was helping with the new Bok Homa Casino.

Denson's challenger, Phyliss J. Anderson, has said she would cancel tribe contracts with Mercury and Titan. She declined, through a spokesperson, to comment Friday, the newspaper said.

"Obviously the bond rating agencies are watching what has now become a drama unfolding," said Phil Hardwick, coordinator of capacity development for the Stennis Institute of Government.

Denson lost to Anderson earlier this month, 1,971 votes to 1,618. He conceded, but the Tribal Council threw out the results, alleging irregularities, and scheduled a new election Sept. 6.

Denson is paid $466,000 a year as chief; Anderson and other Tribal Council members get $120,000 a year.

Moody's report said "the recent unresolved change in leadership at the Choctaw Tribe – the owner of the casinos – could further complicate the refinancing process or could impede the Enterprise's ability to refinance timely or on economical terms."

The bad news hardly ends there. On Nov. 4, the tribe must pay $71 million. The risk of refinancing that amount "has escalated significantly," Moody's wrote.

The service said the bond ratings "could be downgraded further if Moody's deems that the Choctaws will likely not be able to refinance within the next 30 to 60 days."

The new low ratings mean the tribe likely will have to look to places besides banks to get refinancing, said Randy Wall, a lawyer for Jackson law firm Watkins Ludlum Winter & Stennis.

In general, it isn't legal for banks to loan money to cover junk bonds, he said. "Banks have to have investment grade ratings."

The tribe could possibly borrow money from insurance companies or private parties, he said.

Hardwick said the Nov. 4 deadline should give the tribe time to pay off the $71 million due, "assuming there are no other issues, and assuming they are resolvable. If they don't resolve the issues, that adds to the perceived risk."

Even if they do get financing, "they're going to have to pay a higher interest rate," he added.

Chairman convicted of bribery

CHET BROKAW
Associated Press

PIERRE, S.D. (AP) – A federal jury convicted Crow Creek Sioux Tribal Chairman Duane Big Eagle Sr. on bribery and conspiracy charges Aug. 4 for his role in a scheme that rewarded tribal officials for giving construction companies contracts for new buildings at the tribe's school in central South Dakota.

The jury found Big Eagle, 61, guilty on two counts of conspiracy to bribe a tribal official and one count of bribery involving an agent of a tribal government. It acquitted him on one count of bribery.

Big Eagle declined to comment after the verdict Thursday, but his lawyer, Dana Hanna, said Big Eagle will ask a federal appeals court to overturn the convictions.

"Of course I'll appeal," Hanna said.

U.S. District Court Judge Roberto A. Lange set Big Eagle's sentencing for Oct. 24, when he could face to up to 20 years in prison.

The charges relate to tribal officials' actions in awarding a $3.5 million contract to build a new dorm and kitchen facility at the tribal school after a 2005 fire destroyed the previous building and awarding other contracts in 2008 to build housing at the school. Other tribal officials and contractors have already been convicted for their roles in the scheme, which involved contractors giving tribal officials thousands of dollars in bribes in return for receiving contracts.

Big Eagle has been chairman of the tribe for 13 of the past 19 years, according to prosecutors. The tribal council also acts as the school board on the reservation.

In closing arguments to the jury earlier last week, federal prosecutor Carl Rostad said Big Eagle should be convicted because evidence showed he joined other tribal officials and contractors in a system of corruption that stole federal money that should have been used to benefit the tribe.

"Ladies and gentlemen, the cycle of corruption doesn't end until all the people are held accountable," Rostad told the jury. "Duane Big Eagle should be held accountable."

But Hanna, the defense lawyer, argued that prosecutors failed to provide reliable evidence that Big Eagle knew any payments were bribes. Big Eagle should be acquitted because the main evidence against him came from two people previously convicted in the case, and those two admitted they had lied about some aspects of the case, he said.

"I submit to you a perjurer's testimony, both of these guys, should be rejected entirely," Hanna told the jury.

Big Eagle did not testify at the trial, which began Aug. 1, but his defense lawyer said Big Eagle told his side of the story by pleading not guilty.

Rostad said tribal officials would pay contractors, who then would give cash to the tribal officials. Former school superintendent Scott Raue, who is now serving a prison term for his role in the scheme, received payments from a contractor in 2005 and then split the money with Big Eagle and others, he said.

"That's how corruption works. You give a check to the contractor. The contractor deposits it and gives you back your cut," Rostad said.

Lester Thompson, who was elected tribal chairman in 2006, and Brandon Sazue, who became chairman in 2008, broke the cycle of corruption by telling federal officials what was going on, Rostad said. When Big Eagle was chairman, before 2006 and after being elected again in 2010, he never told federal officials about any corruption because he was part of it, the prosecutor said.

Hanna said Raue and Norman Thompson, a former tribal official, presented the main evidence against Big Eagle, but their testimony should be rejected because they are convicted felons who have lied about the case.

HASKELL

Continued from Page 1

tions. The investigation eventually found no problems at the university, which is the nation's only federally funded four-year college devoted to American Indians.

Redman, 48, said the problems were somewhat overblown, The Lawrence Journal-World reported Aug. 5.

"The sky never really was falling at Haskell," he said.

He said one of his top priorities is improving the university's graduation rate, which is 26 percent when associate degrees are counted.

"I'd like to have way more than that," he said. "I'd like to have two or three times that."

He said the school needs to provide students with counseling and help to improve their prospects of graduating.

Because the school cannot collect tuition, Redman will begin looking for new revenue streams. And he hopes to start a foundation to support academics and athletics. He said he also plans to work to expand, rather than reduce, sports programs.

Haskell currently offers four bachelor's degree programs to about 1,000 students. Redman said he would like the school to add more programs, perhaps in areas such as health sciences, nursing and accounting.

"I want to do that, but that is a process. I need to spend a little more time with my faculty and my vice president for academic affairs," he said.

He's already met with community organizations, including the Chamber of Commerce and other city leaders.

"That is high on our priority list, to be engaged in this community," said Stephen Prue, an executive assistant in the president's office at Haskell. "And I think we're doing well with that."

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Navajo president vetoes smoking regulation

FLAGSTAFF, Ariz. (AP) – Navajo Nation President Ben Shelly on Friday vetoed a smoking regulation act passed last month by the tribal council, saying the measure doesn't go far enough to protect the health of Navajos.

Tribal lawmakers voted July 20 to prohibit smoking in public places on the vast reservation with an exemption for tribal casinos. Under the bill, the Tribal Council could reconsider the casino exemption once gaming officials pay off their financing debts.

In a statement, Shelly said he overturned the council's decision because "the passage of this legislation does not adequately address any given employees who are subjected to a smoking workplace environment."

Shelly added that he was re-pledging his commitment to protect tribal members "from cancer or diseases caused by exposure to secondhand smoke or tobacco use."

There was no immediate reaction Friday from Navajo Nation Council members on Shelly's veto.

Some lawmakers see smoking or chewing tobacco as a personal right that shouldn't be regulated by the tribal government and have argued that a ban would inhibit gaming revenue.

The legislation acknowledges the health effects of secondhand smoke, but its sponsor pointed to thousands of jobs casinos create through construction and permanent employment and touted it as a compromise. The Navajo Nation operates two casinos in New Mexico and has broken ground on what will be its largest facility east of Flagstaff.

Gaming officials told lawmakers that business at the casinos would suffer if patrons couldn't smoke, and financing for planned casinos would be in jeopardy should a smoking ban include casinos. They expect to repay an estimated $200 million in debt in about seven years.

Under the legislation, smoking would have been allowed only in designated areas of the casinos like at slot machines, and in outdoor areas and golf courses. Lawmakers also amended the bill to set aside $150,000 annually from gaming revenues for anti-smoking education.

"Although the legislation identifies 'public places,' it does not specifically highlight those places such as schools, playgrounds, parks or places where it is of the highest priorities to prohibit and encourage a healthier environment," Shelly said in his statement.

MARRIAGE

Continued from Page 1

"I'm just happy that we're able to get the work done that will allow the same rights and privileges to all people, regardless of sexual orientation," Forsman said in a telephone interview with The Associated Press. "It was a process that took longer than expected. We have a lot competing needs."

Hansen said other jurisdictions will have to decide whether to uphold same-sex unions performed on the Suquamish's reservation.

The Coquille Indian Tribe on the southern Oregon coast is the only other tribe that recognizes same-sex marriage, said Matthew L.M. Fletcher, a law professor at the Michigan State University Indigenous Law Center.

The Coquille adopted its law sanctioning gay marriage in 2008. Most tribal law doesn't address the issue. In 2005, efforts to grant marriage rights at the nation's largest tribe, the Navajo, were defeated.

Same-sex marriage licenses also are granted by New York, Connecticut, Iowa, Massachusetts, New Hampshire and Vermont, plus Washington, D.C.

The Suquamish Tribe has about 1,000 enrolled members, according to its website. Its reservation is on the shores of the Puget Sound, about an hour from Seattle. The city of Seattle is named after its most famous member, Chief Seattle, who led a confederation of tribes in the first half of the 1800s.

While Heather Purser lobbied for marriage, she said she's not yet taking that step. But her victory has helped her deal with many personal issues.

"I have a lot of bitterness inside of me," she said. "Ever since (the vote), a lot of that pain is just gone."

Manuel Valdes can be reached at http://twitter.com/manevaldes

FISH

Continued from Page 1

comes from the Latin for "rock sucker," uses its mouth to glom onto rocks and other fish.

Several years after hatching, they swim downstream to the ocean, where they suck onto the sides of whales, sea lions and fish, feeding as parasites. At full maturity, they swim back upriver to spawn and die.

Three days a week in July, Indians drive hundreds of miles from their reservations, wade through the green water and, with hands covered in white cotton gloves, pull the writhing gray fish from rocks and stuff them into burlap sacks to take home.

There, tribal elders will grill the oily, pungent fish, or cut them into links and roast them like hotdogs over open fires.

The tribes of the Northwest have had a special connection with the lamprey for thousands of years.

The seven gill slits on the side of its head marked them as a food designated for the region's tribes by the creator, corresponding to the seven drummers and seven songs of longhouse ceremonies, Jackson said.

But as more dams were built, the lamprey declined.

Biologists have estimated that 1 million were still crossing Bonneville Dam on the Columbia east of Portland in the 1970s, before accurate counts were taken. That dropped to 200,000 by 2003, and stands at about 20,000 now, said Bob Heinith, hydroelectric program coordinator for the Columbia River Inter-Tribal Fish Commission.

A petition to list them as an endangered species was turned down for lack of information.

The full gamut of reasons for the declining numbers is not well-understood, but the dams are clearly a big one. About half the fish that pass one dam fail to get over the next, until only a dozen make it to the Idaho border, Heinith said.

Fish ladders and screens designed for salmon are tough on lamprey. Pollution is, too. Studies on eels in Europe link high levels of industrial toxins, such as dioxin from paper mills, mercury from coal power plants, and pesticides, with low levels of reproductive success.

Based on an agreement with the tribes, the U.S. Army Corps of Engineers is working on ways to get lamprey over the dams without making it tougher for salmon, which can be tricky, said David Clugston, a biologist for the corps.

Adult lamprey, which grow to about 2 feet long and are as big around as a fat hotdog, have trouble with the fast water and sharp corners of fish ladders designed for salmon.

The young ones, the size of a nightcrawler, get stuck on screens designed to keep young salmon out of turbines.

So far there have been baby steps. Special lamprey ramps have been installed at Bonneville Dam, and fish ladders have been modified at two more.

The tribes are experimenting with capturing adult lamprey at dams and releasing them in tributaries, hoping they will re-establish populations of young lamprey that emit the pheromones the adults follow to spawning beds.

They are also talking to experts in Finland about building lamprey hatcheries.

With no dams between it and the ocean, Willamette Falls has become the last best place to harvest.

Tribes from the Umatilla, Warm Springs and Grande Ronde reservations in Oregon, the Yakama reservation in Washington and the Nez Perce reservation in Idaho drive there every July. The time is dependent on when Portland General Electric reduces the flow of water over the falls, diverting it into the dam's electricity-generating turbines and in the process making it easier to harvest the fish.

Tribal members leaned off the bows of boats, balanced on slippery rocks or dove into pools to grab the wriggling lamprey. Tribal elders who enjoy the strong fishy taste roast the oil-dripping flesh over small cook-fires amid reservation housing projects.

Chayenne Wahneta, 18, laughed with friends harvesting the fish, but has no intention of actually eating one. "I never tried them, and I don't want to," said Wahneta. "They look ugly."

Nez Perce elder Elmer Crow recalled harvesting lamprey from the Columbia as a child, and the satisfaction he felt helping to feed his family. "They are so full of nutrients and grease - that the grease drops off into the fire," he said.

"When they're good and golden brown and nice, you pull 'em off and eat 'em. We had the first so-called American hotdog."

Crow, who is vice chairman of the Nez Perce Tribe's fish and wildlife committee, said restoring lamprey is a vital part of restoring salmon. "Life is a complete circle. Remember that," he said. "If you take something out, a few others go with it."

CHEROKEE

Continued from Page 1

An attempt to add the amendments to the agenda for the rules committee's July 28 meeting failed.

crystal clear that an issue cannot be addressed by the council unless it has first been considered and passed out of a council committee, " Baker said in the statement.

Council member and deputy chief-elect S. Joe Crittenden of Stilwell, Okla., issued a similar statement 10 minutes later.

"My lack of attendance today is the only way I am able to ensure that our constitution is not violated, future Tribal Councils are not weakened, and our current election laws remain in place until the election for principal chief is complete on Sept. 24," Crittenden said in a statement.

The proposed amendments, authored by Cara Cowan Watts, would codify a July 12 request from the Tribal Council for the Election Commission to bring in a third-party organization to observe the new principal chief's election.

The proposal would be also require voters to show identification when arriving to vote, such as a driver's license, citizenship card, voter registration card or other identification specified by the Cherokee Nation Election Commission.

At-large voters, who are currently limited to voting either via absentee ballot or early in-person voting at the election commission, would be allowed to cast a challenge ballot at any of the 38 precincts across the tribe's 14 counties. As long as the voter has not already voted, his or her challenge ballot would be counted.

Additionally, the proposal would also bar anyone who is not a Cherokee Nation marshal, a poll worker, an Election Commission employee or an active voter from loitering within 300 feet of polling places on election day.

An attempt to add the amendments to the agenda for the rules committee's July 28 meeting failed, prompting council attorney Todd Hembree to issue an opinion Aug. 3, asking his clients to not hear Cowan Watts' amendments at the Friday meeting.

"Having failed to be considered in committee, the legislative act amending our election laws cannot be properly brought forward in our special Tribal Council meeting on Aug. 5, 2011," Hembree wrote. "Allowing a principal chief to place an item for consideration at a Tribal Council meeting without that item going through the process approved by the Tribal Council can easily be considered a violation of the separation of powers doctrine."

In his opinion, Hembree wrote that he could not find any legislation over the last 12 years that was brought forward without going through a committee first. The council would have had to suspend its standing rules of order for Cowan Watts' amendment to have even been considered.

Along with speaker Meredith Frailey, councilors Chris Soap, Harley Buzzard, Julia Coates, Jack Baker, Janelle Fullbright, Don Garvin, Bradley Cobb and Cowan Watts made it to the council chambers Friday afternoon, along with more than 30 Cherokee citizens.

Councilors Buel Anglen of Skiatook and David Thornton from Vian were absent due to hospitalization. Thornton had bypass surgery on Monday after suffering a heart attack during a rules committee meeting on July 29. Anglen's condition was not known.

"I'm disappointed that the election law amendment hasn't been taken up," Coates, an at-large councilor said. "This could have easily been done. Two-thirds of the Cherokee Nation lives outside the 14 counties. If we make it so difficult for people to vote, my people are disproportionately affected."

After waiting more than 15 minutes to call the meeting to order, Frailey apologized to the assembled crowd.

"We are elected and paid to work for you," the Locust Grove, Okla.-based councilor said. "This is a reflection on all of us. "I'm just sad you had to come and witness this."

Called by current Principal Chief Chad Smith, the special council meeting was also called for a vote on the re-appointments of Cherokee Nation Attorney General Diane Hammons and marshal Sharon Wright and the appointment of Tahlequah resident Susan Plumb to the Cherokee Nation Election Commission.

All three women were confirmed by the council's rules committee on July 28. Hammons' term expired in June and Wright's term expired in July.

Since the council did not have quorum, the earliest the three appointments could be considered is at its next full council meeting on Aug. 22. Due to a carryover clause in the tribe's constitution, Wright and Hammons will remain in office despite Friday's meeting.

The election law amendments cannot be considered until after being vetted by the council's rules committee, which has a special meeting scheduled for 10 a.m. Aug. 18.

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Commentary

Part III: Cigarette Tax – Okay, Maybe it is About Money

RYAN D. DREVESKRACHT

In part III of this three-part series I hope to shed some light on the question: If it is actually in the states' best interest not to attack tribal sovereignty vis-à-vis tobacco taxation, then how does one explain New York's recent unwavering stance on the matter?

To reiterate from Parts I and II: 1) States would receive much more revenue if they chose, rather than intruding on tribal sovereignty, to enforce their own tax laws, on their own citizens, on their own lands. 2) State-tribal compacting is a proven win-win – it is a guaranteed, tribal sovereignty respecting, no-hassle, source of state revenue.

The fact that option one would be political suicide explains – but by no means justifies – New York's ignoring it. But, one is left wonder, what happened between 1992 and 2010 that prompted New York to turn a blind eye to compacting – a tried and true source of problem-free revenue?

The Current Trend: An Illogical Stance on Tribal Tobacco Tax Revenue

New York is not alone in the recent illogical stance on tribal tobacco. In March of 2011, the Nebraska Department of Revenue illegally raided a Ponca tribal smoke shop for alleged state tax violations. In February of 2010, numerous state and federal agencies illegally entered the Yakama Reservation in Washington State in order to serve a questionable arrest warrant on a Yakama businessman for alleged cigarette tax violations in another state.

Even tribes located in the compact trendsetting State of Oklahoma are not immune. Despite the $31 million given to the state the previous year, in October of 2008 the Oklahoma Tax Commission illegally raided two Indian smoke shops for allegedly selling contraband cigarettes.

Not About Tax Revenue

According to New York Governor Andrew Cuomo, the purpose of the recent crack-downs and court battles is all about collecting taxes and putting tax revenue in the state coffers: "[T]his is revenue rightly owed to the state [and] my administration will move to [collect it] expeditiously . . . ." Lieutenant Governor Bob Duffy also chimed in, "this enforcement activity is about getting back to the state the revenues that are owed the state through untaxed, illegal cigarettes."

As discussed in Parts I and II, from a pure economic analysis, this stance is illogical. Unless, that is, there is another factor that the state is not publicly discussing.

There is.

In 1998, the Attorneys General of 46 states, five U.S. territories, and the District of Columbia settled various legal actions involving antitrust, product liability, and consumer protection claims against the nation's four largest tobacco companies. (In the early years of the Bush Administration, the Department of Justice decided not to pursue claims against tobacco manufacturers for harm caused in Indian country). The states wanted billions of dollars, and were right to demand it. The tobacco companies, however, anticipated that they would have to substantially raise cigarette prices to pay for their financial obligations to the states. They also knew that by raising their prices, other nonparticipating companies would have a competitive price advantage.

In settling the suits, the major tobacco companies got a sweetheart deal. As part of the settlement agreement, states agreed to enact and "diligently enforce" escrow statutes that "effectively and fully neutralize[d]" competition from nonparticipating companies. These statutes impose financial obligations on non-participating companies by requiring them to make escrow payments based on the number of tax-stamped cigarettes sold in a participating state. Participating tobacco companies are not subject to these payments. Non-participating companies, however – companies that have never been sued or found culpable for conduct giving rise to liability – are required to make the payments.

Semi-secret sweetheart deals between state governments and "big tobacco" super-corporations? It seems the stuff of conspiracy theories. But it's true. The major tobacco companies are now in cahoots with the states. To give an idea of the significance of the deal: base payments to the states began at $ 4.5 billion for the year 2000, and are set to increase to $9 billion in the year 2018. New York State alone is estimated to receive at least $25 billion in payments through 2025.

An important aspect of this scheme is that if the major tobacco companies actually lose a market share, the overall payments to that state will be significantly reduced. Unless, that is, the state proves to the companies that it is "diligently enforc[ing]" its escrow law.

In order to comply with this provision, New York State has enacted a statute where cigarette tax stamping agents may only affix the tax stamp to those cigarettes that derive from either: a) a participating "big tobacco" company, or b) nonparticipating companies that are regularly placing money into the escrow account. Untaxed cigarettes are "contraband" and are subject to confiscation. In other words, the tax stamps are not only about tax, but serve also – and most importantly – as indicia of compliance with New York's statutory scheme (a scheme likely authored by the participating tobacco companies themselves) that forces smaller tobacco companies to pay for big tobacco's mistakes.

In 2006, participating tobacco companies began withholding what is now $5.2 billion in payments. "Big tobacco" companies are claiming that the states have not done enough of the "diligent enforcement" required of them to stop small rival cigarette companies from undercutting them on prices. Indeed, as aptly described by John Blackhawk, Chairman of the Winnebago Tribe of Nebraska, the "big tobacco" companies are currently wielding the settlement agreement "over the [states] like a Sword of Damocles, continually threatening to default on its payments to the State should the State refuse to use the sanction of law to crush Big Tobacco's competitors." In response, states like New York are ramping up their efforts to plug the holes where they can – and because the scheme is based upon a tax stamp, the attack is on "untaxed" cigarettes flowing from Indian country. This actually has nothing to do with tax revenue, mind you.

What is more, because states have been using these projected settlement payments as collateral, they almost have no choice at this point. In 2003, South Dakota, for instance, issued a $278 million bond against their projected payments. Lance Morgan, chief executive officer of Ho-Chunk Winnebago Tribe's economic arm, put it best: New York and other participating states "made a deal with the devil, and like all deals with the devil it started off pretty good, but in order to keep that money flowing, they have to do what the devil says, and right now Marlboro doesn't want the tribes to be competitors."

Now it Makes Sense – But not for Tribes

Unfortunately, the settlement agreement has also seriously upset any compacting balance that may have existed prior. The pre-settlement compacts with tribal governments have now became a tool for telling tribal retailers what is and what is not legal on their own Reservation. Essentially, because the state will only stamp certain non-blacklisted cigarettes (i.e. those from "big tobacco" or escrow-paying companies), those non-stamped cigarettes (i.e. tribal tobacco manufacturers) are deemed equivalent to non-taxed cigarettes and will be contraband anywhere but on the Reservation. But for those tribes that have compacted revenue-sharing agreements with the state, the compact's requirement that tribal smoke shops carry only stamped cigarettes severely limits not only the price of the cigarettes, but also the type of cigarettes that tribal smoke shops can carry.

Talk about an attack on tribal sovereignty. Compacting tribes with "buy Indian" initiatives for instance – tribal laws that require Reservation businesses to buy the goods and services of Indian country before looking to outside manufacturers – must now break their own law in order to comply with the state's demands. Tribes that had earlier ventured into the tobacco business are also stifled in that they cannot even sell their own product in their own stores. All so the state can make a buck, or a billion.

Okay, maybe it is about the money.

Ryan D. Dreveskracht is an attorney licensed in Washington State, where he focuses on issues critical to Indian Country. He can be reached at dreveskrachtlaw@gmail.com or by phone at (360) 430-3783. Special thanks to Lance Morgan for commenting on an earlier draft of this article. All rights reserved.

Warrior Women Carrying on the Work of Ancestral Artists

WAMBLI SINA WIN, J.D.
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Resplendent, energetic, inspired, "mystic visionary," simple words to describe an artist. Art, the first language of our people involved pictures. Whether the pictures were painted on walls or sacred sites, tipis or depicted in "winter counts" on buffalo skins, our art has always represented our culture, who and what we are as Native Americans. Our spiritual people have always known that there is more to art than just "pictures. Some of what is called "art" or "primitive" art by non-natives is sacred, as are the mystical symbols found within a holy man's altar or in the designs etched in sand paintings.

Art involves a spiritual connection between an artist and the spirit world. A medicine man and an artist are much like since both have power from a "vision". While a medicine man's vision gives him power as an interpreter (iyeska) for the spirits, the artist's vision empowers him to move and inspire others. Since the beginning of art, artists have been rebels or "revolutionaries" who were ahead of their time. A true artist is much like a wild creature of the Great Mystery. He or she has a "freer" soul (nagi) independent in his or her natural state and capable of being a "catalyst" for social change. An artist is a rebel, highly intelligent, creative, introspective, analytical and a spiritual being, above all.

The spirit world permeates the thoughts of an artist. "Art" is a spiritual expression, part of the ancient practice of communicating with the spirit world. Painting itself is apart from other arts for a painter imparts a piece of his "soul" into his paintings. His paintings may have a deeper, secret unknown personal meaning which is known only to the artist. Some painters are better at disguising this inspiring aspect of their art. Even an "unfinished" painting or portrait may be unfinished for a good reason known only to the painter.

An artist's brush may be as bold and powerful as a bolt of lightning. Nature is a part of art as art is part of nature. Look at an ear of maize corn. Is it not "art" as well as nature? Artists look at what occurs naturally. Many Native American artists in their art reveal that every day objects are also "art." Within our legends, there is a story about how the first flute was created. My son, Wiconi Was`te, the Heyoka, shared this ancient legend with me. Long ago, an elk (hekaka) running through the forest, knocked down a dead tree. Within this tree lived a bug (tajuska) that was sought by the industrious woodpecker who kept pecking on the wood. Nearby but out of sight was a Native American man who was praying and fasting for four days and nights. During this time, the man heard these mysterious beautiful sounds but they stopped. The man prayed even harder to hear these sounds one more time. He prayed to the Great Mystery to reveal who and what was making the sounds. Then the wind started to blow through the wood, making the sounds once again. The wind and the woodpecker took credit for the music but the elk did not. The man said, "If this is true and you have all done this, let me take this (flute) and pray about it."

In praying, the man had a dream. The elk went into the man's dream and revealed that the elk was actually a man chasing a woman through the woods. The woodpecker explained that it was he who poked holes in the wood but the wind who cleaned the wood. The wind in turn credited the woodpecker for creating the holes and the wind said that he cleaned the wood. All three, the elk, the woodpecker and the wind in the end, agreed to give the flute to the man. The six holes on the flute represent six days which is significant spiritually. While the woodpecker never got his bug, man gained a flute from creation. Our elders and spiritual people say that if an elk dreamer carves his flute according to his vision, he will have the power to attract any woman who hears it.

There is no person like a real artist. Those for whom art is a hobby are different from a real artist. There is no "half-way" mark for an artist. It's all or nothing. An artist's existence is spiritually inspired and exists on energy. No artist truly produces a work of art for money. It has to be inspired. It's a conception within thoughts, inspired and beyond one's control. One cannot force an artist to create a real work of art. When art is not inspired, it is not "art." Artists feel more, see more, experience more than the average person. They take things in. They tend to see details that others overlook, may be eccentric. Some artists are reclusive. If you have been fortunate enough to be around a great artist, you will know immediately that their soul and spirit is liberated. It is like being in the presence of royalty, a king or queen. An artist is not afraid to have unusual traits, mannerisms, appearance, or behavior.

"I refuse to accept that we Native American women can only be victims as we are being portrayed today in the media. In my paintings, I am proud to celebrate the courage, strength and heart of our women warriors."
– Dana Tiger

"Art" which is produced by technology will never be a substitute for real art for it is "souless" and easily reproduced by many. A true work of art totally personal, individual, inspired and can never be reproduced even by human hands. It is a cultural experience to be able to meet with the human face, the artist whom one can meet in person. This invaluable experience is lacking when art is produced by technology or the computer.

The white man has become so distant from his ancestors while some Native American tribes are still close in time to their ancestors and closer to a spiritual life. The white man may call Native Americans "primitive" but Native Americans are not that distant from the buffalo hides where their history was recorded in symbols. Consider how old Stonehenge is and the distant connection.

Sadly, today we Native Americans are losing our culture and spirituality much more rapidly. Our artists are the ultimate expression that the Creator has given in his form of communication in the ancient way. This includes non-academically trained artists. Many of our Native American artists have not been formally trained. Inspired art does not have to come from a formal education. Like a buffalo, a Native American artist exists and is who he or she is, a gift from the Creator.

One such artist is the beloved and well known Muscogee Creek artist, Dana Tiger, who follows in the footsteps of her famous artist father, Jerome Tiger. He was a poor Creek boy who was self taught but who succeeded in distinguishing himself in his early twenties as a world class artist. Jerome Tiger never got to teach his young daughter, Dana, how to paint. Yet it seems that the Great Mystery saw that his life would be short so he gave Dana as a gift to carry on and finish the work her father started. His legacy, Dana, her daughter and son are now completing the last chapters of the book her famous father started so many years ago.

Dana has made the most of what the Great Spirit gave her. She is the living "branch" of the tree of Jerome and Peggy Tiger. Among many Native American tribes, women have a proud history of serving as warriors who fought to save their homelands, people and culture. The white man, like rust has tried to erode value and respect for women but Dana has told me "I refuse to accept that we Native American women can only be victims as we are being portrayed today in the media. In my paintings, I am proud to celebrate the courage, strength and heart of our women warriors." Art concerns the teachings of the spirit and an artist paints what she saw or felt. The appreciator of art is just as important as the artist. (Dedicated to all warrior women who carry on the work of ancestral artists).

Wambli Sina Win is currently an Associate Professor and Director of the Criminal Justice Studies Dept. of Bacone College in Muskogee, Okla.

Her grandfather was John Fire, Chief Lame Deer, Tahca Uste, a well known Lakota Holy Man from the Rosebud Sioux Indian Reservation in S.D.

You may contact her at: wamblisinawin@yahoo.com

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.
Send letters to editor@nativetimes.com. Please sign your name, tribal affiliation and city of residence for verification purposes.

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Public Health Policy Analyst

Provide technical assistance to Native communities on policy, systems, and environmental obesity prevention strategies. Train communities and leaders. Exp w Am Indian communities & BA/BS req'd, MPH preferred. Must have experience working in or with American Indian communities, and knowledge of public health theory and change processes. Excellent analytical, communication and written skills required. Extensive travel required. Beginning salary range $39,000 depending on experience. EOE w/AI Preference. Closing date: 8/15/11. E-mail cover letter and resume to eduerksen@aaip.org before 5 pm closing date.

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Send letter of application, vita, transcripts, and three references to: humanresources@bacone.edu or Human Resources, Bacone College, 2299 Old Bacone Road, Muskogee, OK 74403. Bacone College is a private four-year college with a mission to provide opportunities to American Indian students and employees. EOE

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Outreach Communication Specialist

Provide technical assistance to Native communities on policy, systems and environmental obesity prevention strategies. Build rapport and communicate with affiliates and outreach in a culturally appropriate manner. Exp w/Amer Indian communities & BA/BS req'd. Beginning salary range $38,000 depending on experience. EOE w/AI Preference. Closing date: 8/15/11. Email cover letter & resume to eduerksen@aaip.org before 5 pm closing date.

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Police Officer - Full-Time

The Fort Oakland Police Department is taking applications for one (1) Police Officer position. All applications will be accepted but Indian preference is preferred. Must be FLETC certified, but will except most State certifications. Starting pay is $14.00 an hour for certified officers. Benefits include paid medical, retirement, vision, and dental. Must possess a high school diploma or equivalent and must have valid Oklahoma Driver's License and a satisfactory driving record. Must not have been convicted of a felony or convicted of any crimes of moral turpitude. Must obtain a medical certificate; submit to a drug test, and an extensive background investigation. All interested persons may apply in person at the Fort Oakland Police Department, located 1 Rush Buffalo Rd. Tonkawa, OK. 74653. If directions are needed call (580) 628-2337. You may also request an application by e-mail at: police@tonkawatribe.com. If sending a resume, mail to Fort Oakland Police Department, 1 Rush Buffalo Road, Tonkawa, OK. 74653.

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Assistant Operations Officer

Oklahoma Aeronautics Commission, 120 N Robinson Ave, Suite 1244W, Oklahoma City, 73102. Annual salary 32,000-38,000. Closing Date: 5:00 pm, 8/12/11. Education and Experience: Bachelor's degree in finance or accounting. 4 yrs relevant experience may be substituted for education. Certified Procurement Officer (CPO) and state government experience preferred. Must be willing to take CPO exam if not currently a CPO. Typical functions: process agency purchase orders, requisitions and payments, obtain price quotes, make P-card purchases and reconcile, run daily and monthly reports, maintain inventory of assets, collect and maintain time sheets, enter deposits and reconcile clearing account, assist with budget, GAAP reports, knowledge of state and federal laws, strong computer skills. This is an unclassified position. The Commission is an EOE Employer. Please send your resume and cover letter to Elaine Spell, COO, phone 405-604-6911, Fax 405-604-6919, or espell@oac.ok.gov

Vocational Rehabilitation Counselor

The Delaware Nation is accepting applications for a Vocational Rehabilitation Counselor in their Anadarko office. Ideal candidates should have at least a bachelor's degree in psychology, education or related field and experience working with Native American individuals with disabilities. A VR counselor is responsible for guiding individuals with disabilities through various stages of preparation for employment which may include obtaining training, job search skills, resume preparation, job development, job placement and relationship-development with employers. Excellent written, verbal and organizational skills required. The Delaware Nation utilizes Native American preference as allowed by federal law. Please visit www.delawarenation.com for an application and mail to P.O. Box 825, Anadarko, OK 73005 or fax a cover letter declaring your interest and relevant qualifications not covered in your resume, an application and resume to 405-247-8857 by 08/12/11.

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CASINO • HOTEL

First Council Casino is committed to implementing the latest gaming industry technologies and delivering an exciting diverse gaming experience to our guests. Located in Newkirk, Oklahoma, First Council Casino is seeking qualified individuals to join our team in the following positions.

INFORMATION TECHNOLOGY MANAGER

that will lead the information technology team and be responsible for the various communication systems supporting the operation of over 1800 electronic gaming machines 24/7. The ideal candidate will possess the experience to make sound recommendations regarding hardware, software, training, planning, and utilization of technology resources. Additionally, the candidate will have proven management and leadership skills.

- Manage all facets of information technology and assigned personnel
- Implement and maintain reliable, accurate, and timely information systems
- Plan, organize, control and evaluate the operations and use of information systems
- Develop backup and restore procedures to ensure the availability of information systems
- Assist in development and implementation of policies and procedures
- Hire and manage information systems personnel
- Manage support and contractual requirements of vendors
- Maintain information systems availability at 99.9%
- Maintain configuration management of all systems

Requires a bachelor's degree in computer science or management information systems and 5-10 years of management experience or equivalent combination of education and management experience. Experience in the gaming industry is highly desirable.

Computers and Information Systems
Information Security
IGT Advantage and SBX
Virtual Servers (VMware)
Telephone (Land Lines and Mobile)
Wide Area Network Circuits
Audio/Visual Systems
Two-way Radio Systems
Acumen - Understands implications of decisions
Customer Service - Responds promptly and follows through to ensure customer needs are fulfilled; Meets obligations
Interpersonal Skills - Treats others in a respectful manner; Listens to others without interrupting; Team player
Leadership – Remains on the forefront of emerging industry practices; Challenges others to develop while serving as a role model
Management – Initiates and implements improvements in all areas of Information Technology; Serves as the main point of contact for all matters regarding the department; Communicates with internal clients to identify and evaluate technology needs; responds and acts promptly to upper management decisions
Oral Communication - Speaks clearly and concisely; Listens and obtains clarification when needed
Problem Solving - Gathers and analyzes information skillfully; develops solutions with alternatives
Quality - Follows policies and procedures; Demonstrates accuracy and thoroughness; Monitors own work to ensure quality
Supervisory - Able to train and develop others; Ensure adherence to policies and procedures
Written Communication - Writes clearly, concisely, and informatively

NETWORK SECURITY ADMINISTRATOR

who will focus on maintaining a secure and highly available network to support 24/7 gaming operations. Ideal candidate will possess advanced skills in networking and information security.

Lead all efforts regarding network infrastructure and network security.

- Directly responsible for the day to day security of the network
- Install, configure and maintain network devices
- Focus on network design and security, troubleshoots network problems
- Manages TCP/IP address name space, DNS, DHCP
- Implements and maintains routing protocols and routing table configuration assignment
- Maintain network facilities and labeling of cable infrastructure
- Develop procedures for daily system operations and maintenance
- Maintain documentation and configuration management of all systems
- Maintain data and voice circuits

Requires a Bachelor' Degree and 5-7 years of related experience or equivalent combination of education and experience. Experience in the Gaming Industry is highly desirable.

TCP/IP Networking
Network and Information Security
Virtual Servers
Microsoft Windows 2003 and 2008 Server
Cisco
HP Networking
Wide Area Network circuits
Acumen - Understands implications of decisions
Customer Service - Responds promptly and follows through to ensure customer needs are fulfilled; Meets obligations
Interpersonal Skills – Treats others in a respectful manner; Listens to others without interrupting; Team player
Oral Communication - Speaks clearly and concisely; Listens and obtains clarification when needed
Problem Solving - Gathers and analyzes information skillfully; Develops solutions with alternatives
Quality - Follows policies and procedures; Demonstrates accuracy and thoroughness; Monitors own work to ensure quality
Supervisory - Able to train and develop others; Ensure adherence to policies and procedures
Written Communication - Writes clearly, concisely, and informatively

APPLICATION SPECIALIST

who has advanced experience with IGT Advantage and SBX casino management systems. The ideal candidate will firmly understand system capabilities and lead efforts to maximize utilization of the information systems to meet business needs. Additionally, the candidate will have exceptional communication skills and have a passion for working with people.

Responsibilities:

- Analyzes organizational business needs, communicates with users to establish require ments, and implements solutions
- Reviews information systems and provides support and training to users
- Provide technical support and resolve operational issues regarding IGT Advantage
- Assist in development and implementation of policies and procedures
- Researches information system problems and implements solutions
- Prepares reports to provide system analysis and to comply with regulatory requirements
- Identify the need and create custom reports as needed to meet user requirements

Requires 3-7 years of casino experience specifically with IGT Advantage System

Computers and Information Systems
Information Security
IGT Advantage and SBX
Microsoft Office
Acumen - Understands implications of decisions
Customer Service - Responds promptly and follows through to ensure customer needs are fulfilled; Meets obligations
Interpersonal Skills - Treats others in a respectful manner; Listens to others without interrupting; Team player
Oral Communication - Speaks clearly and concisely; Listens and obtains clarification when needed
Problem Solving - Gathers and analyzes information skillfully; Develops solutions with alternatives
Quality - Follows policies and procedures; Demonstrates accuracy and thoroughness; Monitors own work to ensure quality
Supervisory - Able to train and develop others; Ensure adherence to policies and procedures
Written Communication - Writes clearly, concisely, and informatively

STAFF ACCOUNTANT

will primary be responsible for the daily analysis of revenues and financials for First Council Casino. To perform all functions in accordance with applicable Federal/State/Local laws, as well as gaming regulation, as pursuant to the (NIGC) Minimum Internal Control Standards (MICS), State Gaming Compact and all Policy and Procedure, Tribal Internal Controls Standards (TICS), as it pertains to the gaming operations, the mission and objectives of the Otoe-Missouria Tribe and the Otoe-Missouria Development Authority. (OMDA)

Essential Duties and Responsibilities include the following. Other duties may be assigned.

- Compiles and analyzes financial information
- Performs statistical analyses
- Analyzes financial information
- Performs Audits
- Monitor compliance
- Reviews, investigates, and corrects errors and inconsistencies
- Devises and implements system for general accounting.
- Collects appropriate data and prepares federal, state, and local reports and tax returns.

Competencies

- Oral Communication
- Written Communication
- Teamwork
- Business Acumen
- Cost Consciousness
- Strategic Thinking
- Problem Solving
- Project Management
- Technical Skills
- Customer Service
- Interpersonal Skills

Education and/or Experience

- Bachelor's degree (B. A.) from four-year College or university; Five years Casino experience and/or training; or equivalent combination of education and experience.
- Ability to read and analyze, and interpret general business periodicals, professional journals, technical procedures, or governmental regulations. Ability to write reports, business correspondence, and procedure manuals. Ability to effectively present information and respond to questions from groups of managers, clients, customers, and the general public.
- Ability to work with mathematical concepts such as probability and statistical inference, and fundamentals of plane and solid geometry and trigonometry. Ability to apply concepts such as fractions, percentages, ratios, and proportions to practical situations.
- Ability to define problems, collecting data, able to establish facts, and draw valid conclusions. Ability to interpret an extensive variety of technical instructions in mathematical or diagram form and deal with several abstract and concrete variables.

ALSO HIRING:

- **PLAYER'S CLUB MANAGER**
- **CULINARY MANAGER**
- **TWO (2) ASSISTANT MANAGERS - FOOD & BEVERAGE**

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Intern connects with Ponca roots

JENNIFER HICKS

VALENTINE, Neb. – A new face is greeting visitors to the Ft. Niobrara National Wildlife Refuge Office this summer near Valentine, Nebraska. Carolyn Steeprock, from Ponca City, Oklahoma, is there doing an internship. Project Leader, Steve Hicks, set up the internship with the Haskell Indian Nation University in Lawrence, Kansas. Carolyn is attending the university working for a degree in American Indian Studies. She would eventually like to work in a museum.

Carolyn Steeprock was born in Ponca City, Okla., but lived in San Diego, Calif. until she was 10-years-old. Her father was stationed there with the Navy. She moved back to Oklahoma and graduated from Sequoyah High School. She has two beautiful daughters, Summer and Priscilla, and two precious granddaughters she says she misses dearly. When Carolyn isn't working, she likes to spend her time running, where she tries to get in at least three miles each time she goes to the track. She also likes to do beadwork and has been making earrings that she also sells.

"I am enjoying my time here at Ft. Niobrara and especially feel a sense of connection to Nebraska since I am Ponca," she said. She goes on to explain more about how the Ponca tribe lived near the Red River in the North, but were driven to the southwest across the Missouri by the Sioux and settled at the Ponca River allying with the Omaha tribe.

In 1877, the Ponca, along with other Indian nations, were moved to a reservation in Oklahoma. The conditions were horrific and many died. Standing Bear's eldest son, Bear Shield, was one of those that had perished. Standing Bear, along with 65 others, took the body of his son and made the long trek back to their homeland in the Niobrara River Valley. He and the others were arrested for leaving the reservation and held at Fort Omaha. Brigadier General George Crook learned of the conditions facing Standing Bear and his people back on the reservation in Oklahoma and told the story to Thomas Tibbles of the Omaha Daily Herald. Tibbles published the story of the inhumane treatment of the Indians and public concern began to grow over the horrific conditions.

Two lawyers, John L. Webster and Andrew J. Poppleton, took on the case of Standing Bear when they sued on his behalf for a writ of habeas corpus in the United States District Court in Omaha. After several days of testimony, on May 12, 1879, Judge Elmer S. Dundy ruled that an Indian is a person within the meaning of habeas corpus and could not be forced to live on a reservation. Standing Bear and his followers were immediately freed. The case gained the attention of President Hayes' administration, which provided for some of the tribe to return to the Niobrara Valley. Judge Dundy acted with compassion and humanity when he allowed Standing Bear to speak on his own behalf at the closing of the trial. Standing Bear stood up, raising his right hand and said, "That hand is not the color of yours, but if I prick it, blood will follow and I shall feel pain. The blood is of the same color as yours. God made me, and I am a man." After the conclusion of Standing Bear's speech, the courtroom erupted in applause and many had tears on their faces.

Carolyn Steeprock

After the trial, Standing Bear traveled for four years in the eastern United States speaking about Indian rights. Afterwards, he returned to farming his old homeland on the Niobrara. He died in 1908 and is buried on a hill overlooking the site of his birthplace.

Giving voice to Tsistsistas & Hinonoei

ROSEMARY STEPHENS
Cheyenne & Arapaho Tribune

WEATHERFORD, Okla. – Cheyenne and Arapaho Tribal College President, Dr. Henrietta Mann, quietly speaks the words, "The Tsistsistas and Hinonoei (Cheyenne and Arapaho) have strong spiritual traditions, traditions which require some knowledge of the language. Language is requisite for culture and culture is requisite for language. Culture and language cannot exist independently without each other … making it urgent for us to maintain our languages and pass them on to the next generation."

In a collaborative partnership, tribal programs and the tribal college joined together to host a three-day language conference July 26-28, 2011 at the Southwestern Oklahoma State University (SWOSU) in Weatherford, Okla.

"Language serves as a bridge between the inner human landscape of the heart and mind and the exterior landscape of the world. Our ancestors breathed strength and spirits into each generation. They ever so thoughtfully threw their prayers out and over their descendants. Consequently, today's generations are guided and protected by their prayers," Mann said. "Close your eyes and imagine a serene place in the past of long ago … embrace the hope that our beloved grandparents held for today."

COURTESY CHEYENNE & ARAPAHO TRIBUNE

Dr. Henrietta Mann addresses attendees during a three-day language conference held at Southwestern Oklahoma State University July 26-28.

Opening ceremonies began on Tuesday, July 26, 2011 with the bringing in of flags by the Oklahoma City VA Warriors Group and a song by the Red Moon Singers.

Arapaho Chief Moses Starr gave the blessing and Cheyenne and Arapaho Gov. Janice Boswell welcomed the guests.

Guest speakers, Dr. Richard Littlebear, President and Dean of Cultural Affairs at Chief Dull Knife College on the Northern Cheyenne Reservation in Montana and Dr. Marlin Spoonhunter, President of the Wind River Tribal College in Wyoming, Dean of Students at Browning High School in Browning, Montana and an elementary teacher shared their experience in their efforts to keep the Cheyenne and Arapaho languages alive.

Littlebear was born on the northern Cheyenne reservation and grew up in Busby, Montana. He holds degrees from Bethel College in Kansas and Montana State University and received his doctorate degree in education from Boston University in 1994.

Spoonhunter said he enjoys his family, participating in powwows across Indian country and enjoys learning the Arapaho language and working with his elders of his tribe.

"I believe that higher education is the key to success for our future generations. Knowing who we are and speaking our Arapaho language identifies us from every race in the world and I am proud to be a northern Arapaho," Spoonhunter stated.

Workshops, youth and adult hands-on language activities, history lessons, bingo and cultural lessons as well as many other activities, took place over the three-day event.

Speaking to the attendees, Cheyenne and Arapaho Education Executive Director and member of the Language Advisory Board, outlined the details of the Language Advisory Board and their goals.

She stated the primary purpose of creating the Cheyenne and Arapaho Language Advisory Board was to provide guidance and advice on the direction the Cheyenne and Arapaho Language Programs should take to ensure the non-speaking tribal members learn to speak their Cheyenne and/or Arapaho languages. She listed specific goals being the adoption of a long range language plan (five to ten years), adoption of a curriculum for the Cheyenne and Arapaho languages for head start and child development, K-4, 5-8, 9-12 grades and college level courses, utilizing technology to advance the presentation of the languages to tribal members, develop a language teachers certification program for the Cheyenne and Arapaho languages, determine which existing Orthography to sue for the languages, to decide whether to include dialect(s) and to determine whether creating new vocabulary words for Cheyenne and Arapaho languages is necessary for future use of language (i.e. IPod, cell phones, computers, etc.)

Sponsors for the language conference include Cheyenne and Arapaho Tribal Historic Preservation office, Tribal College, the Executive office, Department of Education, Language program, Elder Care program, Office of Planning and Development, Culture and Heritage, the R.E.Sp.E.C.T. Program, Southwestern Oklahoma State University and Lucky Star Casino.

"Can you imagine the cheerful conversations in the lodges around the fire as our ancestors deliberated new words … words for horse (mo'ehe-no'ha) meaning domesticated elk or for different nationalities such as German (Ma'e-ve'ho'e) meaning red white man. What amusing and important work that was and still is today. You will be doing important work for these three days we are together … all of you are history makers, teachers, story tellers and students," Mann said. "This gathering is an important event in the ongoing history of the Cheyenne and Arapaho. I am so proud to be one of you and to be able to spend this time with you."

– Reprinted with kind permission of the Cheyenne & Arapaho Tribune

Sequoyah starts Aug. 11, dismisses early first day

TAHLEQUAH, Okla. - Sequoyah Schools will start the 2011-12 school year on Thursday, Aug. 11. Students will see a few new changes to the school schedule this year including an earlier start time and a "bonus" block to the high school schedule to allow for additional time in the classroom.

"We added the bonus block at the end of last school year and found that it worked really well," said Rita Bunch, Sequoyah Schools superintendent. "We want to give our students every opportunity to excel and sometimes additional time on a certain subject area is just what they need."

While classes on Aug. 11 will begin at the new start time of 8:15 a.m., they will dismiss at noon that day to allow for the faculty to participate in a school-wide professional development program. Buses will run immediately following lunch.

Residential students may begin moving into the dormitories on Sunday, Aug. 7. For more information on dorm services contact Carol Young at 918-453-5189.

Sequoyah Schools offers transportation services for students who live in Cherokee and Adair counties. Students that are planning to ride the school bus will need to contact Laura Henson, transportation coordinator, at 918-453-5183 or by email at laura-sequichie@cherokee.org to make transportation arrangements.

For additional information on Sequoyah Schools' classes, sports and activities please visit the school's website at http://sequoyah.cherokee.org

Comanche Nation

Miss American Indian Exposition Princess crowned last weekend

Desiré Attocknie won the title "Miss American Indian Exposition Princess 2011 - 2012," Aug. 6 at the 80th American Indian Exposition in Anadarko, Okla. Desiré is the daughter of Francis J. Attocknie III of Lawton, Okla. and Stacy Whitewing Nahquaddy of Wisconsin. She represented the Comanche Nation all week long during the Exposition and said she really enjoyed meeting new people and being a representative of the Comanche Nation. Attocknie will now represent the American Indian Exposition as well as the Comanche Nation from now until next year's event.

Congratulations Desiré!

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EVENTS

*Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

ON GOING
Southeastern Pottery Workshops
- Aug 6-7 Clay
- Aug 20 Beginning - Intermediate Pottery
- Aug 27 Pottery Finishes
- Aug 27 Youth Pottery

17952 S Muskogee, Tahlequah, Okla. To register and for cost, call 918-453-0449 or email cherokeepottery@yahoo.com

FIRST FRIDAY
Indian Taco Sale, 11:00 a.m. - 2:00 p.m.
at Norman First American UMC, 1950 Beaumont Drive, Norman, OK 73071, 405/321-5640

EVERY 2ND SATURDAY
Indian Taco Sales - from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

THROUGH SEPT. 10
Through the Eyes of the Eagle: Illustrating Healthy Living for Children exhibit at the Comanche National Museum, 701 NW Ferris Ave., Lawton, Okla. For more info call 580-353-0404 or visit www.comanchemuseum.com

THROUGH JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

AUGUST 12-14
Intertribal Indian Club of Tulsa Powwow of Champions, Claremore Expo Center, 400 S. Veterans Pkwy, Claremore. Call 918-838-8276 or visit online, www.iicot.org

AUGUST 11
Free informational conference for agencies that assist Native American youth 13-18 dealing with substance abuse issues from 10am to 2pm in Ponca City at the Pioneer Technology Center. Lunch provided. Any questions or to have a registration form faxed to you, call 1-877-458-0499. RSVP by Aug. 8.

AUGUST 11-14
Wichita Tribal Dance, Wichita Tribal Park, 1 1/4 miles N of Anadarko on Hwy 281. Dance competitions will be open to Wichita Tribal members and their descendants. Gourd dancers, war dancers and a color guard will all be on-hand. Call Beth Parker, 405-247-9677. or visit online at www.wichitatribe.com

AUGUST 18
Jack Brown Adolescent Treatment Center is having a free informational conference for agencies that assist Native American youth 13-18 dealing with substance abuse issues from 10am to 2pm in Durant at the Choctaw Community Center. Lunch provided. Any questions or to have a registration form faxed to you, call 1-877-458-0499. RSVP by Aug. 15.

AUGUST 20
Eastern Shawnee present the Shawna Stovall Children's Back to School Powwow, 12615 S 705 Rd., (Behind Bordertown Casino) Wyandotte. 10am-11pm. Storytelling, dance competitions, Gourd Dancing, arts & crafts and food vendors. Call Kenna Simmons, 918-666-7710 or visit online at www.estoo-nsn.gov

AUGUST 25
Jack Brown Adolescent Treatment Center is having a free informational conference for agencies that assist Native American youth 13-18 dealing with substance abuse issues from 10am to 2pm in Shawnee at the Gordon Cooper Vo-Tech. Lunch provided. To have a registration form faxed to you, call 1-877-458-0499. RSVP by Aug. 22.

AUGUST 25-28
Annual Ponca Powwow, White Eagle Park, White Eagle. Call Ed Littlecook (580) 765-3329 or (580) 762-8104.

AUGUST 26
Muscogee Creek Nation Citizens Diabetes Awareness Summit at First Christian Church, 220 E. Lee Ave. Sapulpa, Okla. Free. For more info call 918-756-3334, ext. 245

AUGUST 26-28
Cherokee National Holiday Softball Fast Pitch / Co-Ed Tournament. Call 918-453-5536 or email lou-slagle@cherokee.org

SEPTEMBER 1-5
Choctaw Nation Labor Day Festival & Powwow, Choctaw Nation Capital Grounds, off Hwy 271 S., Tuskahoma. Call 580-924-8280 or email cjohnson@choctawnation.com

SEPTEMBER 2-4
Cherokee National Holiday, Tahlequah. 50 events such as an intertribal powwow, Native arts and crafts, Native games, children's events, golf, basketball and softball tournaments, a parade, car show and plenty of food. Call 918-453-5536 or visit www.cherokee.org

SEPTEMBER 2-4
Comanche Nation Fair, 584 NW Bingo Rd., Lawton. Powwow, parade, art show, athletic events, rodeo, carnival and more. Free and open to the public. Call Jolene Schonchin 877-492-4988.

SEPTEMBER 2-5
Cheyenne & Arapaho Labor Day Celebration, Colony. Powwow, hand games, drum contest, food and craft vendors and more. Call Rosemary Stephens, 405-422-7446 or visit online, www.c-a-tribes.org

SEPTEMBER 3-5
Native Americans United Powwow, Eufaula. Call Gloria Forbes, 918-360-4343 or email lazydazy54@yahoo.com. Online visit: www.nativeamericansunited.com. Everyone welcome.

SEPTEMBER 2-4
Comanche Nation Fair, 584 NW Bingo Rd., Lawton. Powwow, parade, art show, athletic events, rodeo, carnival and more. Free and open to the public. Call Jolene Schonchin 877-492-4988.

OCTOBER 8
Pryor Wellbriety Powwow, Mid-American EXPO Center, Pryor, Okla. (four miles south of Pryor) Gourd Dancing at 2pm & 5pm • Grand Entry at 6pm. More info call Mary Hayes: (918) 698-0583

OCTOBER 29
Following the Trail Men and Boys Conference at Cornerstone Indian Baptist Church, 17020 E Tecumseh Rd., Norman, Okla. Info call Bryce Scott, 405-912-0044 or visit online www.followingthetrail.net

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A FREE PUBLICATION

Inside this issue:

- **Connecting new generation with culture**
- **Filmmaker draws on personal experience**
- **Woolaroc opens new art exhibit**

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NATIVE AMERICAN TIMES

VOLUME 17 • ISSUE 33 • PUBLISHED WEEKLY • AUGUST 19, 2011

Feds reneged on land deal with tribe

JOHN MILLER
Associated Press

MOUNTAIN HOME, Idaho (AP) – The federal government broke its word over a land deal with an Indian tribe from Idaho and Nevada, stymieing economic development plans that could include gaming and resurrecting Native groups' enduring mistrust for the Bureau of Indian Affairs.

Last October, a federal administrative law judge approved transfer of a 26-acre parcel just east of Boise along U.S. Interstate 84 to the Shoshone-Paiute Tribes, according to documents obtained by The Associated Press on Aug. 9.

The tribes are headquartered on the isolated Duck Valley Indian Reservation but hope to develop an off-reservation-but-Indian owned property with possible gaming, agriculture or light manufacturing to boost its economy.

Though documents show Bureau of Indian Affairs regional director in Portland, Ore., Stanley Speaks, confirmed the transfer last December, his agency's lawyers were telling the judge by March he should dump it on technical grounds: Federal law, they argued, forbid him from signing off on such a deal.

See LAND *Continued on Page 4*

Judge tosses suit over Black Hills

▪ When the Sioux refused to ratify a new treaty giving up the Black Hills, Congress passed a law taking the land in 1877.

CHET BROKAW
Associated Press

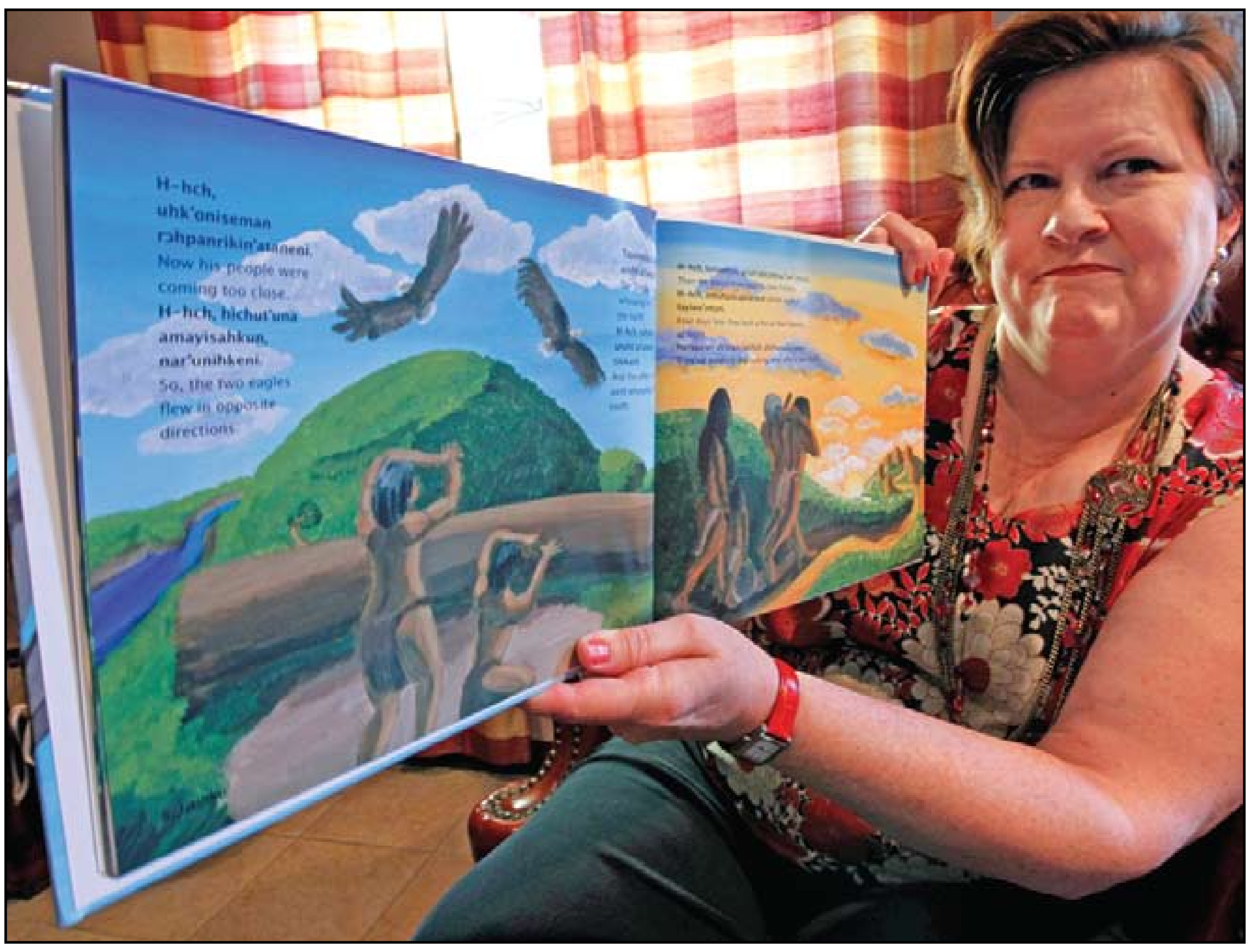
PIERRE, S.D. (AP) – Individual members of the Sioux tribes cannot persist with a lawsuit seeking a share of hundreds of millions of dollars awarded in old court cases for the improper seizure of the Black Hills and other land more than a century ago, a federal judge has ruled.

In a ruling issued Aug. 4, U.S. District Judge Lawrence Piersol dismissed a lawsuit filed by 19 members of Sioux tribes. He said individual tribal members have no legal standing to seek the money because it was awarded to eight tribes, and prior court decisions have found that individual American Indians do not have a right to tribal property or a claim to a share of money from the sale of tribal land.

The Sioux tribes have refused to accept money awarded for the Black Hills in a 1980 U.S. Supreme Court decision, and instead have sought the return of the land, Piersol noted. The lawsuit seeking payments for individual tribal members could not continue without

See LAWSUIT *Continued on Page 3*

Saving Words



GERALD HERBERT / ASSOCIATED PRESS

In this Aug. 5, 2011 photo, Brenda Lintinger poses with one of her children's books she wrote in the Tunica Indian language, in her home in Metairie, La. Lintinger decided to do more than learn a new language: she set out to resurrect the ancient tongue of her own Tunica Indian tribe, words that had not been uttered for more than 60 years.

Tunica tribe revives its lost language

MARY FOSTER
Associated Press

NEW ORLEANS (AP) – Brenda Lintinger decided to do more than learn a new language – she set out to resurrect the ancient tongue of her own Tunica Indian tribe, words that had not been uttered for more than 60 years.

In spring 2010, the 51-year-old Tunica Tribal Council member had been searching the website of Tulane University in New Orleans when she noticed that the school specialized in lesser-known languages.

"And I thought, they don't get much more unknown than ours," said Lintinger, whose maternal great-great-grandfather was a tribal chief in the 1930s, the last decade the language was spoken.

So she sought the help of Judith M. Maxwell, who heads the Tulane Interdisciplinary Program in Linguistics. It fit the criteria for a dead language, as the tribe has not found anyone who even remembers hearing the Tunica language as a child.

"It was a very exciting prospect," said Maxwell. "Especially since the tribe is so enthusiastic about it."

The Endangered Languages Fund turned down Maxwell's application for a small grant, so she instead put together a group of students who donated their time to the project.

The Tunica tribe aligned with the French and later the Spanish during Louisiana's colonial period in the 1700s and was granted land in what is now Louisiana by the Spanish. But encroachment cut tribal holdings to about 130 acres by the mid-1900s, Lintinger said.

The Tunica, which says it now has 1,174 members and is concentrated in central Louisiana, combined with the Biloxi tribe, whose roots are in Mississippi, as both groups lost population and the tribe was officially recognized and granted reservation land in 1981. The Tunica opened a casino and hotel in Marksville, La., in 1994, employing almost 2,000 people.

See TUNICA *Continued on Page 8*

Let's Learn Tlingit!
x̲—x̲'aan (fire)

MICHAEL PENN / JUNEAU EMPIRE / ASSOCIATED PRESS PHOTO

In this Aug. 1, 2011 photo, Linda Belarde, a Tlingit Curriculum Specialist with the Sealaska Heritage Institute, displays some of the 50 Tlingit alphabet cards that she help produce in Juneau, Alaska. Tlingit speakers and educators are fighting to keep that language alive. As those at Sealaska Heritage Institute (SHI) put it, creating new speakers will be key in accomplishing this.

Educators hope learning Tlingit is in the cards

JONATHAN GRASS
Juneau Empire

JUNEAU, Alaska (AP) – Tlingit speakers and educators are fighting to keep that language alive. As those at Sealaska Heritage Institute (SHI) put it, creating new speakers will be key in accomplishing this.

In fact, the Native institute has just introduced a new Tlingit language card program as part of this mission.

The program is a set of flash cards and audio CDs to help gain efficiency in the alphabet. They use pictures as well as an online interactive tool to help kids learn the Native language.

Tlingit Curriculum Specialist Linda Belarde said the tool is important because new speakers are needed for a language to survive. As for Tlingit, she said there just aren't that many birth speakers left.

"One of things I say to young people is that with every obituary, there goes another Tlingit speaker," Belarde said.

Belarde said there's been a lot of interest in the cards so far, mostly from language teachers. She said that while the cards are designed for kids, they can be useful for older language learners.

"Language carries the point of view of a way of looking at the world so it's just really important that we can keep Tlingit alive and Haida and Tsimshian," Belarde said.

SHI President Rosita Worl also believes the language must be kept alive as part of the culture. However, while kids may learn the language, it may never again be used as a first language.

"I don't know if we can ever completely restore it but we will always hear the voices of our ancestors on this land," said Worl. "It may never again be our first language but we will always hear it."

She said this idea was even a theme at a recent celebration.

Worl said learning the language is critical and the children should learn to read it and make the sounds. She said SHI has worked to raise awareness of this and has language programs in 10 Southeast communities.

Worl said a big push in this idea came around 12 years ago when SHI trustees met Hawaiians and learned about their language restoration programs. She said some of those trustees were even brought to tears at hearing those children speak their native language.

She said that was the point when SHI decided to make language revitalization its highest priority, shifting the institute to go from preservation-only to action-oriented.

However, Worl said educators, families and others must get involved to keep Tlingit going. SHI can help provide the tools but can't save the language alone.

"Our philosophy is that you'll never save the language and culture from 1 Sealaska Plaza. It has to be community-based," she said.

She said the new card tool is a "little milestone" toward this, but lots

See TLINGIT *Continued on Page 8*

Official: Lack of funding harms Indian health

JONATHAN J. COOPER
Associated Press

PORTLAND, Oregon (AP) – Native Americans aren't getting the health care they need because services for them are vastly underfunded, the director of the federal Indian Health Service said Aug. 12.

Yvette Roubideaux told a gathering of American Indian doctors that her agency is still underfunded despite significant gains made in recent years.

"It's really clear that the health disparities, the lack of health care providers, the lack of updated facilities, the delays in providing care – all of those seem to fundamentally result from the lack of resources that we have," Roubideaux said in an address to the annual conference of the Association of American Indian Physicians.

The federal government spends more per-capita on health care for prisoners than for Native Americans who get their care from the Indian Health Service, she said.

When compared with the population as a whole, Indians are twice as likely to die from suicide, three times more likely to die from diabetes-related complications and six times more likely to die from alcohol abuse, according to IHS statistics.

Roubideaux said her agency has been fortunate to avoid budget cuts so far and actually saw its budget increase significantly in 2010. But deficit-reduction negotiations could erode some of those gains, she said.

Noting that the federal health care overhaul will increase health options for Indians, Roubideaux said she's focused on improving customer service and quality of care in the IHS so patients won't look elsewhere for care. Improving the agency's management can increase the outcomes even without full funding, she said.

"If we wait for the funding to come and magically make everything better, we're going to be waiting a long time," Roubideaux said.

Jeremy Lazarus, president-elect of the American Medical Association, told the conference that more should be done to help Native Americans become doctors, including scholarship programs to help them afford medical school and improve accommodations to allow Indian doctors to incorporate traditional healing in their practices.

The new federal health care overhaul, known officially as the Affordable Care Act but dubbed "Obamacare" by opponents, isn't perfect, Lazarus said, but it goes a long way toward improving access to health care and decreasing disparities between care for white and minority patients.

"Despite all that you might hear and all the fury around reform ... there is a lot for America's patients to like from all walks of life about the Affordable Care Act," Lazarus said.

Hearing in Mont. examines Indian suicides

POPLAR, Mont. (AP) – At this northeastern Montana Indian reservation, ground zero of a Native American child suicide epidemic, there aren't enough stories like 16-year-old Fanci Jackson's.

Jackson considered hanging herself with a rope when she felt she couldn't take any more bullying at school, the teen from Frazer told a U.S. Senate field panel taking testimony on the epidemic on Tuesday.

But then she changed her mind.

"I thought of my mom and dad and how much they love me. And if I leave, what would they do without me? But most kids don't think," she said in tears.

Jackson spoke at the hearing held by the Senate Committee on Indian Affairs and prompted by an outbreak of youth suicides on the Fort Peck Indian Reservation.

Six students from schools on the reservation killed themselves last year and nearly 20 attempted to do so, causing leaders from the reservation's Sioux and Assiniboine tribes to declare an emergency.

Suicide is the second-leading cause of death behind unintentional injuries among Indian children and young adults, and it is on the rise, according to the Indian Health Service.

The rash of suicides in Poplar shocked the community and prompted the U.S. Public Health Service to send emergency teams to provide counseling and mental health services Fort Peck last June.

More than 100 people, including some parents and relatives of suicide victims, attended the Tuesday afternoon hearing in the Poplar High School auditorium.

U.S. Sen. Jon Tester, presiding over the hearing, said the youth suicide rate on the Fort Peck Reservation that is 10 times the national average is unacceptable and has largely been overlooked.

"Recently when news reports were telling about celebrities and athletes in trouble, America's 24-hour news cycle forgot a big story here in Montana," Tester said.

The suicide rate has increased the past decade. The problem is compounded by the reduced access to care due to the area's remote location, and difficulties recruiting and retaining providers, said Rose Weahkee, director of the Indian Health Service's Division of Behavioral Health.

The Fort Peck reservation struggles with high unemployment and rampant substance abuse. Poplar, with 880 residents, is the seat of government, while Wolf Point is the largest town with 2,500 people.

Some 45 percent of the residents live below the poverty level, including half of all children, according to tribal statistics.

Jackson was attending an off-reservation school 20 miles from her home when the bullying occurred. She said harassment and racial slurs were directed her way, and she didn't know where to turn or who to tell.

You don't want to tell anybody `cause you're so scared," Jackson said.

Fort Peck Tribal Judge Roxanne Gourneau testified beside two placards with her son Dalton's picture, the same ones displayed at his funeral after the 17-year-old committed suicide in November 2010.

She is suing the Wolf Point School District and school officials, accusing them of violating the district's policy by not contacting her when Dalton was suspended and sent home for bringing a can of chewing tobacco to school. He shot himself that evening.

"Some people tell me to accept the way things are. I won't accept the death of my son until the truth is told and I have closure," Gourneau said.

Dick Manning, of the National Native Children's Trauma Center in Missoula, said his agency is seeing some progress in Poplar.

The center identified 47 middle school students at risk for suicide and highly vulnerable to assaults. After placing them in a mentoring program last year, the number of assaults against the at-risk students was noticeably reduced.

"It's a simple program that can be duplicated in other communities," Manning said.

Tester said it will take all federal, tribal, state and local agencies to communicate better and streamline the services they offer to successfully reduce the suicide rate on the reservation.

"I know the federal government can't solve the problem alone. We need to facilitate agencies for these solutions," he said.

Students file lawsuit over ND school's nickname

FARGO, N.D. (AP) – Six American Indian students at the University of North Dakota filed a federal lawsuit Aug. 11 asking to eliminate the school's Fighting Sioux nickname, one day before state officials were scheduled to meet with NCAA officials about the moniker.

The complaint alleges that a new law requiring the school to keep the nickname violates the state constitution and reverses a court-ordered settlement between UND and the NCAA that retired the logo. The students want a court order directing the state Board of Higher education and UND to drop it for good.

"We want the legislation stricken," said Carla Fredericks, a New York attorney and enrolled member of the Three Affiliated Tribes in North Dakota.

The Legislature earlier this year passed a bill requiring UND to keep the nickname and logo even though the school had begun efforts to retire it. The NCAA said UND will face sanctions if it remains. The school will be barred from hosting NCAA postseason games and its teams will not be able to wear the nickname and logo on its uniforms in postseason contests.

The students bringing the lawsuit are Amber Annis, Lisa Casarez, William Crawford, Sierra Davis, Robert Rainbow, Margaret Scott, Franklin Sage and Janie Schroeder. In addition to their complaints about the state law and settlement agreement, the suit alleges that the nickname has had "a profoundly negative impact" on their self-image and psychological health, and has deprived them "of an equal educational experience and environment."

Spirit Lake Sioux tribal members endorsed the nickname and logo in a referendum, and the tribe's governing council followed. The Standing Rock Sioux's tribal council, which has long opposed the nickname, has declined to change its stand.

Claims Filing Assistance

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DATE: August 23-25, 2011
TIME: Between 9:00 a.m.-5:00 p.m.

LOCATION: Memorial Hall
410 N Pennsylvania Ave.
Independence, KS

DATE: August 23-25, 2011
TIME: Between 9:00 a.m.-5:00 p.m.

LOCATION: Alabama-Coushatta
Tribe of Texas Headquarters
575 State Park Road 56
Livingston, TX

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Who is Included?

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    - Farmed or ranched (or attempted to) any time from 1981 to late 1999.
    - Tried to get a farm loan or loan servicing from the USDA.
    - Complained about discrimination to the USDA either directly or through a representative.
- Heirs of the above.

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or visit: www.IndianFarmClass.com

Chief hopefuls resume campaigns

TULSA, Okla. (AP) – The candidates for Cherokee Nation principal chief are back on the campaign trail, hoping to reach even more voters before the Sept. 24 election.

Incumbent Chief Chad Smith and challenger Bill John Baker have resumed sending out emails and mailers to registered Cherokee voters, encouraging them to vote or send in absentee ballot requests by Aug 12, the Tulsa World reported.

Smith has opened a campaign office in south Tulsa.

"It's campaign season, folks," said former Cherokee Nation chief Ross Swimmer, who hasn't publicly supported either candidate. "There are 3,800 at-large voters in the Tulsa area who didn't vote (in the general election). We've got to get out, work hard and get folks to the polls. This is serious stuff."

The tribe's Supreme Court invalidated June 25 election results in the contest between Smith and Baker because justices couldn't determine with a mathematical certainty who won. The ruling followed multiple vote tallies that each came out with a different number. Baker had twice been declared winner, but so had Smith.

The Cherokee Nation is one of the largest tribes in the country, with about 300,000 members. The chief administers a $600 million annual tribal budget.

During a grand opening Aug. 4, Smith campaign volunteer Paula Ragsdale encouraged visitors to take donation envelopes not only for themselves, but also for friends, neighbors and relatives.

"Take 'em and give 'em to anyone who's got money," Ragsdale said. "Our grass-roots fundraising goal between now and election day is $100,000."

The Baker campaign doesn't have any formal campaign events scheduled, but a fundraiser is scheduled in Tulsa for Aug. 16, hosted by Kalyn Free, a member of Baker's legal team.

According to campaign reports, the Smith campaign had more cash on hand at the end of the last reporting period in mid-July, $28,060. The Baker campaign reported a balance of $24,787.

Smith predicted he would be victorious.

"I love my work and I believe in our people," he said.

Baker said through the ups and downs of the election, people have been praying for him.

"Their support's like adrenaline to me."

– Information from: Tulsa World, www.tulsaworld.com

LAWSUIT

Continued from Page 1

All the Sioux tribes have refused to take the money, with tribal officials and others saying the Black Hills are not for sale.

the participation of the tribes, but they have refused to give up their immunity to being sued, he said.

"That difference of position is an internal tribal matter into which the federal courts cannot intrude," Piersol wrote.

A lawyer representing the individual tribal members who filed the lawsuit did not immediately return a phone call seeking comment.

Terry Pechota of Rapid City, a lawyer representing the Rosebud Sioux Tribe, said the tribes welcome the decision because any distribution of money from the 1980 court case would weaken the tribes' efforts to regain land in the Black Hills. The Rosebud Sioux filed documents in the lawsuit stating it seeks the return of land and rejects any monetary settlement.

"The consensus is, the tribes want this land back," Pechota said Monday.

The dispute is more than 130 years old.

In an 1868 treaty, the U.S. government agreed that a huge area west of the Missouri River would be set aside for use by the Sioux. After gold was discovered in the Black Hills, miners and other fortune-seekers flocked to western South Dakota. That led to military battles that culminated in George Custer's defeat at the Little Big Horn in 1876.

When the Sioux refused to ratify a new treaty giving up the Black Hills, Congress passed a law taking the land in 1877.

The U.S. Supreme Court in 1980 upheld a lower court ruling that awarded eight Sioux tribes $106 million in compensation, the 1877 value of $17.5 million plus interest. The nation's highest court said the government had to pay for taking the tribal property, and Piersol said that award has now grown to $650 million or more.

All the Sioux tribes have refused to take the money, with tribal officials and others saying the Black Hills are not for sale.

The lawsuit by the individual tribal members also sought distribution of a smaller amount of money awarded for land taken in the 1868 treaty. Filed two years ago, the lawsuit argued that because the court system cannot return the land to the Sioux, the only remedy is to distribute money to individuals.

Piersol said federal law provides that no money from the Black Hills case can be distributed until Congress appropriates funds and federal officials agree with the tribes on a distribution plan. Congress has not provided money and all eight tribes have passed resolutions opposing distribution of the money.

The return of any land is up to Congress, the judge said.

"The fact remains that resolution by the courts is at an end. If there is to be any result other than the current stalemate, then it must come from tribal government and the Congress of the United States," Piersol wrote.

The eight tribes listed in the lawsuit were the Crow Creek Sioux, Cheyenne River Sioux, Standing Rock Sioux, Lower Brule Sioux, Rosebud Sioux, Oglala Sioux, Fort Peck Sioux and Santee Sioux.

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Fraud allegations may hurt Navajo bonding ability

FELICIA FONSECA
Associated Press

FLAGSTAFF, Ariz. (AP) – Navajo Nation officials hit with a civil lawsuit alleging they used tribal money as personal slush funds and mismanaged outside funding are concerned that the complaint could impact their ability to access the capital market for a long list of unfinished projects.

The tribe secured its first credit rating ever earlier this year, an "A" that Standard & Poor's said reflects the strong finances on the country's largest American Indian reservation that include revenue-generating natural resources, taxes and a $1 billion trust fund.

But 85 people, including former and current lawmakers, the former tribal president, the controller and the attorney general recently were accused of defrauding the tribe in the use of discretionary funds. A special prosecutor contends they and 50 unnamed defendants benefited from $36 million or failed to regulate the funding that is meant for elderly tribal members, student scholarships or others facing significant hardship.

"Our economic development depends on our ability to attract investors, and this frivolous lawsuit threatens that," said LoRenzo Bates, chairman of the Tribal Council's Budget and Finance Committee and a defendant in the lawsuit.

The Navajo Nation has been preparing its list of projects that it intends to finance through both taxable and tax-exempt bonds when the lawsuit was filed. The new civil complaint replaced some criminal charges that prosecutor Alan Balaran had filed against Navajo lawmakers that were unresolved.

On the list are major economic development projects like casinos, shopping centers and school buildings, as well as power and water lines.

The tribe had long considered financing its needs with bonds but didn't have the right political mix in the tribal government to get it done, said tribal controller Mark Grant. Internal funds helped build the tribe's first casino, and a loan from KeyBank partially financed judicial and public safety facilities. But most projects have been left unaddressed.

The Navajo Nation received the credit rating in May, one of only two tribes that have a rating for general obligation bonds with Standard & Poor's, said company spokesman Olayinka Fadahunsi. Unlike other tribes the company deals with, the Navajo Nation doesn't rely on gaming to deliver services to tribal members. Thirty percent of its general fund – excluding federal money – comes from natural resources, 20 percent comes from taxes and another nearly 20 percent is generated from leases.

"Standard & Poor's prefers not to speculate on the outcomes of ongoing litigation," Fadahunsi said of the civil action against tribal leaders. "We're actively monitoring the lawsuit and we'll update the market as appropriate."

Grant said the tribe expects to fulfill its debt service by setting aside a percentage of general funds. In the event of a severe default, the billion-dollar Permanent Fund could be used with a two-thirds vote of the Tribal Council.

Grant was unavailable for comment about any damage from the new civil lawsuit. He previously said he was fully confident that tribal officials would quickly line up their priorities to help build the economy on the reservation, where unemployment hovers around 50 percent.

"The biggest hindrances will be our own internal process," Grant said. "If we don't come forward quickly to the market, the market is going to wonder if we really are serious about this. It may cause them to become uncomfortable, and we don't want that to happen."

KeyBank, which has loaned money to the tribe and consented to resolve disputes in tribal court, also is the tribe's choice for taking its projects to the capital market. A company spokeswoman said Thursday that it would not comment on pending litigation involving its clients.

The complaint, which addresses discretionary spending over several years, seeks to recover the money, remove the defendants from office and temporarily replace controller Grant with a financial receiver. Balaran also alleges tribal officials violated state and federal laws that resulted in the loss of hundreds of millions of dollars in grants and contract funding, but he has no authority to prosecute outside of tribal law.

"It does not describe a random theft or an incident involving individual ineptitude that visits every large organization," Balaran wrote. "Rather, this case seeks redress for a wholesale pattern and practice of corruption conceived and coordinated by the branches and agencies of the nation."

The defendants described the complaint as shoddy, and worried that it could harm their ability to issue bonds.

"We won't know until we talk to the people who are going to loan us the money," Bates said. "I think we'll get a sense as to whether or not the situation is impacting their thoughts."

Fellow lawmaker Lorenzo Curley, who also sits on the Budget and Finance Committee, said the tribe put some safeguards in place to obtain the credit rating "and now we're afraid this might have a negative effect," and possibly lead to higher interest rates.

Gavin Clarkson, an expert in tribal finance who reviewed the complaint, said while the allegations are serious, it should have no impact on the credit worthiness of the tribe.

"It is not something about tribal funds being diverted from paying debt service to paying something else," he said.

The bonds would go a long way to addressing more than $700 million in unmet needs on the Navajo Nation that stretches into New Mexico, Utah and Arizona.

A major roadblock to obtaining tax-exempt bonds is a requirement under federal law that tribal projects be essential to government functions, which isn't required for states, said Clarkson, of the University of Houston Law Center.

"If the wealthier tribes need infrastructure, they'll build it even if they have to pay taxable rates," Clarkson said. "The discrimination really hurts the poor tribes. The difference in the taxable rate and the nontaxable rate may be the difference between doing the project or not. When you don't do the project, jobs don't get created."

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OETA, Tate awarded Emmy for 'The Science of Composing'

TONY CHOATE
Chickasaw Nation

OKLAHOMA CITY – A casual conversation between Oklahoma Medical Research Foundation President Dr. Steven Prescott and Chickasaw composer Jerod Tate led to the Emmy award-winning program "The Science of Composing."

During a state of creativity panel discussion including Dr. Prescott and others involved in the project, Tate explained that he teaches music composition to young students at the Chickasaw Summer Arts Academy.

"I was sitting next to Dr. Prescott when we were taking a break and he said 'how would you like to come teach a bunch of middle aged scientists?'" Tate said with a laugh, adding that he answered "that sounds really cool."

Within a couple of months, the project was underway. The program follows seven OMRF scientists as Tate guides them through a 10-day process of composing original music for a string quartet. At the end of the process, their compositions are performed live before an audience.

A crew from OETA filmed the entire project, beginning with the week of lessons and culminating with the performance in the Oklahoma City Museum of Art. The program, which originally aired on OETA in September 2010, is now available on the OETA Web site www.oeta.tv.

"We were very much in the middle of a Hollywood-style set through all of this, but the crew was very discreet, so we were able to be extremely natural and candid in our process," said Tate. "For me, this was a really neat opportunity to show the world what happens on a one-to-one basis with a teacher and a student."

OETA Executive Director John McCarrol said the network is proud of the team effort it took to put together this Emmy Award-winning production.

"The creative collaboration between our talented documentary filmmakers, Jerod Tate, OMRF and the OKC Philharmonic demonstrates the essence of what OETA is all about – bringing together people and organizations from across the state to help educate and inform the people of Oklahoma through public media," said Mr. McCarroll.

Dr. Prescott said that the scientists reacted with varying degrees of enthusiasm, but added "everyone was intrigued by it."

Tate said the process was somewhat different from his normal teaching experience.

"For me it was new because I normally teach kids, and one of my students was twice my age. Dr. Jordan Tang is a really important figure in Alzheimer's research. It was just a really different experience and expanded my sense of being a teacher.

"Also, I now have a much deeper understanding of what goes on in medical research for OU and in the state of Oklahoma and in Oklahoma City. I wasn't aware that we had this kind of research going on in Oklahoma. I also got the chance to work with these really, really smart people."

One of those really, really smart people, Dr. Tang, reacted with a mixture of disbelief and excitement when he heard about the project.

"I believe that as one getting older, you have to not only keep yourself physically fit, but you also have to challenge yourself mentally, to keep yourself mentally fit. You never should lose interest in the challenges," said Dr. Tang, describing the thought process that led to his participation in the project.

Tate said the project helped confirm Dr. Tang's comments about the value of the creative process. He said that the speed at which the scientists became engaged in the composing process was surprising, given the fact that many of them had not played their instruments for many years.

"It's actually a testimony, I believe, to the fact that if people keep their minds engaged as they grow things get sharper," said Tate.

Dr. Courtney Gray-McGuire, who was very enthusiastic about the opportunity, also expected that kind of result.

"I'm absolutely in, 100 percent. I've already got my ideas. I'm there," Dr. Gray-McGuire said on camera. "I think my science will be reinvigorated by it as well. I really do. I was just remarking the other day that I need something. I need a spark. I need something to get back to thinking more creatively in my work. This is absolutely going to do it. I have no doubt."

Tate, who was named a Creativity Ambassador for the Oklahoma Creativity Project, said the television program and its results offer evidence that the creativity project is accomplishing its mission.

He said he is "really proud" of what was accomplished as a result of the cooperation between a freelance composer, a state television network, the Oklahoma Medical Research Foundation and the Oklahoma City Philharmonic.

"That was all under the umbrella of the Oklahoma Creativity Project," said Tate. "That is exactly the kind of thing which should happen. I really owe a lot to Governor Anoatubby for this, because he is the one who recommended I become one of the cultural ambassadors for the state.

"I would not be who I am without my family and my Tribe," Tate added. "I dedicate this Emmy Award to the people of the Chickasaw Nation. It belongs to all of us."

Governor Anoatubby said that Tate is very deserving of the award.

COURTESY CHICKASAW NATION MEDIA RELATIONS
Chickasaw classical composer Jerod Tate and OETA Deputy Director Bill Perry at the Heartland Regional Emmy Awards ceremony in Oklahoma City,

"Jerod is a very talented and creative individual," said Gov. Anoatubby. "We believe his involvement in the state of creativity project will continue to benefit the state for years to come."

Choctaws adding stickball tourney to celebration

LISA REED
Choctaw Nation of Oklahoma

DURANT, Okla. – The field is being prepared, coaches are gathering players and fans are counting the days until the Choctaw Nation of Oklahoma's first stickball tournament. The two-day tournament will be held Sept. 2-3, during the tribe's annual Labor Day Festival. Starting small with four teams, the Choctaw Nation expects the inter-tribal tournament to grow from year to year.

When asked what the team is doing to get ready, offense coach Joey Tom said, "Practice, practice, and more practice! The other coaches, Josh Willis and Les Williston, and I are getting together with our players at least once a week."

To make it easier for the players who live all over the state, practices are alternately held in three different locations – Wheelock, Tushka Homma and at the elementary school in Hugo.

"We want to be ready," Tom continued. "We want to win!"

The team has also changed its name from OK Choctaws to Tvskahomma, which means "red warrior."

The heat of practice will prepare players for the heat of competition.

With several new players, the coaches are working on conditioning so that all will be used to playing at top speed in the hot weather. They practice catching and picking up the ball on the run, and they make shot after shot at the goal post. Coaches are also focusing on helping the players learn how to handle when another team overloads the offense.

OK CHOCTAWS
26
LISA REED / CHOCTAW NATION
OK Choctaws Jesse "Red Eagle" Robbins, William "Channing" Parker, Will Cunningham, Jerry Ludlow, center coach Josh Willis, Jared "Pinti" Tom and Kendrick McWilliams scramble to regain control of the ball during World Series of Stickball tournament play in Mississippi in June.

As of press time, tournament play will include Tvskahomma and two teams from Mississippi – Standing Pine and Bok Chito. The fourth is yet to be determined.

Opening ceremony events are planned to begin at 7:45 p.m. Friday, Sept. 2, with games scheduled later in the evening as temperatures cool down. The championship game will be held 8:30 p.m. Saturday following a women's exhibition game.

The playing area is being prepared east of the basketball fields on the Choctaw Nation capitol grounds at Tushka Homma.

The stickball tournament is an exciting addition to Labor Day festivities and reminiscent of Choctaw history, it is expected to bring people in from several communities, both as players and spectators of the amazing sport.

For more information, visit online at www.choctawnation.com.

LAND

Continued from Page 1

"The actions of the BIA to this point paint an embarrassing picture of the government approving a land transfer to the tribe and then arbitrarily taking the land in violation of the regional director's word," Harper wrote.

The result: U.S. Department of Interior Chief Administrative Law Judge Earl Waits reversed his order on June 1, canceling the transfer.

Shoshone-Paiute lawyers said this sudden turnabout amounts to an illegal property taking that conjures up a bygone era when Indians accused the federal government of not honoring its treaties.

"It is precisely this kind of abusive conduct – in this case, informing a tribe they own certain lands and then purporting to reverse the decision – that has all too often been the hallmark of relations between the Bureau and Indian tribes," wrote Keith Harper, the Shoshone-Paiute Tribes' lawyer, in a July 15 letter to BIA director Larry EchoHawk seeking help.

"The actions of the BIA to this point paint an embarrassing picture of the government approving a land transfer to the tribe and then arbitrarily taking the land in violation of the regional director's word," Harper wrote.

EchoHawk, a member of the Pawnee Nation of Oklahoma and former Idaho attorney general, didn't return a phone call through his Washington, D.C.-based spokeswoman, Nedra Darling.

Neither Speaks nor Department of Interior lawyer Colleen Kelley in Portland returned calls seeking comment.

In 2009, the Shoshone-Paiute Tribes and heirs of a deceased Indian woman, Wallace Bruce Ogg, began talks to transfer a portion of an 80-acre parcel they owned to the tribe.

By shifting what's known as "restricted fee land" to tribal ownership, it could open the door to the tribe establishing a gaming operation even though it's located miles away from the Duck Valley reservation. The reservation's extreme isolation – between Mountain Home, Idaho and Elko, Nev., but 100 miles from both – has helped lead to a 40 percent unemployment rate among the 1,100 residents.

Waits ordered the transfer on Oct. 25; Speaks told the tribe Dec. 17 the transfer was complete.

"The 1/3 restricted interest in the tract...has been transferred to the Shoshone-Paiute Tribes," Speaks wrote to tribal leaders. "A copy of the title status report indicating the transfer of title to the tribes will be mailed to you."

But it never arrived, and by March, documents show Speaks' office was trying to kill the deal.

Though Speaks' lawyer conceded the transfer would "further the preservation of Indian Country" as well as "tribal self-sufficiency and self-governance," she contended that Waits overstepped his authority by dividing up the land the way he did: 26 acres of restricted land to the tribe, with 53 acres staying with Ogg's heirs.

"Approval of that agreement was beyond the scope of the statutory authority to consolidate (the tribes' and the heirs') interests during probate," Kelley wrote on March 31.

Waits agreed in June, writing in his new order: "I lack subject matter jurisdiction."

On July 1, the tribe and Ogg's heirs filed appeals of Waits' new order with the Department of Interior's Board of Indian Appeals.

Shoshone-Paiute Chairman Terry Gibson told the AP on Aug. 9 he's angered by this about-face long after the deal appeared completed. Elmore County had recorded the transfer in the Shoshone-Paiute Tribe's name.

It particularly galls Gibson that the 26 acres are part of aboriginal lands in southern Idaho that the tribes contends were stolen by the U.S. government following the Bannock War of 1877 – and now he's been blocked from getting just a small sliver of them back for his people.

Gibson said developing this new property less than 30 minutes from Idaho's largest population center in Boise to the west and the Mountain Home Air Force Base to the east – whether it's for a bingo hall or casino, greenhouses or light manufacturing – will generate income to help pay off a loan that's now holding together the tribal health care system, as well as build a new tribal administration office.

The old building was condemned.

"We have the perfect example of the old tactic of making promises to tribes, then on down the road, they take this land away from us," Gibson said. "It's not like they'll be doing us some great favor by giving us our land back. But for them to make it as difficult as they can, I don't think that's proper."

Legal Notice

If you are an African American, Hispanic or Native American individual for whom Sallie Mae, Inc. or an affiliate or subsidiary of SLM Corporation underwrote or originated a private student loan between September 15, 2003 and June 21, 2011, you may be a Class Member.

Subject to Court approval, a proposed settlement has been reached in a class action lawsuit against Sallie Mae, Inc. ("Sallie Mae") and SLM Corporation (together, "Defendants") for alleged discrimination to Plaintiffs and Settlement Class Members relating to the underwriting and origination of private student loans. The case is known as Rodriguez, et al. v. Sallie Mae, Inc., et al., United States District Court, District of Connecticut (the "Court"), Case No. 3:07-cv-01866-WWE.

WHO IS A CLASS MEMBER?

You are a Class Member if you are an African American, Hispanic or Native American individual in the United States for whom Sallie Mae or any other affiliate or subsidiary of SLM Corporation underwrote or originated a private student loan between September 15, 2003 and June 21, 2011.

The names of other affiliates and subsidiaries of SLM Corporation covered by the settlement are reflected in a long-form notice of the settlement, which you can obtain by calling the Settlement Administrator at 1-800-410-5484 or by visiting the website, www.rodriguezsettlement.com. In addition, the release of claims, which includes other entities and individuals, is contained in the Settlement Agreement. You can obtain a copy in the same ways.

WHAT ARE THE BENEFITS?

The Settlement provides for prospective relief. Defendants have agreed not to use a certain factor, the federal cohort default rate, in underwriting or originating private student loans from March 2010 through July 1, 2011. Defendants also have agreed to provide certain disclosures and/or information regarding the underwriting factors used in setting interest rates and fees on private student loans. These disclosures and/or information will be provided for a period of at least three (3) years on the private student loan homepage of Sallie Mae's website. Additional disclosures will be provided in the event that Sallie Mae elects to resume use of the cohort default rate before March 29, 2013.

Further, Defendants have agreed to make a cy pres contribution in the amount of $500,000 to be divided equally between the United Negro College Fund and the Hispanic College Fund for the purpose of providing scholarships to students pursuing higher education.

The Settlement also contemplates the payment by Defendants of attorneys' fees and expenses in an amount not to exceed $1,800,000 and incentive awards to the Plaintiffs in an amount not to exceed $3,000 each. The attorneys' fees and incentive awards are subject to Court approval.

There will be no monetary recovery for Settlement Class Members. However, if you have actual money damages, you retain the right to file a lawsuit on your own.

WHAT ARE YOUR RIGHTS?

If you object to the settlement, you or your lawyer have the right to appear before the Court and present your arguments. If you choose to appear through an attorney, you are responsible for paying that attorney. Written objections must be postmarked by September 30, 2011, and contain certain information. You will be bound by the terms of the Settlement even if your objection is rejected.

If you do nothing, you will revoke any rights to sue the Defendants for declaratory or injunctive relief based on Defendants' use of school-specific pricing practices in the underwriting or origination of private student loans. You will be considered part of the Settlement Class, and you will be bound by the Court's decisions.

Even **if you do nothing**, though, you retain your right to sue for actual money damages or other monetary relief in a separate lawsuit. Claims for monetary relief are not covered by the Settlement.

The Court will hold a Fairness Hearing to consider if the settlement is fair, reasonable and adequate, and should be granted final approval on October 17, 2011 at 10:00 a.m. At that time, Class Counsel will also ask the Court for approval of their request for attorneys' fees, costs, expenses and incentive awards to the Plaintiffs. More information about the Fairness Hearing, and the information required to make an objection, may be found on the settlement website, www.rodriguezsettlement.com.

WHO REPRESENTS YOU?

The Court has appointed John A Yanchunis of the law firm of James, Hoyer, Newcomer, Smiljanich & Yanchunis, P.A., and Christa L. Collins of the law firm of Christa L. Collins LLC, as Co Class Counsel.

This Notice is only a summary. Complete details describing your rights and options can be obtained by calling the Settlement Administrator at 1-800-410-5484 or by visiting the website, www.rodriguezsettlement.com.

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Oklahoma Aeronautics Commission, 120 N Robinson Ave, Suite 1244W, Oklahoma City, 73102. Annual salary 32,000-38,000. Closing Date: 5:00 pm, 8/12/11. Education and Experience: Bachelor's degree in finance or accounting. 4 yrs relevant experience may be substituted for education. Certified Procurement Officer (CPO) and state government experience preferred. Must be willing to take CPO exam if not currently a CPO. Typical functions: process agency purchase orders, requisitions and payments, obtain price quotes, make P-card purchases and reconcile, run daily and monthly reports, maintain inventory of assets, collect and maintain time sheets, enter deposits and reconcile clearing account, assist with budget, GAAP reports, knowledge of state and federal laws, strong computer skills. This is an unclassified position. The Commission is an EOE Employer. Please send your resume and cover letter to Elaine Spell, COO, phone 405-604-6911, Fax 405-604-6919, or espell@oac.ok.gov

Vocational Rehabilitation Counselor

The Delaware Nation is accepting applications for a Vocational Rehabilitation Counselor in their Anadarko office. Ideal candidates should have at least a bachelor's degree in psychology, education or related field and experience working with Native American individuals with disabilities. A VR counselor is responsible for guiding individuals with disabilities through various stages of preparation for employment which may include obtaining training, job search skills, resume preparation, job development, job placement and relationship-development with employers. Excellent written, verbal and organizational skills required. The Delaware Nation utilizes Native American preference as allowed by federal law. Please visit www.delawarenation.com for an application and mail to P.O. Box 825, Anadarko, OK 73005 or fax a cover letter declaring your interest and relevant qualifications not covered in your resume, an application and resume to 405-247-8857 by 08/12/11.

RFQ/RFP

SPEAKERS NEEDED for community wellness gathering on September 16, 2011. Topics are to be health and wellness related, including individual or community wellness. Family wellness is also a possible speaking topic. Please respond by August 16, 2011 by emailing a response to amendez@sbth.nsn.us or faxing a response to 208-478-3940. Successful responses will include proposed topic of presentation, previous presentation experience, experience presenting to Native communities, educational background and work history of presenter and any other relevant information to assist the committee in making an informed decision. **Please call Angela Mendez, 208 478 3744 with any questions.**

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– Mayes & Cherokee Counties –

Events

*Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

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- Aug 20 Beginning - Intermediate Pottery
- Aug 27 Pottery Finishes
- Aug 27 Youth Pottery

17952 S Muskogee, Tahlequah, Okla. To register and for cost, call 918-453-0449 or email cherokeepottery@yahoo.com

FIRST FRIDAY
Indian Taco Sale, 11:00 a.m. - 2:00 p.m. at Norman First American UMC, 1950 Beaumont Drive, Norman, OK 73071, 405/321-5640

EVERY 2ND SATURDAY
Indian Taco Sales - from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

THROUGH SEPT. 10
Through the Eyes of the Eagle: Illustrating Healthy Living for Children exhibit at the Comanche National Museum, 701 NW Ferris Ave., Lawton, Okla. For more info call 580-353-0404 or visit www.comanchemuseum.com

THROUGH JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

AUGUST 18
Jack Brown Adolescent Treatment Center is having a free informational conference for agencies that assist Native American youth 13-18 dealing with substance abuse issues from 10am to 2pm in Durant at the Choctaw Community Center. Lunch provided. Any questions or to have a registration form faxed to you, call 1-877-458-0499. RSVP by Aug. 15.

AUGUST 20
Eastern Shawnee present the Shawna Stovall Children's Back to School Powwow, 12615 S 705 Rd., (Behind Bordertown Casino) Wyandotte. 10am-11pm. Storytelling, dance competitions, Gourd Dancing, arts & crafts and food vendors. Call Kenna Simmons, 918-666-7710 or visit online at www.estoo-nsn.gov

AUGUST 20
Tahlequah Kiwanis International 2011 Balloon Chase 5k All You Can Eat Pancake Breakfast 6-10 a.m. at Indian Capital Technology Center $5.00

AUGUST 25
Jack Brown Adolescent Treatment Center is having a free informational conference for agencies that assist Native American youth 13-18 dealing with substance abuse issues from 10am to 2pm in Shawnee at the Gordon Cooper Vo-Tech. Lunch provided. To have a registration form faxed to you, call 1-877-458-0499. RSVP by Aug. 22.

AUGUST 25-28
Annual Ponca Powwow, White Eagle Park, White Eagle. Call Ed Littlecook (580) 765-3329 or (580) 762-8104.

AUGUST 26
Muscogee Creek Nation Citizens Diabetes Awareness Summit at First Christian Church, 220 E. Lee Ave. Sapulpa, Okla. Free. For more info call 918-756-3334, ext. 245

AUGUST 26-28
Cherokee National Holiday Softball Fast Pitch / Co-Ed Tournament. Call 918-453-5536 or email lou-slagle@cherokee.org

SEPTEMBER 1-5
Choctaw Nation Labor Day Festival & Powwow, Choctaw Nation Capital Grounds, off Hwy 271 S., Tuskahoma. Call 580-924-8280 or email cjohnson@choctawnation.com

SEPTEMBER 2-4
Cherokee National Holiday, Tahlequah. 50 events such as an inter-tribal powwow, Native arts and crafts, Native games, children's events, golf, basketball and softball tournaments, a parade, car show and plenty of food. Call 918-453-5536 or visit www.cherokee.org

SEPTEMBER 2-4
Comanche Nation Fair, 584 NW Bingo Rd., Lawton. Powwow, parade, art show, athletic events, rodeo, carnival and more. Free and open to the public. Call Jolene Schonchin 877-492-4988.

SEPTEMBER 2-5
Cheyenne & Arapaho Labor Day Celebration, Colony. Powwow, hand games, drum contest, food and craft vendors and more. Call Rosemary Stephens, 405-422-7446 or visit online, www.c-a-tribes.org

SEPTEMBER 3-5
Native Americans United Powwow, Eufaula. Call Gloria Forbes, 918-360-4343 or email lazydazy54@yahoo.com. Online visit: www.nativeamericansunited.com. Everyone welcome.

SEPTEMBER 2-4
Comanche Nation Fair, 584 NW Bingo Rd., Lawton. Powwow, parade, art show, athletic events, rodeo, carnival and more. Free and open to the public. Call Jolene Schonchin 877-492-4988.

SEPTEMBER 10
Indian Taco Sale 11 am till 3 pm at Haikey Chapel UMC, 8815 E 101st St, Tulsa. This fundraiser is to raise money for our Oklahoma Indian Methodist Conference Endowment Fund.

OCTOBER 8
Pryor Wellbriety Powwow, Mid-American EXPO Center, Pryor, Okla. (four miles south of Pryor) Gourd Dancing at 2pm & 5pm • Grand Entry at 6pm. More info call Mary Hayes: (918) 698-0583

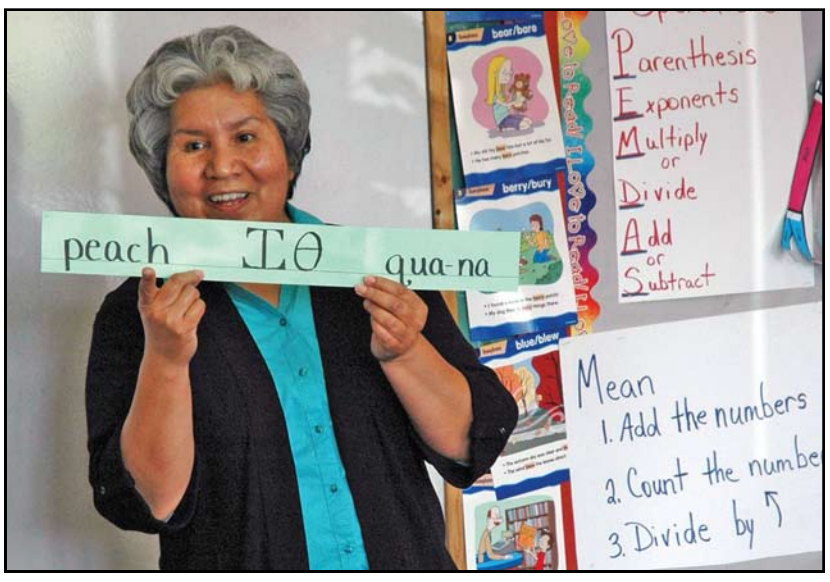
OCTOBER 29
Following the Trail Men and Boys Conference at Cornerstone Indian Baptist Church, 17020 E Tecumseh Rd., Norman, Okla. Info call Bryce Scott, 405-912-0044 or visit online www.followingthetrail.net

OCTOBER 29
Bacone Fall Powwow 11:00am - 11:30pm at Muskogee Civic Center, 425 Boston, Muskogee, Okla. Info contact: Kyle Taylor, 918-360-1085 or taylork@bacone.edu

Teacher connects new generation with culture

TRAVIS NOLAND
Cherokee Nation

BELL, Okla. – A retired school teacher from Maryetta is using her knowledge, old and new, to teach children about Cherokee heritage. Susie Thompson, a Cherokee Nation citizen, says when she speaks Cherokee it takes her back in time, creating a connection to her mother and grandmother.



COURTESY CHEROKEE NATION COMMUNICATIONS

Susie Thompson reads a traditional Cherokee story to students as they learn how to say "peach" in Cherokee.

Thompson, a native speaker until the age of eight, was inspired to volunteer after completing Cherokee Nation's Teacher Enrichment Institute, which prepares staff, teachers, and other community citizens to teach Cherokee language, history and culture to Cherokees. After the course ended Thompson said she wanted to learn more.

"I learn best by teaching and love learning," said Thompson. "The new information I was learning through the Cherokee Teacher Enrichment program was something that I wanted to share with others. I knew there were many Cherokee speakers here in Bell and I asked Mr. Davidson, the principal, if he would allow me to come down here and teach Cherokee history, language and culture."

Thompson volunteers two days a week teaching Cherokee lessons that align with the class's regular curriculum. She recounts stories like "The Origin of the Strawberry" to fifth and sixth-graders. Words such as man, creator, huckleberry, peach and strawberry are written on banners that display the English word, the Cherokee word and the pronunciation in Cherokee.

"In the process the children have learned things about Cherokee history, language and culture that they didn't know before and I have learned things better," said Thompson. "They responded in a really good way."

The Cherokee Nation Teacher Enrichment Institute is a free program that provides participants with Cherokee knowledge, teaching skills, lesson planning, classroom management, curriculum development and class assessments. The institute is administered by the tribe's Co-Partner Program, a federally-funded program designed to provide educational opportunities to Cherokee children that would otherwise not be offered in the public school system.

Thompson said after taking the course she realizes the importance of preserving Cherokee culture.

"I thought about all of the thoughts, all of the history, all of the culture and the meaning of Cherokee words that cannot be translated into the English language and I realized as much as possible the Cherokee language needs to be preserved," said Thompson.

NANIH WAIYA HISTORICAL SITE
LOUISVILLE, MS
TEXAS

COURTESY SOUTHEASTERN OKLA. STATE UNIVERSITY

Enjoying the field trip were Kesha Fryer, Terri Henry, Leslie Wesberry, Josh Riley, Robert Ferguson, Chantelle Standifer and Emily Holly.

SEOSU Students attend Choctaw Indian Fair

ALAN BURTON
Southeastern Okla. State University

DURANT, Okla. – A group of Southeastern Oklahoma State University Native American students and staff members recently attended the 62nd annual Choctaw Indian Fair in Choctaw, Mississippi.

Chris Wesberry, Coordinator of Southeastern's Native American Center, and Chantelle Standefer, academic advisor, attended the Fair with the students.

"Visiting the Choctaw and Chickasaw Homelands gave our students the opportunity to actually be in some historically and culturally significant places where our ancestors lived and died," Wesberry said. "Visiting the Nanih Waiya Mound and Cave and the Tchichitala town site was unforgettable. We hope that our students will pass this experience on to others."

Josh Riley, Kesha Fryer and Terri Henry were among the students on the trip. All were impressed with the opportunity to visit the sacred grounds of their ancestors.

Riley said, "I was especially excited to see the Nanih Waiya Cave. This cave is at the heart of the Choctaw Creation story. I cannot explain how it made me feel to be able to do this."

A highlight of the Fair was the World Series of Stickball.

Fryer and Henry mentioned the opportunity to visit the land of their ancestors, stand on the same ground and enjoy links to the past.

Filmmaker includes personal experience in documentary

■ Much of the documentary is about her family and their history of alcohol and drug abuse.

By BEN KREIMER
Native American Public Telecommunications

Cherokee filmmaker Heather Rae's new feature documentary, First Circle, shares the stories of families in Idaho struggling with drug abuse, the foster care system and the intrinsic human need for family.

"Family isn't always blood family, sometimes family is the family that you create," said Rae, the producer and director of First Circle. "It's that first circle from which we all grow, learn and become human beings."

For Rae, First Circle is a very personal film. Much of the documentary is about her family and their history of alcohol and drug abuse. Rae's co-filmmakers Randy Redroad (Cherokee) and Russell Friedenberg, encouraged her to include this personal element.

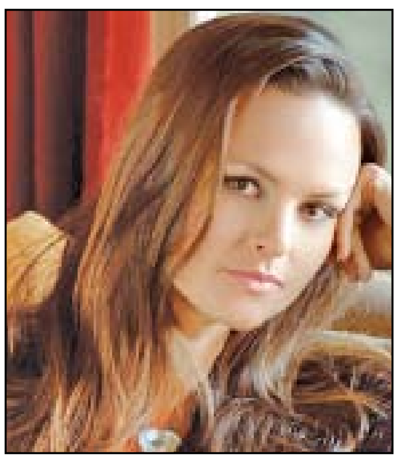
"There was a lot of resistance on my part to do that," Rae said. "Randy and Russell really worked with me to see that maybe there was more depth to the story if there was some kind of a personal connection between the filmmaker and the subject matter."

Early in the film, Rae's nephew, Tyler, is reunited with his mother, Dustine, after living with Rae's mother for 10 years. Tyler had been in the foster care system since the age of 18 months, Rae said.

Dustine, who for years had struggled with drug addiction, had achieved one year of sobriety, and wanted Tyler back in her life. Rae's brother and Tyler's father, Neil, was a meth addict, and was serving time in prison. Despite her initial misgivings about including her family's story in the film, Rae said that their experiences gave her the inspiration to make this film.

"Seeing the way in which the [foster care] system worked and the way my family struggled within the system... was all part of the [film's] foundation for me," she said.

First Circle incorporates other perspectives and stories to provide an expansive look at foster care and families with drug addiction. In addition to featuring a foster mom, Rae embedded with Jerrillea Archer, a now retired Ada County sheriff in Boise, Idaho, going on meth lab raids and visits to family homes that had been referred to the sheriff's department based on questionable living conditions for the children living there.



Heather Rae

On one such referral, Rae accompanied Archer to the home of David and Sherry and their children. Their home was referred to the sheriff's department based on unsanitary living conditions for the children. Leaving the house, Archer remarked, "that house reeks of drugs."

Two months later, Rae followed Archer on another investigation of David and Sherry's home in response to a health and welfare referral prompted by the schools. David's son Devon had not been attending school, and nothing had been done to correct his vision problems.

David, who had been hiding in a closet when the police entered the house, was arrested for defying a non-contact order between him and Sherry--a result of a prior domestic dispute. Evidence also suggested that he was using meth. Devon was placed into the foster care system for the second time.

"Jerrillea Archer is an extraordinary human being," Rae said. "Are there times in which she is merciless in terms of her job? Absolutely, but when you see it day in and day out, you understand why she would be so unforgiving of abusive and neglectful parents."

However, in the film, Archer expressed the emotional weight that comes with taking kids away from their parents.

"Once you start removing kids, it gets really ugly," Archer said. "I know it's the best thing, but I still feel bad taking people's kids because I know how I would feel."

First Circle is not the first documentary Rae has produced and directed. Her 2006 documentary, Trudell, appeared in over 100 film festivals, 60 theatre markets and aired on PBS' Independent Lens Series and The Sundance Channel.

In her 20 years in the film industry, she has worked on numerous films, including over a dozen documentaries. Currently, Rae is in the San Francisco Bay Area producing a coming-of-age feature film entitled I Believe in Unicorns. It is the first feature film directed by Oakland filmmaker Leah Meyerhoff.

"I've found a niche to support first-time feature directors in getting their legs as filmmakers and storytellers," Rae said. "That's been a really enriching experience."

Rae also has a production company, Appaloosa Pictures, that focuses on documentary films. The mission of Appaloosa Pictures is to "produce culturally and socially relevant media projects that facilitate civic dialogue, cultural understanding and responsible enterprise." Rae named the company after the horse breed known for beautiful leopard-like spotted coats.

"I'm really a horse person, and mountain mustangs are one of my own archetypes," she said. "I grew up in central Idaho... I would see them [wild horses] all the time when I was riding my horse in the backcountry. It gave me a sense of being a part of the wild world."

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TUNICA

Continued from Page 1

The casino has sparked a renewal for the tribe, allowing it to fund programs and training for members and giving members a chance to move back to the area for casino jobs, Lintinger said.

But their language, which like those of many Native Americans was lost as they assimilated into the European and African-American population around them, seemed unlikely to come back before the Tulane efforts.

There were a few old, wax phonograph cylinders with the language recorded on them, but years of wear and background noise made the chants impossible to decipher, said Kathleen Bell, a graduate student who worked on the project.

"The quality was terrible, and the drums more or less drowned out the chants," she said.

The researchers were able to refer to past work by academics. One published a short grammar of the language in 1921, and a linguistics scholar in 1939 worked with the last tribal member known to be conversant in the Tunica language.

Mary Haas, a linguist who worked with a number of Native American languages, worked with a tribal elder, writing down stories and bits of Tunica history. She used the International Phonetic Alphabet, marking stress and some intonations, but not enough to give Maxwell's group the rhythm, timing and the way the language was phrased, Bell said.

The modern scholars used Haas' material to create glossaries and a "more modern take on grammatical properties of the language," Maxwell said.

The process was gradual, and there is still much work to do, Bell said.

"We would meet in group sessions and hash it out. I would say we still don't have grasp on much of it," she said.

Bringing a language to life depends on the desire to speak it, and attempts to revive languages generally aren't successful, Maxwell wrote in an email while conducting a summer program in South America. But Tunica members have a strong interest beyond simply hearing how their ancestors communicated.

"If people want to speak a language, they will," Maxwell said. "Look at the number of people who now speak Klingon or elvish or Na'vi."

Tunica officials eventually hope to be able to teach the language to members of all ages, Lintinger said. A children's book based on the language was presented during the tribe's annual powwow in May, and many members wanted to learn the language and asked about classes, Lintinger said.

About 650 copies of the book – featuring the Tunica tales "Deer and Turtle" and "Fighting Eagles" – were handed out at the powwow. Two tribe members read the stories aloud in their native tongue.

"When we got up and read them in our language, I wish I could tell you how excited everyone was," Lintinger said. "Everybody was so taken by it, so caught up in listening to the stories."

The group, along with Tulane faculty member Nathalie Dajko, also has put together two Tunica prayers.

Kathleen Ubnoske, who read one of the stories at the powwow, said it took a lot of work to learn the language, but when she stood before the members of her tribe, speaking it came easily.

"My mouth just ran with it, not that it was easy but it felt so right when I started to read," Ubnoske said. "It seemed it was a natural thing for me to do.

"I took it as I was honoring my grandfather and great-grandfather and down the line when they were speaking this."

TLINGIT

Continued from Page 1

more are needed.

Belarde said there are a number of written resources to help keep the language going, including books. She said tools like the cards are helpful for reading these and to speak it as well. She said learners have to know what the characters they're reading sound like.

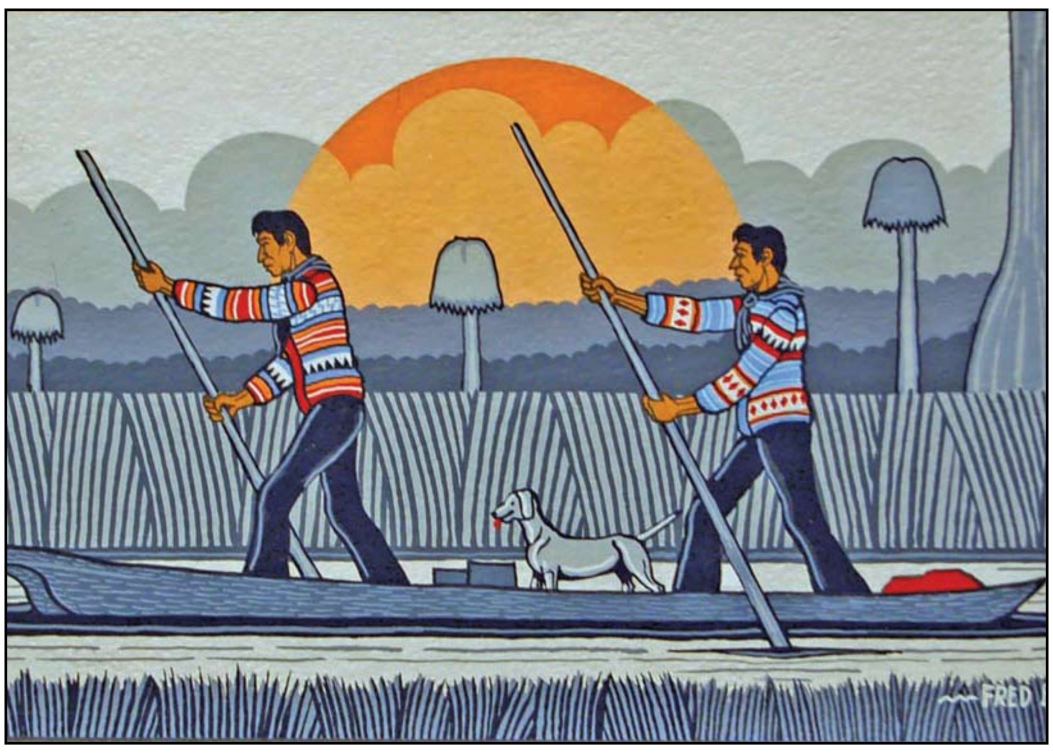
"A problem is we don't hear Tlingit on TV or radio. Hearing it is often the first part of learning," she said.

She said the audio part is mostly done in classroom settings today but that wasn't always the case. She said KTOO even used to run "Tlingit hours."

The Tlingit alphabet itself is unique with 50 characters to learn. Four of those sounds aren't found in any other language.

Most of the English letters do have Tlingit counterparts, but not all. Sounds for letters can differ too.

"The good news about the Tlingit alphabet is it's consistent. Once you memorize a sound, every time you see it written it's the same sound," Belarde said.



COURTESY WOOLAROC MUSEUM

An untitled tempera by Fred Beaver

New exhibit to be featured at Woolaroc Museum

■ The exhibit features the works of well-known artists such as Jerome Tiger and Acee Blue Eagle as well as lesser known but equally talented artists.

Woolaroc Museum & Wildlife Preserve, in conjunction with Pierson Gallery in Tulsa, is pleased to present a new temporary exhibit for their guests, "Native Visions—20th Century Oklahoma Indian Art". The works will be on exhibit in the Silas Bunkhouse Gallery through October 31.

As early as the last decades of the 19th century, Native artists had already begun making works in media like pencil, crayon, ink or watercolor on paper, depicting their daring exploits and experiences in vivid, graphic compositions.

Since the turn of the twentieth century, the vitality of the early narrative style has been transformed by succeeding generations to include a broad spectrum of culturally significant content—from romantic illustrations of tribal life on the unfenced plains of yesterday to subjects dealing with modern-day development, from scenes of evolving tribal social activities to native religious symbolism.

Curator of Art Linda Stone said "For many years, we have wanted to have an exhibit featuring strictly Native American art. Thanks to Linda Pierson at Pierson Gallery and many private collectors who loaned us their treasures, that wish has become reality. We are honored to be able to share such an exhibit with the guests of Woolaroc."

The exhibit features the works of well-known artists such as Jerome Tiger and Acee Blue Eagle as well as lesser known but equally talented artists.

Woolaroc, which is listed on the National Historic Register in Washington, D.C., is located 12 miles SW of Bartlesville on Highway 123. Beginning the day after Labor Day, Woolaroc will shift to its Fall/Winter schedule of being open Wednesday thru Sunday from 10 am to 5 pm and closed to the public on Monday and Tuesday. Prior to Labor Day, Woolaroc is closed only on Monday's. Admission is $8 for adults, $6 for 65 and over and children 11 and under are free.

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NATIVE AMERICAN TIMES

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Tribes sue over water rights to lake

■ Chickasaws and Choctaws claim the rights to water within their territories due to the 1830 Treaty of Dancing Rabbit Creek.

LENZY KREHBIEL-BURTON
Native Times Correspondent

OKLAHOMA CITY — In an effort to protect their water rights, two of Oklahoma's largest tribes filed suit in federal district court Aug. 18.

In the lawsuit, the Choctaw and Chickasaw Nations are seeking a permanent injunction preventing the proposed water transfer from Sardis Lake to Oklahoma City unless the transaction is either negotiated with the tribes or court-ordered. The injunction would also be extended to proposed transfers to Texas and any future transfers outside of the tribe's jurisdiction.

Transfers that are already happening will not be affected at this time.

Sardis Lake is a federal reservoir in Pushmataha and Latimer counties in southeastern Oklahoma. It is within the Choctaw Nation's jurisdiction.

In addition to Sardis Lake, the Kiamichi Basin, Clear Boggy Basin and Atoka Lake are also specifically listed in the lawsuit. Oklahoma City has been receiving water from those locations for several years without the tribes' approval.

Oklahoma City receives about half of its water supply from lakes and reservoirs within the Chickasaw and Choctaw nations.

"Citizens of the Chickasaw Nation, like all Oklahomans, have a vital interest in maintaining the conditions necessary to ensure a strong economy and a thriving natural environment for our children and grandchildren," said Gov. Bill Anoatubby of the Chickasaw Nation. "Because sustainable management of our water resources is imperative for the progress and prosperity of all Oklahomans, we have worked diligently to establish a working relationship with the state on this issue. Unfortunately, our efforts have been unsuccessful, leaving us no realistic alternative to legal action."

The tribes claim they own the rights to water within their territories due to the 1830 Treaty of Dancing Rabbit Creek, which gave the tribes jurisdiction over most of southeastern Oklahoma in exchange for their land in Mississippi.

"The Chickasaw and Choctaw Nations hold treaties with the United States that secure prior and paramount rights to the ownership and management of water resources throughout their territory," said Stephen Greetham, council for the Chickasaw Nation. "This action seeks declaratory and injunctive relief to bar unilateral state action on water resource management issues. The nations' treaties secured them a permanent homeland, and without the sustainable and long-term management of its water resources, that homeland will be undermined."

Among the defendants listed in the Choctaw and Chickasaw tribes' suit are Oklahoma Gov. Mary Fallin, the Oklahoma City Water Utility Trust and the members of the Oklahoma Water Resources Board.

"The Choctaw Nation is committed to protecting and preserving the sustainability of water in southeast Oklahoma and the rest of the state," said Choctaw chief Gregory Pyle in a joint news release. "We will continue to seek a resolution that works for all of us, and I have faith that through the court, we can reach a decision that is fair, meaningful, and serves the best interest of all Oklahomans."

CLYDE MUELLER / THE NEW MEXICAN / ASSOCIATED PRESS

Renee Roybal, center, stands with her two daughters , Sonja Martinez, left, and Desiree Roybal at her San Ildefonso Pubelo, N.M. home on Aug. 10. Roybal is an advocate for Native Americans becoming organ donors. According to data from the nonprofit New Mexico Donor Services, 68 percent of New Mexicans waiting for organ transplants are minorities, or 102 of the 709 people on the waiting list as of April 30. About a quarter of people waiting for a kidney, by far, the most common transplanted organ, are Native Americans.

Transplant survivor urges Native donors

EMILY HUBBELL
Santa Fe New Mexican

SANTA FE, N.M. (AP) – Renee Roybal never expected to find herself an advocate pushing Native Americans to donate organs. But then, she never expected a Chinese dinner with her family in 1999 to trigger a three-year battle with a rare heart condition.

The 52-year-old mother of two doesn't remember much about that night. A few days earlier, after feeling nauseous at work, she went to a doctor and was given a glimpse of the three years to come: Somehow, she had contracted a rare viral infection that was causing her heart to beat three times faster than it should have.

At that time, she was just given medication for cardiomyopathy. But when she collapsed after that Chinese dinner, a doctor put the San Ildefonso Pueblo member on a defibrillator that Roybal said "kept me alive for three years."

At the end of those three years, the device gave out, and Roybal's condition worsened.

"I was so sick I was in a wheelchair. I couldn't do anything. ... If I wanted yogurt and went to the refrigerator, if I dropped the yogurt on the floor, that's where it would stay," said Roybal, then 43.

It was March 2002 when she was airlifted from her home in Santa Fe to the University of California, Los Angeles hospital to get evaluated for a heart transplant. There are no facilities in New Mexico that can perform that surgery, and only two hospitals in the state – University Hospital and Presbyterian Hospital, both in Albuquerque – can perform kidney transplants.

Between March and October, Roybal spent a big chunk of time in Los Angeles for testing and checkups and so that she could be close to the hospital should an organ match be found. She describes the period as "a very long time without family and friends," and says pueblo fundraisers helped her cover costs of the stay that insurance would not.

On Oct. 9, 2002, Roybal was busy preparing for a long-awaited visit from her husband, Leon. Then she got the long-awaited call.

"We found you a heart," said Bonnie, one of the nurses that to this day Roybal remembers by name.

Looking around San Ildefonso Pueblo, Roybal said the need for organ donations among her tribe members is hard to ignore – and the numbers back that observation.

According to data from the nonprofit New Mexico Donor Services, 68 percent of New Mexicans waiting for organ transplants are minorities, or 102 of the 709 people on the waiting

See **DONORS** *Continued on Page 5*

Chickasaw legislature approves hefty government pay raises

LENZY KREHBIEL-BURTON
Native Times Correspondent

ADA, Okla. — The Chickasaw Nation legislature doubled the salaries for its executive branch leadership Aug. 19.

The measure, which passed the Chickasaw legislature by a 10-3 margin Friday morning, also increases the salaries for the legislators and judiciary.

Gov. Bill Anoatubby, who has been in office since 1987, will receive an annual base salary of $600,000, plus an additional $50,000 for each completed term. The tribe contributes an amount equal to 30 percent of his salary to his retirement fund.

Prior to last week's legislation, Anoatubby received $300,000 annually dating back to 2007, when it was raised from $100,000.

Gov. Bill Anoatubby

Lt. Gov. Jefferson Keel will receive $400,000 annually, up from $200,000. Like Anoatubby, he receives a $50,000 bonus for each term and a similar retirement fund contribution.

Anoatubby and Keel ran unopposed for re-election earlier this summer.

The Chickasaw Nation has about 47,000 citizens. By comparison, the principal chief of the Cherokee Nation, which has 310,000 citizens, is paid $124,812.84 after an 11 percent pay raise took effect earlier this month. The deputy chief receives $63,538.

The 13 legislators' monthly salaries will increase from $3,500 to $5,000, raising their annual income from $42,000 to $60,000. Their counterparts in Tahlequah earn $40,459 annually.

The legislators will also receive 5 percent raise per year for every term they serve in office, an increase of 1.5 percent. As per the tribe's constitution, the tribe pays an amount equal to 25 percent of their salary into a retirement fund.

The tribe's judiciary will also receive raises, upping their monthly salary from $3,000 to $4,000 with the possibility of a 5 percent annual raise. Their retirement plan is similar to the legislators.

A Chickasaw Nation spokeswoman said the tribe is required to evaluate all elected officials' salaries every four years. The Aug. 19 pay raise is the first for the Chickasaw's judges and legislators in eight years.

2 men plead guilty in swastika branding case

JERI CLAUSING
Associated Press

ALBUQUERQUE, N.M. (AP) – The first men charged under a federal law that specifically banned hate crimes against disabled people pleaded guilty Aug. 18 to branding a swastika on the arm of an American Indian man.

The pleas were entered by Paul Beebe, 28, and Jesse Sanford, 26, to charges filed under the 2009 law that expanded civil rights protections to specifically include violence based on gender, disability, sexual orientation or gender identity.

"Just when you think you've seen it all, along comes a case that shocks the conscience," said Assistant U.S. Attorney General Thomas Perez, who oversees the Justice Department's civil rights division.

The law also eliminated a requirement that a victim must be engaged in a federally protected activity such as voting or attending school.

Perez said Beebe and Sanford exploited the man's mental disability and "defamed his body with the most obvious symbol of hate."

Another defendant, 29-year-old William Hatch, pleaded guilty in June to conspiracy to commit a federal hate crime.

The three men were charged in November under the federal hate crimes law for burning the swastika onto the arm of Vincent Kee, a Navajo Indian, with a metal coat hanger.

During the plea hearing, Beebe and Sanford acknowledged they took Kee to Beebe's apartment in April 2010 and began drawing on his body with markers after he fell asleep.

When he woke up, they put a towel in his mouth and coaxed him into agreeing to being branded with the hanger, which they heated on a stove.

They also acknowledged shaving a swastika onto the back of Kee's head; using markers to write "KKK" – a reference to the racist Ku Klux Klan – and "White Power" on him; and drawing an ejaculating penis and testicles on

See **SWASTIKA** *Continued on Page 5*

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Activist Russell Means says he has cancer

Russell Means

PORCUPINE, S.D. (AP) – Russell Means, a former American Indian Movement activist who led the 1973 uprising at Wounded Knee, says he has inoperable throat cancer.

The 71-year-old said doctors told him the cancer was too advanced for surgery, the Rapid City Journal reported. Means, who is also an actor known for his role in "The Last of the Mohicans," said he would not have chosen surgery anyway because it would have meant the removal of his tongue and his ability to speak.

Means is forgoing mainstream medical treatments such as radiation and chemotherapy, saying that being fed through a tube and being confined to a wheelchair by extreme fatigue are "unacceptable options."

"I'm not going to hang on to life under those conditions," he said. "No way am I going to hang on for that."

Means said he'll turn to alternative treatments and traditional American Indian remedies. Herbal teas and other plants with cancer-fighting properties have come to him from tribes in Guadalajara, Mexico, and the Ojibwe tribe in Minnesota, he said. He is also receiving cancer treatments approved in Europe and Canada but not in the United States at an alternative cancer center in Arizona.

He knows his prognosis isn't good, but said he is at peace with the possibility that he might die.

"I'm not going to argue with the Great Mystery," he said. "Lakota belief is that death is a change of worlds. And I believe like my dad believed. When it's my time to go, it's my time to go."

Means said he feels his most important accomplishment is the founding of the Republic of Lakotah and the "re-establishment of our freedom to be responsible" as a sovereign nation inside the borders of the United States.

His efforts to have his proposed country recognized by the international community continue at the United Nations, he said, even as it is ignored by tribal governments closer to home, including his own Oglala Sioux Tribe.

In 1975, murder charges were filed in state court against Means and Dick Marshall, an AIM member, in the shooting death of Martin Montileaux of Kyle at the Longbranch Saloon in Scenic. Marshall served 24 years in prison. Means was acquitted.

Means ran unsuccessfully for the Libertarian nomination for president in 1988.

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ND college drawing up details to dump Fighting Sioux logo

DAVE KOLPACK
Associated Press

FARGO, N.D. (AP) – University of North Dakota officials say they are working out details to resume retirement of the school's Fighting Sioux nickname, but haven't mapped out plans for a new moniker.

The Grand Forks college was about six months into its transition plan when lawmakers passed a bill in April requiring the school to keep the nickname. State leaders now say they want to repeal that law since the NCAA has made clear it won't back down on penalties for symbols it considers offensive.

School president Robert Kelley will release a new timeline for abolishing the nickname and the logo of an American Indian warrior, UND spokesman Peter Johnson said.

"I know the president is giving it some thought, but he hasn't articulated yet exactly how he's going to restart the process," Johnson said. "We feel very comfortable that the process we had in place was a very good process. We can probably pick that up and maybe with some tweaks, move it forward."

The original plan called for the formation of three committees to work out details of the transition. The group to determine the new nickname and logo had not yet been formed when the Legislature issued its mandate.

Kelley has said he was no hurry to find a new name. "I think that's the prevailing attitude," Johnson said.

Higher education board president Grant Shaft, a Grand Forks lawyer and UND alumnus, said the delay caused by the legislation isn't a major roadblock.

"A lot of those committees had finished their work by the time we suspended their activities," Shaft said. "Other than finding a new nickname, I think they're down to more or less some practical considerations with some of the venues and uniforms."

The higher education board has directed Kelley to "substantially complete" the process of retiring the nickname by the end of December. That doesn't necessarily mean that the Indian head logo will be gone from all uniforms by then, Shaft said.

"For instance, we know that through the ordering process, we probably won't have different hockey uniforms until well after Christmas break," he said. "The NCAA has indicated that those aren't the types of things they're worried about. They just wanted a solid commitment that the logo was being retired."

Some sports have already moved away from the Indian head illustration. The football team is using an interlocking "ND" that has been a secondary logo for several years.

"The last time I was at a football game at the Alerus Center, I don't recall seeing the Fighting Sioux logo anywhere," Shaft said. "Some of the teams are well down the road."

HUD says Lumbees must repay more than $98,000

PEMBROKE, N.C. (AP) – The federal housing agency says the Lumbee Indian Tribe must repay more than $98,000 in misspent money.

The Fayetteville Observer reports that the U.S. Department of Housing and Urban Development initially said the tribe misspent $115,000.

Tribal chairwoman Sharon Hunt says she intends to further appeal.

Most of the money stems from a contract with a Washington, D.C., consulting firm hired to help the tribe earn federal recognition and assist in its housing program.

The federal agency says the tribe must reimburse $62,000 for hiring the firm without a competitive bid process.

It also says the tribe paid a contractor too much to evaluate its Boys and Girls Club. The tribe must repay about $25,000 for that contract, which adjusts her hourly rate from $110 an hour to $21.

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After raids, artifact dealers slowly regain trust

SUSAN MONTOYA BRYAN
Associated Press

SANTA FE, N.M. (AP) – It's been two years since swarms of federal agents burst into nearly two dozen homes scattered throughout the archeologically rich Southwest, looking to take down what they believed was a criminal element robbing Native American grave sites and illicitly selling or trading pieces of the nation's heritage.

Prosecutors are nearly done working their way through the list of defendants charged following those raids, having negotiated plea agreements with most that have resulted in nothing more than probation.

But for legitimate dealers and collectors of Indian artifacts, the sting in the rugged Four Corners region – where the boundaries of Utah, Arizona, New Mexico and Colorado meet – is as fresh today as when the raids happened that summer day in 2009.

Since then, they've been struggling to rebuild their reputations and to dispel the "fantasy" that they are part of a black market dealing in rare, pricey bits of American history – an illusory underground network which, they argue, doesn't exist at all.

"There's not that much crime in this business. It's a very tiny fringe element," said Dace Hyatt, a restoration expert from Show Low, Ariz., who has served as an expert in some of the cases stemming from the raids.

Hyatt and fellow members of the Antique Tribal Art Dealers Association organized a discussion on the raids this week during the Whitehawk Antique Show, the nation's largest and longest-running Indian artifacts show.

The concerns raised during the meeting echoed what dealers and collectors first brought up a year ago: that the federal government should not have relied on undercover informant Ted Gardiner to make their case.

This time Hyatt was armed with federal court documents that he obtained while working on the cases as part of an effort to determine the market value of some of the items that Gardiner had purchased with government funds as part of the sting operation. The value was key in determining whether the defendants would be charged with federal felonies, rather than misdemeanors.

In one case, Gardiner paid $2,800 for four stones that looked like nothing more than skipping rocks. At best, Hyatt said, the stones could have fetched $100 on the open market.

The FBI evidence list referred to the stones as three prayer sticks and a mountain lion fetish. After seeing photographs, the dealers and collectors in the audience let out a roar of laughter at the suggestion.

The markup for the 25 items that Hyatt reviewed averaged more than 700 percent, he said.

"To me, it's a cut and dry case where the government was clearly inducing felony charges with an erroneous value system," he said. "I know that's a pretty hard statement to make when you're dealing with the FBI and the BLM.

"The facts don't lie and when you're on the right side of truth, it gives you an element of confidence and these are irrefutable facts," he said, referring to what the market is willing to bear for arrowhead collections, pendants, shell necklaces and other artifacts.

Hyatt and others said people were harassed and the case was blown out of proportion.

"Three prayer sticks? A mountain lion fetish? These are just a few rocks," he said. "People started to take their lives and that's the tragedy of it."

The FBI, the Bureau of Land Management and other agencies involved in the raids are standin g behind their investigation, but they have declined to comment since a civil lawsuit is pending and a handful of defendants have yet to get their day in court.

"We're not trying to dodge the issue," David Kice, an FBI special agent in Santa Fe who is assigned to the agency's art theft team, said during one of this week's meetings. "You may have noticed that federal government folks can't talk about ongoing cases, we simply can't."

All 24 of the government's cases hinged on the work of Gardiner, an artifacts dealer who secretly recorded more than $335,000 in purchases over two years from people later accused of digging, collecting, selling or trafficking in artifacts taken from federal and tribal lands.

SUSAN MONTOYA BRYAN / ASSOCIATED PRESS

This Aug. 15 image shows two dealers in one of the dozens of booths at the Whitehawk Antique Show, the nation's largest and longest-running Indian artifacts show, in Santa Fe, N.M. Many dealers and collectors who gathered for the annual event said they have been struggling to rebuild their reputations after federal raids in the Four Corners region in 2009 cast a cloud over the market.

In March 2010, three weeks before the 52-year-old Gardiner was scheduled to testify, he committed suicide at his home near Salt Lake City.

Jim Owens, a retired attorney and avid collector from Albuquerque, said the idea of a black market was perpetuated by Gardiner himself.

"All of this was a figment of Ted Gardiner attempting to get a salary and selling the FBI and the BLM a bill of goods. There's no other way to say it. He lied."

Gardiner was known to have suffered through substance abuse and mental health issues, but his son, Dustin, told The Associated Press his father believed he was doing what was right by agreeing to be an informant.

"His whole motivation was wanting to protect and preserve that history," Dustin Gardiner said in a telephone interview. He added that those who continue to take aim at his father are "apologists for nothing but an illegal black market."

Aside from the debate over whether a black market exists, a fight is brewing over who is in the best position to act as caretakers for the millions of fragments of history that are floating through the market and sitting on museum shelves or in government warehouses.

No matter whom you talk to, from dealers and collectors to federal agencies, museum directors and archaeologists, they all share intentions for preserving and protecting artifacts.

How that's accomplished and who has the final say is what's causing all the consternation.

Dealers and collectors say they should have a role because they have a passion for the objects, from appreciating them for their simple artistic beauty to researching the history embedded in layers of organic paint or strands of woven yucca.

"Human nature tells me if I buy something, I'm going to take care of it," Owens said. "But more importantly than that, when it comes to people that collect, we have a passion for these articles and we're going to take care of them a heck of a lot better than what reports show the government is doing."

Many at the meetings said they were frustrated. They had hoped federal officials would provide them with a better understandin g of what happened in 2009 and why.

Some also criticized Kice for wanting the Indian artifacts market to "dry up."

"The legal trade creates a market for the illegal trade and creates a market for looted art," Kice said. "Personally, for me it makes it difficult, much more difficult for me to do my job and find those who are trafficking in looted artifacts, illegal artifacts."

The problem is that many artifacts were excavated decades and even centuries ago before Congress enacted laws protecting archaeological sites and cultural property, said Kate Fitz Gibbon, a Santa Fe attorney and ATADA board member. Those items shouldn't be treated as contraband just because they come without an archaeological record, she said.

She suggested to the federal officials and dealers that they appreciate what previous generations did to open the public's eyes to "the beauty and the meaning and the message" of different cultures.

"Let's hope some of the younger generation will continue and will want to be the traders and collectors and scholars of tomorrow," she said, "and let's acknowledge that as valuable as archaeology is, it's not the only way of looking at this art."

Satanta on list of notable Kansans

TOPEKA, Kan. (AP) – A new list of the most notable figures from Kansas includes a U.S. vice president, a U.S. senator, an American Indian leader, a famed psychiatrist and a minister who coined the phrase, "What Would Jesus Do?"

Gov. Sam Brownback and the Kansas Historical Society announced the first five of 25 names Thursday in a ceremony in Topeka. Eleven historians chose them. The rest will be revealed in the coming weeks.

The initial list includes Charles Curtis, vice president from 1929 to 1933; Sen. and Gov. Arthur Capper, who established a foundation to help disabled children; Kiowa chief Satanta; and Dr. Karl Menninger, whose world-renowned psychiatric clinic started in Topeka.

The other honoree was the Rev. Charles Sheldon, whose 1896 book, "In His Steps," asked readers to consider what Jesus would do in situations in daily life.

Smokers still free to light up on Navajo Nation

FELICIA FONSECA
Associated Press

FLAGSTAFF, Ariz. (AP) – Smoking is still legal on the vast Navajo reservation after tribal lawmakers failed to override a presidential veto of a bill that would have banned it in public places, with the exception of casinos.

Lawmakers were considering an override Friday during their special session in Window Rock, but the vote fell two short of the 16 needed to overturn the veto.

The Tribal Council passed legislation on July 20 to prohibit the use of commercial smoking and chewing tobacco. Under the bill, tribal casinos were exempt at least until gaming officials could pay off an estimated $200 million in financing debts, which was expected in about seven years.

Navajo President Ben Shelly vetoed the measure, saying it didn't go far enough to protect the health of Navajos. He has urged tribal health, public safety, judicial and gaming officials to work together to draft a bill that makes a healthy lifestyle a priority.

"It's important we establish it responsibly and with the correct intent," Shelly said Friday.

Some lawmakers saw smoking or chewing tobacco as a personal right that shouldn't be regulated by the tribal government and argued that a ban would inhibit gaming revenue. The tribe operates two casinos in New Mexico and has broken ground on its largest casino east of Flagstaff that should be complete by May, said tribal gaming czar Robert Winter.

Gaming official said they remain committed to making a majority of the casinos' floors smoke-free and to contribute to anti-smoking education, even if the law doesn't require it.

"I don't think there's any question we should do whatever we can to limit the effects of smoking," Winter said. "But poverty, which is rampant on the Navajo Nation, can be a much faster killer, so you have to address both issues."

Critics said no one should be exposed involuntarily to secondhand smoke and that any exemption to a no-smoking policy sends the wrong message to Navajo youth.

Lawmaker Jonathan Nez, who voted against the override, said he's not willing to trade what is expected to be millions of dollars in revenue for disease, or even death, due to secondhand smoke.

"We're putting ourselves in a predicament like the uranium era – revenue over health," he said.

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COMMENTARY

Jacoby Ellsbury: Poetry in Motion

NANCY TUTHILL

When I watch Jacoby Ellsbury play major league baseball, I clearly see what "poetry in motion" is. His Gazelle-like leaping with elegance and ease to catch a high ball near the center field fence and his speed and suddenness of Lightning sprints to steal a base, even home plate, is electrifying. His baseball skills defines "poetry in motion" and Jacoby, literally is "in motion" to set some impressive milestones.

As a Quapaw Indian woman, who grew up on a farm near Quapaw, Oklahoma, my favorite athlete was Mickey Mantle. There was a time when everyone thought his mother was part Indian, but I do not have proof of this.

I actually got his autograph when I was 12 and he was one of the best baseball players ever, including winning the American League Triple Crown. I was in the football stands watching my older brother play football for Quapaw High School and Mickey was watching his younger brother play for Commerce High School. I was so excited just to see him but to get his autograph was the highlight of my young life. Now, as a senior citizen, I have a new hero and he is a Navajo baseball player who we can all cheer for as a role model, Jacoby Ellsbury. Even if you cannot play baseball on the reservation or in the city, young Natives can go to college and study to become a school teacher, librarian, actor, artist, doctor or lawyer. Or go to vocational school to become a mechanic or IT specialist. Look at Jacoby and follow your dream.

Jacoby Ellsbury, an excellent athlete in High School, turned down Tampa Bay in 2002 when they drafted him. By attending college at Oregon State, he had the opportunity to study Business Communication while playing one of the sports he loved. He was drafted by the Boston Red Sox in 2005 and he played in the farm leagues until called up in September 2007. He was later named by MLB as the American League's Rookie of the month for September 2007, which included his games played in the World Series.

Jacoby was born in Madras, Oregon, in 1993 and was destined for greatness in Boston, Massachusetts. His full blood Navajo mother, from the Colorado River Indian Reservation, makes his favorite "fry bread" and who wouldn't? It makes me hungry just thinking about it. His father is non-Indian and a Forester for the Bureau of Indian Affairs working at the Warm Springs Indian Reservation.

After only three years playing for the Red Sox, his skills in stealing bases allowed him to be the best in the American League in 2008 with 50 stolen bases and in 2009 with 70 stolen bases. Unfortunately, in 2010 he was injured and had to nurse broken ribs. When he returned to play after fracturing four ribs, he re-injured his ribs, and was out for the remainder of of the season.

He earned numerous honors and awards in College, included records at Oregon State and the PAC 10. Then in the major league: Red Sox World Series Championship team in 2007, Red Sox Rookie of the Year in 2008, MLB.COM Defensive Player of the Year in 2009, and the All Star Team in 2011. Ellsbury received over 100,000 votes on the last day of voting. I was one of those people who voted all my 12 votes for Jacoby, did you?

Now in 2011, Ellsbury is showing everyone his versatility by hitting over 22 Home Runs with 39 games left in the season. As an Major League All Star, he has already made it into the 20 20 club with 20 stolen bases and 20 home runs, making him one of a handful of Red Sox to do this. In 2011 he could make it into the 30/30 club, as he already has 22 Home Runs and 33 Stolen Bases. According to Cash Cruth of MLB.COM, Jacoby is one of five players on pace to make 200 hits by the end of the season. Impressively, he is also in the top three in almost all offensive statistics for the Red Sox.

Jacoby also is a philanthropist donating to: The Navajo Relief Fund, Project Bread; and, Ellsbury - Read Project.

As a Native American Indian he is a role model not just to Navajos but to all Native kids and teens. Let's wish Jacoby all the best in his future endeavors.

Nancy Tuthill recently retired from ABC Television Network. She was previously employed with the American Indian Law Center, Inc., and the UNM School of Law.

Origin of Kiowa Gourd Clan

AUGUSTINE MALDONADO

This story was related to me by my mother, Margaret Appayat Methvin. Aikigope, Strike the Enemy, is her Indian Name given to her by her grandfather who raised her, Odlepaugh, grandson of Red Teepee.

The War Chief was returning with his warriors to the Kiowa camp wounded. He needed to rest and to check his wounds, and he made a decision to have his warriors leave him as they came upon a ravine. He instructed them to leave him and to check on him after so many moons if he did not return by the time he specified.

After his warriors left him, he fell into a deep delirious sleep from his festering wounds. He started to dream; he felt and heard someone talking to him, singing and tending to him. He awoke. He looked around, saw no one about. He ate dried meat, berries, etc. that he had on him. He drunk a little water from the ravine. He went back to sleep. His body needed rest. This went on for a couple of days. He always felt a presence; however, upon waking he never saw anything. He always dreamed and heard of this singing. One day as his wounds were healing, his dream became clearer, as he fell into a deep sleep. A red wolf was talking to him. Explaining to him about gourds, the various uses; how to make a dipper for drinking, how to make a rattle for a dance, etc.. He was singing as he was making the dipper and the rattle. The Red Wolf told him that he was getting better. His wounds were healing and soon it would be time for him to return to his people. Satanta knew that time was soon because of the agreement he made with his warriors, and he marked time as he awoke from his sleep. Upon return to his people, the Red Wolf stated, that he was to share this music and this rattle with his people. It would be good for the people. The next day the Great War Chief awoke. He felt good. He looked around saw nothing unusual except a rattle made of the gourd he dreamed of. He found a dipper made of a gourd. He saw footprints of a wolf. He pondered his dream. Could it be true? Did this really happen? The Red Wolf appeared. He told Satanta not to be afraid. That before he returned to his people he needed to learn this dance for his people. Satanta knew that it was true. his wounds were healed and he was able to travel.

The wolf told him to use this dance for his people, encouraged him to sing the songs and make new ones. Satanta made four songs specifically for his Uncles: Bointy, Ahhaitty, Tsoodle and Kaulaity that are still used today. The Gourd dance has four starting songs and many more that were created for different families. Before around the horn begins, the starting songs must be completed by the headsinger before others may sing. The Charley Brown song is named after the Colonel who helped revive the Gourd clan in the 1950's. The Charley Brown song is my mother's song Aik'i'gope that was given to her by her grandfather, Odle paugh, Buffalo Bird. Many families claim this. Odle Paugh descendents also have a song that was specifically created for the family. It has been said that the Charley Brown song has words that are not generealy used, unless for a special occasion and if the song leader know it. The words were used when Satanta and his son Odle paugh dance together.

During the time when there was no electricity, the Kiowas danced in the mornings (brush dance) and took a break and had give away in the afternoon. They did not dance after sundown. Sundown was reserved for storytelling and settling down for the night.

The Sun Dance was no longer permitted by the US. government; therefore, the gourd dance is a replacement that is still practiced to day in Carnegie on the Fourth of July and South of Carnegie, Kiowa Tia-pay Society,

This Gourd Dance is considered to be a gentlemen's dance. The men dress appropriately with what is considered proper attire. Ball caps, tennis shoes and shorts are not permitted in the arena or at the drum. The women generally dance on the side or behind the men. There is no such thing as a head lady gourd dancer. Ladies are permitted to sit behind the drum with proper attire, no shorts and proper shoes, preferably not sandals or flip-flops but leather shoes.

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EQUAL HOUSING OPPORTUNITY

DONORS

Continued from Page 1

list as of April 30. About a quarter of people waiting for a kidney – by far, the most common transplanted organ – are Native Americans. And while Type 2 diabetes and high blood pressure drive up the community's need for organ transplants, Native Americans tend to show hesitation with donating organs, said Maria Sanders, New Mexico Donor Services community services director.

"That gap is important," Sanders said. "One of the things that is done in addition to matching blood type is matching tissue. We're looking at the genetic makeup of donor vs. recipient."

Sanders said that organs are evaluated using six criteria. A six-out-of-six is a "perfect match," the equivalent of getting an organ from a twin or a cousin, she said. A lesser match in tissue increases the probability of a body rejecting the organ.

Roybal's heart came from an 11-year-old girl from the Los Angeles area. Although that's all she knows about her donor, Roybal said in the 10 years since the transplant, her body has not rejected the heart.

After her surgery, Roybal said she noticed hesitation from the "older generation" at San Ildefonso. She said the taboo surrounding organ donation has a lot to do with the community's spirituality and the importance of "being whole" when one dies.

"When I was there, my heart went to pathology because they were going to examine it. But after my heart transplant, the elders from home kept asking my husband, `What is she going to do with the heart? She needs to bring it home,'" she said.

At first, Roybal said, the pathologists refused to send her old heart back to New Mexico. But after enlisting the help of a lawyer who received training on tribal issues at The University of New Mexico, Roybal said a miraculous thing happened: She got a call from pathology, which agreed to send the heart to the tribe's Governor's Office. Spiritual leaders then buried the heart on tribal land, where it is to this day.

Roybal said not knowing how to interact with doctors also might get in the way of more Native Americans donating organs. She said she knows many women who have heart problems but decline to get help because of a misconception about what care doctors provide.

Since her transplant, Roybal has joined numerous groups to bring awareness about heart diseases and organ donation to the region and, specifically, to pueblos.

"I felt that being Native American, they don't really sign up to be donors. ... These are giving people. We're always opening our doors for people to come in. They should really look into giving themselves, also – giving life to another person, giving them a chance to live on," she said.

Roybal said recovery after the transplant wasn't instantaneous as she had hoped, but by December 2002, she was back home and feeling better. She describes the transformation as "a complete turnaround."

Roybal, a traditional dancer, never thought she would recover enough from her 100-pound, wheelchair-bound state to practice the art again. But now she's back dancing with a new enthusiasm for everyday life.

Despite her progress, Roybal still returns to Los Angeles twice yearly for a checkup and biopsy. When her plane lands in the city, she said a strange feeling comes over her.

"When I get to the point where I'm looking out the window and see Hollywood and everything there, my whole body reacts. I think it's my heart that tells me I'm home. That's where (my organ donor's) home is, and that's part of me."

SWASTIKA

Continued from Page 1

his back while telling him that they were sketching native pride feathers.

U.S. Attorney Kenneth Gonzales said the victim was "assaulted, branded and scarred because he happens to be a Native American – that simply is inexcusable and criminal."

Beebe will serve 81/2 years in prison and the other two men will serve five years each, Gonzales said.

As part of the agreement, the men will also serve similar, concurrent sentences on state charges, according to District Attorney Rick Tedrow.

In the state case, Beebe and Sanford both entered Alford pleas conceding there is enough evidence for a conviction but not admitting guilt. Beebe entered such pleas to attempted kidnapping and aggravated battery, and Sanford to attempted kidnapping and conspiracy to commit aggravated battery.

Hatch was convicted in May of conspiracy to commit aggravated battery in the state case.

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Osage mineral shareholders considering $380M pact

PAWHUSKA, Okla. (AP) – Osage Nation members who own shares of the tribe's mineral estate in oil-rich Osage County may be dividing $380 million in the settlement of a trust case against the federal government.

The Osage Minerals Council voted last week for preliminary approval of the agreement.

U.S. Court of Federal Claims Judge Emily Hewitt last year found the Bureau of Indian Affairs grossly mismanaged Osage oil and gas money between 1972 and 2000. She issued a $330 million judgment.

Attorney Wilson Pipestem said the judgment wasn't a sure bet because if could be appealed. Pipestem says the proposed pact probably will end another case involving claims prior to 1972 that's set for 2012.

Sport of stickball bringing together tribes, communities

The game is physical and fast-paced. Few fouls for roughness are called and an injury has to be pretty serious for the game to stop.

LISA REED
Choctaw Nation of Oklahoma

The centuries-old game of stickball has always been the Choctaw national sport. Once used to settle disputes, it is played today strictly as a sport and is fast growing in popularity. All ages are picking up sticks to play the game of their ancestors.

Last year, the OK Choctaws team played in its first World Series of Stickball in Philadelphia, Miss., with 35 players. This year, 63 men followed Chief Gregory E. Pyle onto the field July 8, ready to meet the opposition, Nukoachi. The players, many with painted faces, raised their sticks in the air, yelling challenges and displaying no fear of the more experienced team as the beat of the drums and shouts from the crowds added to the intensity.

Cultural Services Executive Director Sue Folsom explained, "It's more of a sports game now and played more for fun but we still take pride in the games and want to win. I am extremely proud of how they played."

Each team is comprised of 30 players on the field, normally divided into 10 on defense, 10 on offense and 10 centers or "shooters." After the opening ceremony, all but the 60 players leave the field and the game begins with four 15-minute quarters on the clock. It is usually played on a 100-yard football field with a tall pole ("fabvssa") set as a goal post on each end.

The score at the end of the first hard-fought quarter of the late-night game was in favor of Nukoachi, 4 to 2. The OK Choctaws dominated the entire second and third quarters, tying it 4-4 and holding Nukoachi scoreless. The Mississippi team caught the Oklahoma team off guard in the last quarter, overloading their defense to stop the OK Choctaws' control of the game. Nukoachi scored 2 more points, winning the game 6-4.

The game is very physical and very fast-paced. Few fouls for roughness are called and an injury has to be pretty serious for the game to stop. There aren't any pads or helmets in the game of stickball but players are banned from hitting each other with sticks, tripping or pulling hair. Anyone on the sideline needs to stay there, well out of the way both for safety and to not be a distraction to the players who are giving everything they have to win the game.

The coaches made it a point to play every member on the team – first-year players and veterans – to build experience and confidence.

"We played tough and we earned the respect of the Mississippi Choctaw," Folsom said. "I could hear people in the stands cheering for our team, the Oklahoma Choctaws. We are bridging the gap, re-establishing a relationship with the Mississippi Choctaw through the games and other cultural activities. We gain their trust by showing we care about what we are doing." The team was so well-received in Mississippi, the game so exciting that Chief Pyle and Folsom discussed ways to build on that momentum back in Oklahoma.

"We will be having stickball camps next year for the youth of the Choctaw Nation, just like we hold football, softball and basketball camps every summer," Chief Pyle said. "These young boys and girls will acquire knowledge of the game and its cultural significance and we will eventually see it handed down more through the generations.

"The whole community turns out every night to watch the world series tournament in Philadelphia," Chief Pyle added. "I see small children who are just beginning to walk picking up the sticks their mom or dad just laid down. They learn that passion early."

The OK Choctaws meet to practice once a week and they are not only sharpening their skills, they are also learning the history of stickball, known as "ishtaboli" or "kapucha" in the Choctaw language.

Les Williston, defense coach for OK Choctaws, is teaching players to make their own stickballs and sticks, something that will also play a major part in the youth summer camps.

"Stickball is enjoying a major resurgence," said Dr. Ian Thompson, tribal Historic Preservation Department assistant director. "This ancient and passionate game is bringing more excitement to more Choctaw communities than it has at any time in the past 100 years."

Water study panel begins work, urged to engage tribes

The committee is composed entirely of lawmakers and does not include representatives of any of the state's tribes.

SEAN MURPHY
Associated Press

OKLAHOMA CITY (AP) – Lawmakers working to develop water policies for Oklahoma should engage officials from the state's 39 federally recognized Indian tribes or risk being caught up in expensive and protracted litigation, a tribal law expert warned Aug. 17.

Tai Helton, a professor at the University of Oklahoma College of Law, testified during the inaugural meeting of a joint legislative committee tasked with developing the state's long-range water policy.

"If we end up with a water war or water wars in Oklahoma, we will wind up exhausting precious money and precious time ... all while the ground gets drier beneath our feet," Helton said.

"There's no question that tribes have some water rights, but it will be very expensive to determine what those rights are. By negotiating ... the state and tribes really have a chance to craft a solution that works."

The committee is composed entirely of lawmakers and does not include representatives of any of the state's tribes, but co-chairman Rep. Phil Richardson said he has sent letters to officials with each of the Oklahoma-based tribes seeking their cooperation.

The issue of water policy is not just complicated by tribal rights and a maze of state and federal laws and compacts, but also because different parts of Oklahoma have different needs, said co-chairman Sen. Brian Crain, R-Tulsa.

"In northeast Oklahoma we have water quality issues. In western Oklahoma, there are continuous water shortages. Oklahoma City has fears about what their water future will be. Southeastern Oklahoma worries that their greatest resource is about to be taken from them," Crain said. "All parts of the state have worries about water."

Several thirsty North Texas communities also are eying Oklahoma's water. The Tarrant Regional Water District has unsuccessfully tried to gain access to billions of gallons of southeastern Oklahoma water from three tributaries in far southern Oklahoma and sued the state in an attempt to force the sale of water. A federal judge dismissed the case, which is now on appeal in the 10th U.S. Circuit Court of Appeals. In another case last year, a federal judge rejected a plan by the city of Hugo to sell Oklahoma water to Irving, Texas. That case also is being appealed.

Lawmakers have delayed any action on a proposed sale of water to Texas or water-related legislation for several years pending the release of a water plan being developed by the Oklahoma Water Resources Board that is due out in October. Officials with the Tarrant Regional Water District in Texas have offered to pay Oklahoma between $15 million and $65 million a year depending on how much water is used, revenue that could help build pipelines to deliver water to parched areas of western Oklahoma.

Any proposal to sell water has drawn fierce resistance in the Legislature, particularly from lawmakers in southeast Oklahoma. House Speaker Kris Steele, R-Shawnee, urged the committee members to put aside their political differences and develop a water policy that will serve the needs of future generations in Oklahoma.

"In order to live up to the high standard of the last generation, we must put politics aside and do what is best for all of Oklahoma as it pertains to our water needs," Steele said. "Please let your decisions be guided by facts and science rather than emotions and politics. Strive for the best solutions for tomorrow, not the easiest path for today."

"Please, meet this challenge so our children and grandchildren can have the water they need to live and prosper in Oklahoma."

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Applications can be picked up at the Muscogee Indian Community Smoke Shop 3400 W Peak Blvd, Muskogee, Okla.

Submit application and resume to:
Muscogee Indian Community
Executive Board
PO Box 364
Muskogee, OK 74401

Contact information:
Sue or Georgia at 918.682.6912

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Healthy Native American Research Participants Needed

A novel study is being conducted at The University of Tulsa to assess pain processing in Native Americans.

This study is safe, non-invasive, and does not involve medication. Participants must be able to attend a 3 hour laboratory session in which physiological reactions to different stimuli are recorded.

Compensation ($50) will be provided

To find out if you are eligible to participate, contact

The University of Tulsa
Psychophysiology Research Laboratory
631-2175

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RFQ/RFP

Request for Qualifications:
Construction Management Services

The Pawnee Nation of Oklahoma is advertising for Construction Management Services for the construction of the Law Enforcement Center located in the SE/4 of Section 32, T22N-R5E on the Pawnee Tribal Reserve which is located east of Pawnee, Oklahoma. The complete Request for Qualifications including the criteria that will be used to select the most qualified firm is available upon written request.

Submit your request by fax or email (mrobedeaux@pawneenation.org) and please include your email address and/or your fax number).

Qualifications documents must be received no later than 4:30 pm on Tuesday, September 06, 2011.)

Point of Contact for Information: Muriel Robedeaux, ICDBG Coordinator

Contact: Marshall Gover, President, Pawnee Nation of Oklahoma, (918) 762-3621, Fax: (918) 762-6446. Attn: ICDBG Law Enforcement Center Project.

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Cherokee Homecoming winners announced

Troy Jackson selected Grand Prize winner for 'Halfbreed-Am I Red and White or Am I White and Red'

TAHLEQUAH, Okla. – The Cherokee Heritage Center announced the winners of the 16th Annual Cherokee Homecoming Art Show during its reception and awards banquet on Friday, August 12 at the Cherokee Heritage Center. The 16th Annual Cherokee Homecoming Art Show runs now through October 2 featuring authentic Cherokee art.

Troy Jackson was awarded Grand Prize and $1,100 for "Halfbreed-Am I Red and White or Am I White and Red."

Overall, the presentation of ribbons and prize money totaling $15,000 was distributed among the 162 entries under consideration in traditional and contemporary divisions including:

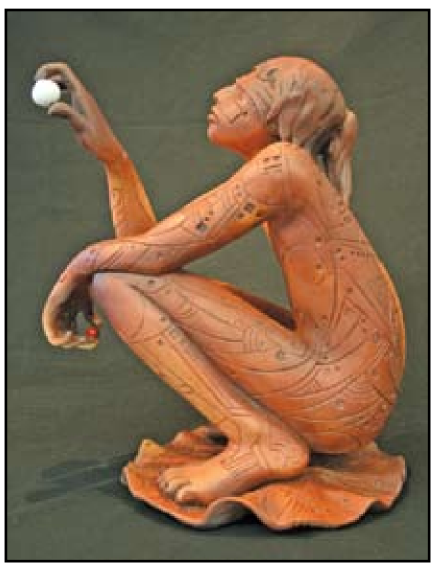
The traditional division is defined as arts originating before European contact while the contemporary division is defined as arts arising among the Cherokee after European contact. A complete list of winners of The 16th Annual Cherokee Homecoming Art Show can be found at www.CherokeeHeritage.org.

"The rich tradition of Cherokee artists and their work shines brightly in this year's Cherokee Homecoming Art Show," said Carey Tilley, Executive Director at the Cherokee Heritage Center. "I am proud that we can share the best new work of the Cherokee arts community with the world in this way."

The 16th Annual Cherokee Homecoming Art Show was opened to enrolled members of the three federally recognized Cherokee tribes including Cherokee Nation, United Keetoowah Band of Cherokee Indians and the Eastern Band of Cherokee Indians.

The Cherokee Heritage Center is located at 21192 S. Keeler Drive, Park Hill, OK 74451. Admission is $8.50 per adult, $7.50 per senior (55 and older) and students with proper identification, and $5 per child. Admission price includes all attractions. Entry to the grounds and museum store are free.

For additional information on the 2011 season and programs, please contact the Cherokee Heritage Center at (888) 999-6007, email at info@cherokeeheritage.org or visit http://www.CherokeeHeritage.org.



COURTESY CHEROKEE NATION COMMUNICATIONS

Troy Jackson's Grand Prize Winner, 'Halfbreed - Am I Red and White or Am I White and Red'

Deadline approaching for Miss & Jr. Miss Keetoowah

The United Keetoowah Band of Cherokee Indians in Oklahoma is accepting applications for the Miss, and Jr. Miss Keetoowah Cherokee. The application deadline is Agug. 31. The pageant will be held Sept. 8 at 6:00 p.m. at the Tahlequah Armory Municipal Center, 100 North Water Street, Tahlequah, Okla.

Miss and Jr. Miss Keetoowah Cherokee will represent the tribe as a goodwill ambassador during her reign. Education Scholarships will be awarded to the winner, first, second and third runner ups.

Pageant applications and rules may be downloaded from the UKB Tribal website at www.unitedkeetoowahband.org or picked up at the Federal programs building. For any questions on the competition, categories or if assistance is needed please call Kathy White or Georgia Dick at (918) 456-8698 or 1-800-259-0093.

Chickasaw Nation Southeastern Art Show, market accepting entries

SHARMINA MANANDHAR
Chickasaw Nation

TISHOMINGO, Okla. – The 2011 Chickasaw Nation Southeastern Art Show and Market is accepting entries until Friday, Sept. 2, 2011.

Launched in 2005, the Art Show and Market is an opportunity for adult and youth artists from any Southeastern and Woodland tribe to showcase and market their artworks on the beautiful historic Chickasaw Capitol grounds in Tishomingo, Okla.

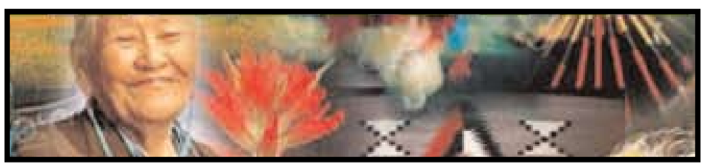
Hosted by the Chickasaw Nation Division of Arts and Humanities during the tribe's 51st Annual Meeting and 23rd Festival, the juried art competition and market will be conducted Saturday, Sept. 29-Oct. 1 on the tribe's capitol grounds.

Art Show and Market art awards will be presented Sept. 29 at the Arts and Culture Awards in conjunction with the 2011 Annual Meeting and Festival.

Thousands of dollars in prize money will be awarded, including a $1,000 cash prize for the Best in Show winner and $1,000 in total prize money for youth winners. Artists are encouraged to enter the competition in the two-dimensional and three-dimensional categories. They may enter up to two works per category and up to a total of four entries.

The youth artist competition is open to students entering grades nine through 12 in the 2011-2012 school years.

Application forms, entry rules and additional information can be found on the Chickasaw Nation website at www.chickasaw.net or by contacting the Chickasaw Nation Division of Arts and Humanities at (580) 272-5520 or emailing artistinfo@chickasaw.net.



EVENTS ▼

***Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.**

AUGUST 25
Jack Brown Adolescent Treatment Center is having a free informational conference for agencies that assist Native American youth 13-18 dealing with substance abuse issues from 10am to 2pm in Shawnee at the Gordon Cooper Vo-Tech. Lunch provided. To have a registration form faxed to you, call 1-877-458-0499. RSVP by Aug. 22.

AUGUST 25-28
Annual Ponca Powwow, White Eagle Park, White Eagle. Call Ed Littlecook (580) 765-3329 or (580) 762-8104.

AUGUST 26
Muscogee Creek Nation Citizens Diabetes Awareness Summit at First Christian Church, 220 E. Lee Ave. Sapulpa, Okla. Free. For more info call 918-756-3334, ext. 245

AUGUST 26-28
Cherokee National Holiday Softball Fast Pitch / Co-Ed Tournament. Call 918-453-5536 or email lou-slagle@cherokee.org

SEPTEMBER 1-5
Choctaw Nation Labor Day Festival & Powwow, Choctaw Nation Capital Grounds, off Hwy 271 S., Tuskahoma. Call 580-924-8280 or email cjohnson@choctawnation.com

SEPTEMBER 2-4
Cherokee National Holiday, Tahlequah. 50 events such as an inter-tribal powwow, Native arts and crafts, Native games, children's events, golf, basketball and softball tournaments, a parade, car show and plenty of food. Call 918-453-5536 or visit www.cherokee.org

SEPTEMBER 2-4
Comanche Nation Fair, 584 NW Bingo Rd., Lawton. Powwow, parade, art show, athletic events, rodeo, carnival and more. Free and open to the public. Call Jolene Schonchin 877-492-4988.

SEPTEMBER 2-5
Cheyenne & Arapaho Labor Day Celebration, Colony. Powwow, hand games, drum contest, food and craft vendors and more. Call Rosemary Stephens, 405-422-7446 or visit online, www.c-a-tribes.org

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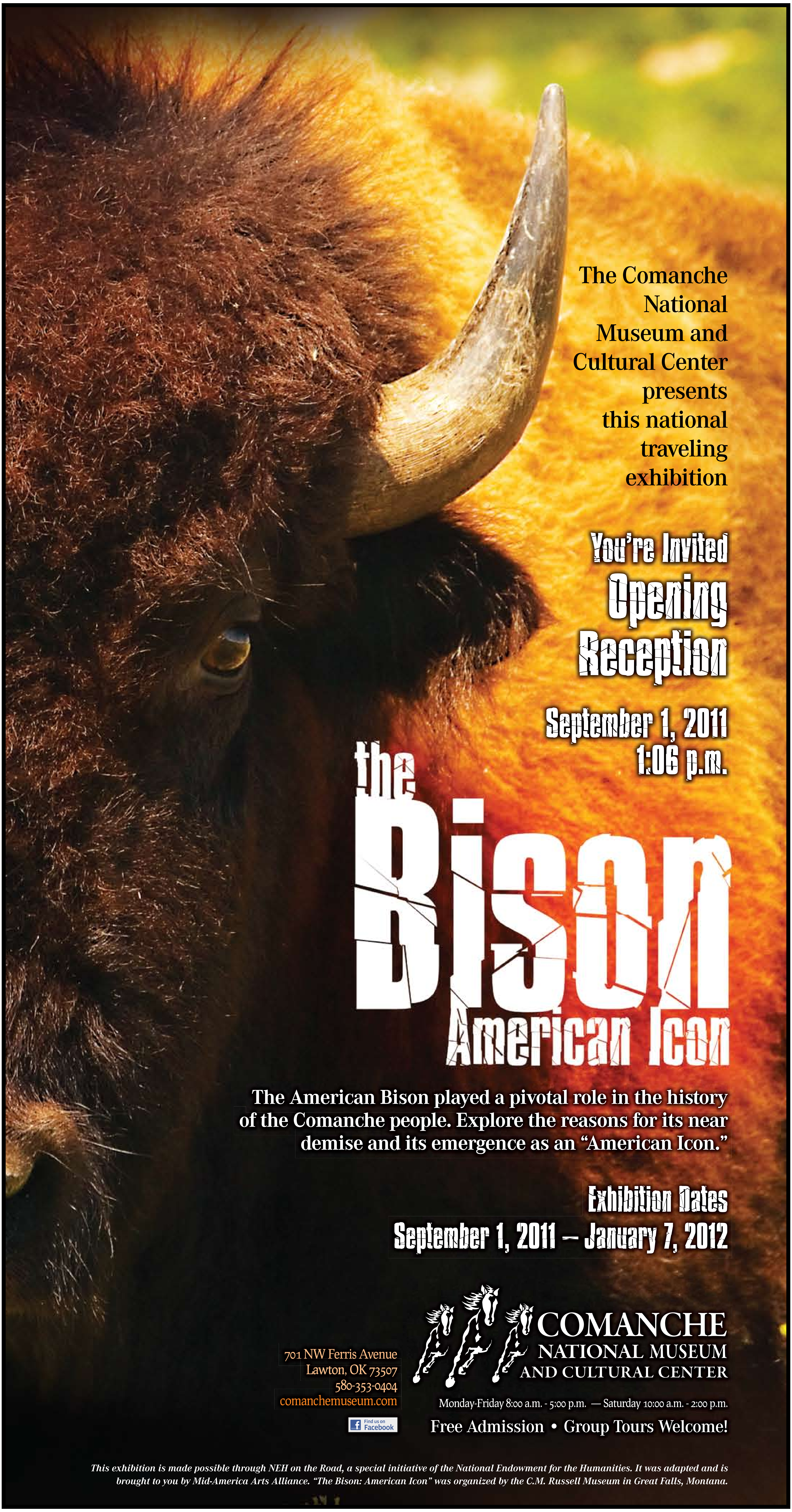

The Comanche National Museum and Cultural Center presents this national traveling exhibition

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This exhibition is made possible through NEH on the Road, a special initiative of the National Endowment for the Humanities. It was adapted and is brought to you by Mid-America Arts Alliance. "The Bison: American Icon" was organized by the C.M. Russell Museum in Great Falls, Montana.

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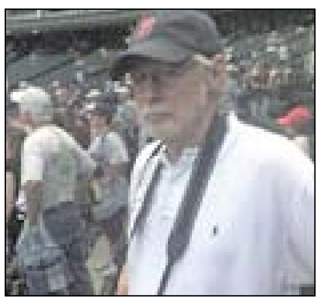
Inside this issue:
- Historian builds tribe's legacy
- Junior Miss Cherokee crowned
- Governor honors Kiowa princess



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NATIVE AMERICAN TIMES

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Court reverses order, denies Freedmen Cherokee citizenship

TAHLEQUAH, Okla. (AP) – The Cherokee Nation Supreme Court on Aug. 22 reversed a lower tribal court decision that voided a voter-approved constitutional amendment denying citizenship to non-Native American descendants of tribal members' former black slaves.

In a 10-page opinion, tribal court justices wrote that the Cherokee Freedmen, as they are known, were never afforded citizenship in the tribe by the Treaty of 1866, but that a "fair reading indicates that it was an expression by the parties that the Freedmen would be treated as equals" to Cherokees under federal law that existed at the time.

The former slaves were granted citizenship status in the tribe by an 1866 constitutional amendment to the 1839 Cherokee Nation Constitution, the opinion read.

"It stands to reason that if the Cherokee people had the right to define the Cherokee Nation citizenship in the above-mentioned 1866 constitutional amendment they would have the sovereign right to change the definition of Cherokee Nation citizenship in their sovereign expression in the March 3, 2007, constitutional amendment," the opinion stated.

The court sent the case back to the district court and ordered that it be dismissed.

A Jan. 14 tribal district court ruling nullified the 2007 amendment requiring tribal citizens to have a Native American ancestor listed on the Dawes Roll on the grounds it violated the 1866 treaty.

Some Cherokees and members of other tribes in the southeastern U.S. were slaveholders, and they allied with the Confederacy during the Civil War in the 1860s. After the war ended and slavery was abolished, the Cherokee Nation and the federal government signed the Treaty of 1866, which said the freedmen and their descendants "shall have all the rights of native Cherokees," the January ruling noted.

The lower court decision came in the case of hundreds of non-Native American descendants who received notices after the amendment passed that their citizenship was being terminated.

Stilwell attorney Ralph Keen, who represented the descendants in the case, didn't immediately return a message seeking comment.

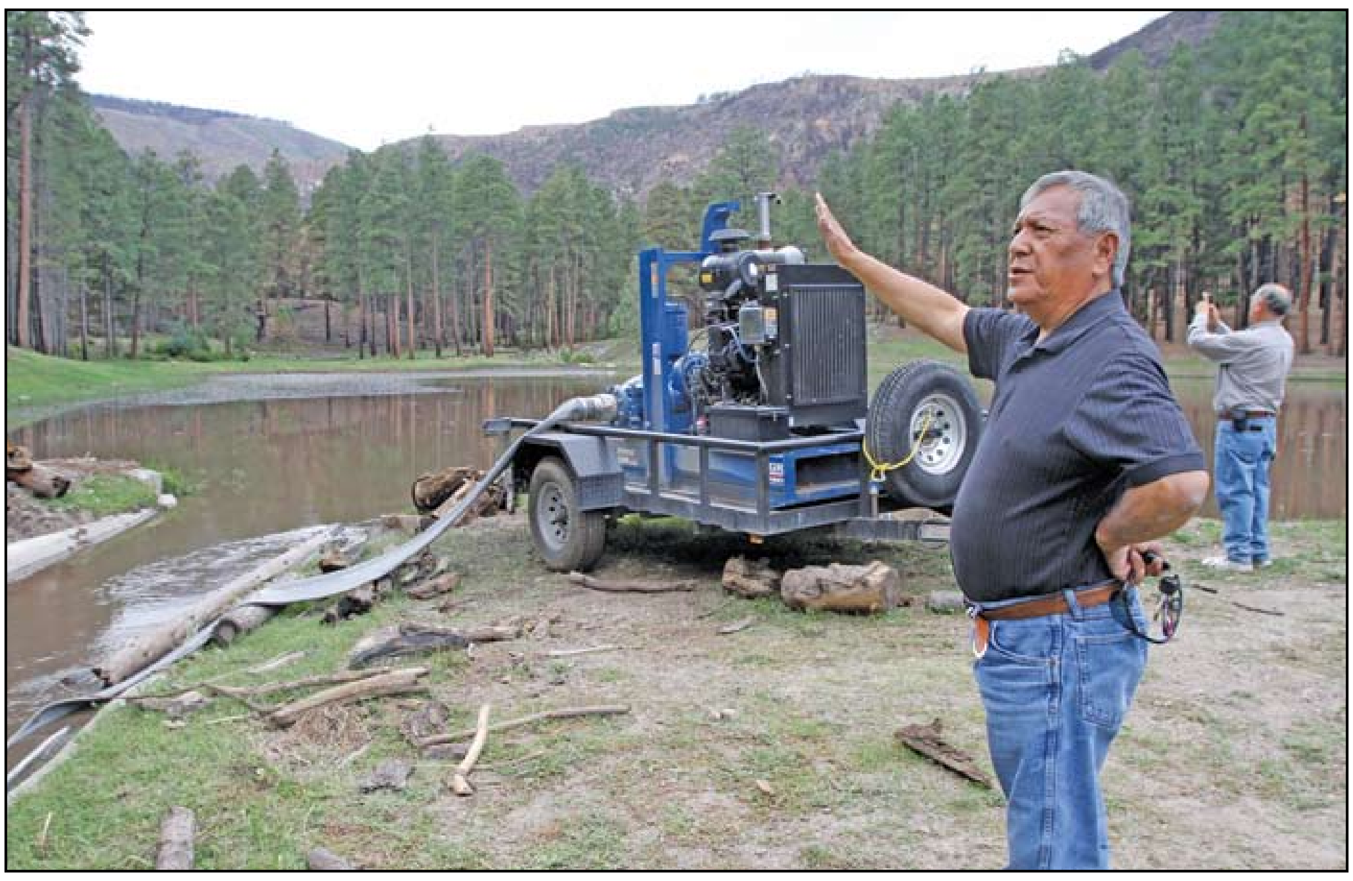
Olive Anderson, a descendant of one of the freed slaves, said she was shocked by the ruling and didn't know if the plaintiffs had additional recourse in the tribal courts.

"It's a sad day in the Cherokee Nation when you have people who have been singled out like the black Indians have been," she said by telephone from Kansas City, Mo.

"We're not asking for anything. We were born into this. Our people were on the Trail of Tears, too," Anderson said, referring the long, deadly trek Cherokees and other Native American tribes endured after they were forcibly removed from the lands in the 1800s.

Diane Hammons, the Chero-

See **FREEDMEN** *Continued on Page 4*



JANE PHILLIPS / THE NEW MEXICAN / ASSOCIATED PRESS PHOTO

Santa Clara Pueblo Gov. Walter Dasheno looks over the damage at pond #1 in Santa Clara Canyon on Tuesday, Aug. 16, 2011. Joseph P. Baca, Intergovermental Liasison & Relations Director makes photographs in the background. The Gov. wants visitors to this weekend's Indian Market to understand the flood and fire damage on pueblo lands. The area lost 17,000 acres due to the Las Conchas Fires.

Pueblo works to recover from fire

JULIE ANN GRIMM
The Santa Fe New Mexican

SANTA CLARA, N.M, (AP) – It's been a heartbreaking summer for Walter Dasheno and the people of his pueblo.

When the Santa Clara Pueblo governor drove the bumpy road leading into the ancestral sacred lands in a steep canyon last week, he kept repeating a simple refrain: "It never used to be like this."

Santa Clara saw 17,000 acres of forest damaged when the Las Conchas Fire ripped through part of the pueblo's land. Now, the pueblo faces threats from flooding.

Sixteen miles of Santa Clara Creek and four man-made ponds along the length of its canyon are choked with mud. Fast-moving runoff from rainstorms has eaten away at the creek bed, causing cliff-like edges that continue to fall in with each new storm.

Last week, as he was looking over a spot where he liked to sit by the creek and fish for trout, Dasheno, 64, could see chocolate-colored, churning water and bare ground where grasses and wildflowers should be.

"It was never like this before."

Craning his neck to see the ground high above the road, his view was of blackened sticks standing in the place of trees and boulders perched on smooth slopes, ready to tumble down with no warning.

"This was not like this at all."

Even as the pueblo's forestry division prepares for an anticipated $3 million over the next three years in federally funded mitigation work and efforts to prevent further damage to its natural resources, Dasheno is worried about long-term consequences of the blaze and whether the pueblo can find a way to pay for things such as tree planting for the next 100 years. Firefighting, food and other support during the fire cost about $192,000 in tribal funds.

After each rainfall – even those that measure less than one-fourth of an inch – heavy machinery is used to keep the road passable to vehicles with four-wheel drive. In some places, the roadbed is 10 feet higher than it was before the post-fire flooding. At other spots, the creek blasts over the road, and trees and rocks jut wildly from its edges.

Although there's been no damage to residential, commercial and institutional buildings in the tribe's village, officials expect the recreation area will be closed to tribal members and the general public for a "very long time" because of the damage and continued fire danger.

The change happened quickly.

The Las Conchas Fire broke

See **PUEBLO** *Continued on Page 4*

Teen uses song to preserve Native language

BOB HALLINEN / ANCHORAGE DAILY NEWS

Alyson McCarty recently recorded her seventh CD of Yup'ik and English hymns. Of the 14 tracks, McCarty recorded four in Yup'ik. There's a rendition of "Amazing Grace" called "Naklekuti Nitnirqekria" and a translation of the Lord's Prayer. Even the thank-yous, "Quyana," are in the Western Alaska language.

KYLE HOPKINS
Anchorage Daily News

ANCHORAGE, Alaska (AP) – Alyson McCarty speaks Latin. She knows a little Greek and few words of Spanish. But when the 14-year-old sings, she sings in her mother's language of Yup'ik.

McCarty recently recorded her seventh CD of Yup'ik and English hymns. Of the 14 tracks, McCarty recorded four in Yup'ik. There's a rendition of "Amazing Grace" called "Naklekuti Nitnirqekria" and a translation of the Lord's Prayer. Even the thank-yous, "Quyana," are in the Western Alaska language.

McCarty's CDs have been heard on radio stations in Bethel, Nome and Fairbanks. She sang "God Be With You" in Yup'ik at a memorial for Lu Young, Don Young's late Gwich'in Athabascan wife, at the 2009 Alaska Federation of Natives convention.

That year she recorded a CD of hymns entirely in Yup'ik.

McCarty counts her growing discology as one more step – along with efforts to create Inupiaq language educational software or revive the dead Eyak tongue – in the effort to preserve fading Alaska Native languages.

McCarty said she doesn't hear teens her age speaking the words her mother, Minnie McCarty, grew up with in Napakiak.

"Maybe if I sing it, they'll want to learn their language," she said.

Napakiak is 15 miles southwest of Bethel on the Kuskokwim River, where Minnie said teachers forced her to speak English in school.

"Otherwise we get whipped with a ruler or put in a closet," she said.

Minnie began teaching her daughter the chorus of hymns in Yup'ik when the girl was 6 or 7 years old. Now Alyson is teaching herself to read the language too, sounding out the words that she's been singing.

When people send text messages to Minnie in Yup'ik, she sometimes asks Alyson to translate, the mother said. "It's on Facebook that people start talking to me in Yup'ik or my brother would text me. ... And I couldn't read nothing," she said. "And then Alyson would sound it

See **TEEN** *Continued on Page 4*

Osage casinos gain federal trust status

SUSAN HYLTON
Tulsa World

TULSA, Okla. (AP) – The federal government has approved the Osage Nation's request to place in federal trust the lands on which the tribe has three casinos.

Principal Chief John D. Red Eagle and Charles Head, regional director of the Bureau of Indian Affairs, signed documents Tuesday afternoon that place the Osage casinos in Tulsa, Skiatook and Ponca City in full legal standing.

Red Eagle said he was pleased that the application process, which began in June 2010, was expedited because putting land into trust is a detailed process that can take years.

This time the process was expedited because of the impact closing the casinos

See **OSAGE** *Continued on Page 4*

EPA announces settlement with Interior Dept.

Comprehensive settlement is to improve environmental conditions at 164 DOI schools in Indian Country - benefitting more than 40,000 students.

WASHINGTON — The U.S. Environmental Protection Agency (EPA) last week announced a comprehensive settlement with the Department of the Interior (DOI) to address alleged violations of waste, water, air, toxics and community right-to-know laws at schools and public water systems in Indian Country owned, operated, or the legal responsibility of DOI's Indian Affairs Office. The settlement will protect students' health and the health of communities in Indian Country by reducing potential exposure to environmental hazards.

"Children are more vulnerable to environmental exposures than adults, which is why ensuring that schools provide safe, healthy learning environments for our children, particularly in tribal communities, is a top priority for EPA," said Cynthia Giles, assistant administrator for EPA's Office of Enforcement and Compliance Assurance. "Today's landmark settlement will help strengthen public health and environmental protection in Indian Country and will improve environmental management practices at federally managed tribal schools."

Under the settlement, the DOI's Indian Affairs Office, comprised of the Bureau of Indian Affairs (BIA) and the Bureau of Indian Education (BIE), will correct all of the alleged violations at 72 schools and 27 water systems. DOI will implement an environmental compliance auditing program and an environmental management system (EMS), designed to improve environmental practices at all of its BIE schools and BIA public water systems serving these schools. DOI has also agreed to install a solar energy system which will serve a school located in the Grand Canyon. The solar energy project will help ensure a more reliable source of electricity for the school and local community. DOI will also pay a civil penalty of $234,844 which it must spend to correct violations of the Asbestos Hazard Emergency Response Act (AHERA) at its schools.

EPA conducted compliance inspections and data reviews at more than 100 BIE/BIA schools and public water systems. The settlement addresses all alleged violations under the Resource Conservation and Recovery Act, the Safe Drinking Water Act, the Clean Air Act, the Clean Water Act, the Emergency Planning and Community-Right-to-Know Act, the Toxic Substances Control Act's PCB provisions, and AHERA.

The settlement affects 60 tribes throughout the U.S. which have DOI Office of Indian Affairs schools or public water systems on or near their tribal lands. Consistent with EPA's consultation process with tribes, EPA consulted with the 60 tribes affected prior to finalization of the settlement agreement.

More information on the settlement: http://www.epa.gov/compliance/resources/cases/federal/bia-settlement.html

Treasury awards $11.85 million for Native communities

Awards go to organizations serving economically distressed Native communities nationwide

HONOLULU – Director Donna J. Gambrell of the U.S. Department of the Treasury's Community Development Financial Institutions Fund (CDFI Fund) traveled to Honolulu to join U.S. Senator Daniel K. Inouye and U.S. Representative Colleen Hanabusa to announce awards totaling $11,847,579 for 35 Native Community Development Financial Institutions (Native CDFIs) and organizations serving economically distressed Native American, Alaska Native, and Native Hawaiian communities (Native communities) across the nation. The organizations awarded are headquartered in 17 states and serve mostly rural communities.

The awards are being made through the fiscal year 2011 round of the CDFI Fund's Native Initiatives Financial Assistance and Technical Assistance component, the Native American CDFI Assistance Program (NACA Program). The awards will assist financial institutions with a primary mission of serving Native communities to increase their lending services and financial products, as well as to build their own internal capacity to serve their target markets.

Director Gambrell made the announcement at the 10th Annual Native Hawaiian Convention, a yearly gathering of community members, organizations, policy makers, legislative representatives, and federal agencies interested in Native Hawaiian community development. Seven Hawaiian organizations received awards this year, the most of any state in the 2011 round.

"The awards announced today clearly demonstrate the successful growth of the Native CDFI movement across the country," said CDFI Fund Director Donna J. Gambrell. "We're here in Hawaii to celebrate this success and the seven awardees dedicated to economically empowering underserved Native Hawaiian communities."

Senator Inouye praised the awards granted to organizations in Hawaii, saying that he was "very pleased that these financial institutions are receiving the much needed support. The Native Hawaiian community was hit especially hard by the recession and these funds will help small business secure credit and create new jobs. The money will also help families find a home. I am very grateful that the President continues to help the Native people of his home state who are working hard to find stable financial footing."

Congresswoman Hanabusa agreed on the local impact of the awards, saying that "our country's economic situation has been difficult for many of Hawaii's families, especially those in our Native Hawaiian communities. I am pleased to join Donna J. Gambrell, director of the U.S. Treasury Department's Community Development Financial Institutions Fund in announcing more than $1.5 million in awards to help community-based financial institutions provide affordable loans and financial services to Native Hawaiian families, while promoting the growth of our local economy."

The Financial Assistance and Technical Assistance awardees were selected after a competitive review of 88 applications received by the CDFI Fund from organizations across the nation that requested, in total, nearly $35 million in funding under the FY 2011 round of the NACA Program.

About the Native American CDFI Assistance Program (NACA Program)

Through the NACA Program, the CDFI Fund invests in and builds the capacity of existing and developing private, for-profit and non-profit community-based lending organizations known as Native Community Development Financial Institutions. These organizations serve low-income Native American, Alaskan Native, and Native Hawaiian people and communities across the nation that lack adequate access to affordable financial products and services. The CDFI Fund receives applications on an annual basis and awards funds through a competitive process. The NACA Program is one component of the CDFI Fund's greater Native Initiatives program, which has been actively assisting Native financial institutions through financial and technical assistance and training for nearly a decade.

For more information visit www.cdfifund.gov.

Feds back Cayuga Indian Nation leadership change

SENECA FALLS, N.Y. (AP) – After a nearly three-month feud, the federal Bureau of Indian Affairs is backing a change in leadership of the Cayuga Indian Nation in central New York.

The agency ruled late last week in favor of a June 1 move by the tribe's traditional wing to replace Clint Halftown and Timothy Twoguns as its two federally recognized leaders.

Halftown and Twoguns remain in their posts and pledged Aug. 22 to appeal the decision, which could delay the change in leadership for at least several weeks.

Dissidents have reported mounting frustration over how the tribal government has been run, saying several employees in tribal businesses have been fired without just cause.

Claims Filing Assistance

in the $760 million Keepseagle Indian Farmer/Rancher Settlement

DATE: September 7-8, 2011
TIME: Between 9:00 a.m.-5:00 p.m.
LOCATION: Quality Inn
400 NE Richardson Loop
Ada, OK

DATE: September 7-8, 2011
TIME: Between 9:00 a.m.-5:00 p.m.
LOCATION: La Quinta Inn & Suites
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What is this About?

The class action settles claims that the USDA discriminated against Native American farmers and ranchers seeking farm loans or loan servicing.

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  - Complained about discrimination to the USDA either directly or through a representative.
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or visit: www.IndianFarmClass.com

Prison officials raze tribal sweat lodge at ISCI

BOISE, Idaho (AP) – Idaho prison officials say they have leveled a tribal sweat lodge and reconfigured a patch of ground that has served the religious needs of Native American inmates for more than 25 years at a prison south of Boise.

Idaho Department of Correction Spokesman Jeff Ray says the work done last week at the South Idaho Correctional Institution was intended to address health and security concerns.

The prison's Native American inmates are frustrated by the department's actions.

But Ray says officials intend to rebuild the sweat lodge and maintain the parcel for tribal worship. Ray also says the prison intends to carve out a separate space on the grounds for inmates of other earth-based faiths to worship.

Prisons nationwide are required by federal law to make space available for religious worship.

Navajo Nation erases $22M budget deficit

WINDOW ROCK, Ariz. (AP) – The Navajo Nation has erased what once was a more than $22 million budget deficit.

Tribal Council Budget and Finance Chairman LoRenzo Bates says tribal officials had expected to make up the deficit later this year. But he says unanticipated revenue made that possible even earlier.

Bates says the tribe recently received a $50 million settlement payment from a coal company that mines on the reservation. The tribe had sued Peabody Energy, contending it conspired with others to cheat the tribe out of hundreds of millions of dollars in coal royalties.

Bates says the tribe's rainy-day fund now stands at $32 million.

Tribal law requires the fund maintain a balance of 10 percent of the previous year's budget, which is $16 million. Anything over that is available to spend.

Tribal college presidents seek more help from feds

DIRK LAMMERS
Associated Press

SIOUX FALLS, S.D. (AP) – A group of tribal college presidents urged federal education officials to improve Native Americans' access to higher education Aug. 24 ahead of Education Secretary Arne Duncan's visit to South Dakota.

Cynthia Lundquist, president of Cankdeska Cikana Community College in Fort Totten, N.D., said tribal colleges and universities do their best with what they have, but could do so much more with additional funding.

"We do our best with the limited resources we have to have our students succeed," Lundquist told federal officials at Oglala Lakota College in Kyle during a discussion hosted by William Mendoza, deputy director of the White House Initiative on Tribal Colleges and Universities.

Duncan will visit South Dakota on Friday to host a rural education roundtable at Rosebud Elementary School in Mission. He and U.S. Rep. Kristi Noem, R-S.D., and Rosebud Sioux Tribe Chairman Rodney Bordeaux will talk to local teachers, students and community leaders about rural education issues.

Later that day, Duncan would deliver the commencement address at Sinte Gleska University, also in Mission, before attending the Rosebud Sioux 135th Tribal Fair.

There are 36 federally recognized tribal colleges and universities across the country, with most located in the Midwest and Southwest. They serve about 30,000 full- and part-time students and offer two-year associate degrees in more than 200 disciplines. Some award bachelor's and master's degrees, while about 200 others provide vocational certificate programs.

Thomas Shortbull, president of Oglala Lakota College, asked Mendoza and his director to urge President Barack Obama to sign an executive order that would fund tribal colleges and universities separately and not as part of a larger education order.

Mendoza said he thinks the order will be signed, but that it was important to hear from tribal members and those invested in educational issues. He said U.S. Department of Education officials have conducted many sessions to hear about the issues, consult and make sure the various perspectives are considered.

"We're working really hard to move that process along," Mendoza said.

Artist calls retirement of logo disappointing

GRAND FORKS, N.D. (AP) – The artist who created the University of North Dakota's current Fighting Sioux logo says he is proud of it and disappointed by its imminent demise but that life goes on.

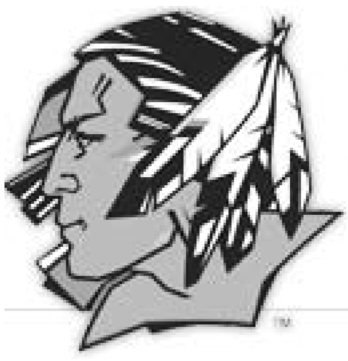
"There are so many other problems we've got, real problems. Why spend all your energy on this?" Bennett Brien told the Grand Forks Herald.

Brien, who is Chippewa, created the American Indian head emblem for UND in 1999, when controversy over the school's nickname was heating up and critics objected to earlier logos they found to be demeaning. The state Board of Higher Education recently decided to retire the nickname and logo by year's end, after the NCAA refused to back down on threatened sanctions against the school. The NCAA considers the nickname offensive, and officials have said it also might hamper UND's attempt to join the Big Sky Conference next year as part of its switch to NCAA's Division I.

Brien said he does not consider his emblem to be a logo but a symbol of many things, including bravery, personal growth and the search for truth.

"It's not like a 'Gopher' or a 'Badger' – it's way above that," he said. "The politically correct people misinterpreted it."

Charles Kupchella, who was president of UND at the time the logo was created, said he thought it would quiet some critics.



"We were trying to get away from those logos that were cartoonish images of Indian people, and this was a very nice work of art," he said. "It not only showed some creativity, but Bennett had built into it the symbolism, the things he thought the picture represented. It was quite a good story, I thought, and if anything was going to work, it would be something like that."

Lucy Ganje, a professor of art at UND and a member of the Campus Committee for Human Rights, has been a leading opponent of the Fighting Sioux nickname and logo.

"The image itself is not the issue," she said. "It's how the image is being used. It was not commissioned as a piece of art but as a sports logo, so the meaning we draw from it is always based on the context in which it's used."

Brien said he did not expect anyone to object to his creation.

"When it was done, I looked at it and said, `No way anybody's not going to like this,'" he said. "This will end all the squabbles, and everything will be cool."

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The Bison : Comanche Museum hosting national traveling exhibition

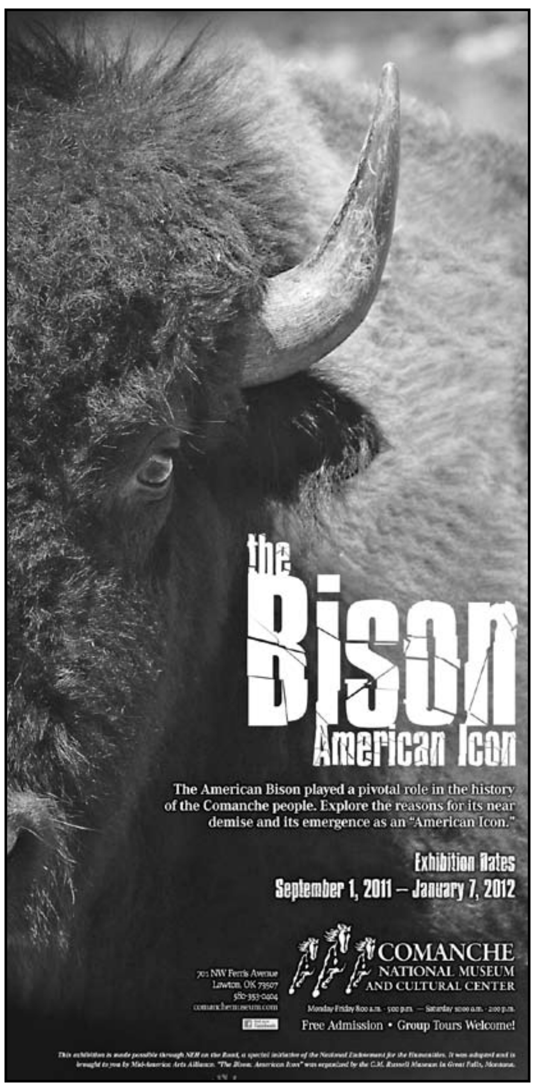
LAWTON, Okla. – The significance and meaning of the American Buffalo's impact on the Plains Indian culture from the1800s through today is the focus of a new national traveling exhibition at the Comanche National Museum and Cultural Center (CNMCC). The Bison: American Icon opens September 1, 2011 at 1:06 p.m. with a program featuring traditional Comanche songs and dance. Guest speaker for the event is Towana Spivey, Director/Curator of the Fort Sill National Historic Landmark. A sampling of traditional Comanche foods will be served following the program. The event is free and open to the public. The opening of this exhibit is being held in conjunction with the 2011 Comanche Nation Fair.

The Bison: American Icon features over a 75 objects, including Plains Indian artifacts such as clothing, regalia, tools, and weapons with a wide variety of objects crafted from bison. The exhibition addresses the crucial historical and cultural role of bison, for all people, on the Plains from the1800s through the 21st century. It also examines the ways in which this impressive animal has emerged an American icon. Bison are a critical part of the Comanche Tribe's heritage. "For thousands of years until the early 1860s, there were tens of millions of bison roaming the plains of North America," said CNMCC Executive Director, Phyllis Wahahrockah-Tasi. "1890, there were fewer than 300. This presented a problem for our Comanche people who relied on the animal in order to survive. At one time it was the tribe's main source for food, shelter, clothing and tools," Wahahrockah-Tasi said. The Bison explores the "before" and "after" of the bison's dramatic decline and tells how extinction was ultimately averted. The exhibition explores the many ways that the bison's identity was transformed yet again into a symbol of America and a popular image. "We're thrilled to have the opportunity to host this exhibit because the subject matter is one that is very special to our Comanche People," Wahahrockah-Tasi said.

The CNMCC staff has added local flair to the exhibit by incorporating Comanche art and historical information pertaining to the bison and its importance to the tribe. CNMCC will also use the exhibit opening to unveil a unique, new educational tool. "We are very excited to debut of a brand new customized one-of-a-kind interactive video game," said Education and Public Programs Manager, Candy Morgan. "The game will allow our visitors the opportunity to simulate an actual Bison hunt. We believe we are the only tribal museum in the world to have such a game and we can't wait to show it at the opening." Morgan said.

The Bison: American Icon will be on display through January 7, 2012. Admission is free. For more information call 580-353-0404 or visit www.comanchemuseum.com. CNMCC is located at 701 NW Ferris Avenue, directly behind Lawton's McMahon Auditorium.

The Bison: American Icon has been made possible by NEH on the Road, a special initiative of the National Endowment for the Humanities. The exhibit was originally developed by the C.M.Russell Museum in Great Falls, Montana, and co-curated by Anne Morand and Dr. Lynne Spriggs. This exhibit is toured by Mid-America Arts Alliance through NEH on the Road. NEH on the Road offers an exciting opportunity for communities of all sizes to experience some of the best exhibitions funded by the National Endowment for the Humanities (NEH). Mid-America Arts Alliance was founded in 1972 and is the oldest regional nonprofit arts organization in the United States.


the Bison
American Icon
The American Bison played a pivotal role in the history of the Comanche people. Explore the reasons for its near demise and its emergence as an "American Icon."
Exhibition Dates
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comanchemuseum.com
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Tulalips open $19 million cultural center

In time, the tribes hope to complete a natural-history preserve on the site, with nature trails, observation platforms and ethnobotanical gardens.

LYNDA V. MAPES
The Seattle Times

TULALIP, Wash. (AP) – The Tulalip Tribes opened the doors to their newest pride and joy last weekend: the $19 million Hibulb Cultural Center.

Named for a traditional stronghold of the tribe near the mouth of the Snohomish River, the cultural center is still a stronghold today, after 30 years in the making. It's a place where the story of the journey of the Tulalip Tribes is told in their own words, so their people may preserve it, their youth rediscover it and the general public come to better know their neighbors.

With about 4,000 members, including 2,500 living on the reservation, the Tulalip Tribes' elders and leaders guided the vision for the cultural center over many years of discussion about what tribal members wanted it to be, and do.

The result is a facility that includes a 23,000-square-foot cultural center, a 10,000-square-foot collections wing and a 42-acre natural-history preserve.

The statement of identity and place begins with the building itself. The front door is tight-grained yellow cedar, carved with a "people of the salmon" design, and fitted with bronze handles sculpted into orcas, the tribes' totem animal.

Inside, the light in the grand hall is soft and evokes the feel of a traditional longhouse. On the floor, the sinuous shape of the Snohomish River is depicted, winding from the front entrance through the main hall and all the way out the back of the building.

Beginning with no budget, no office, no staff or even a desk, Hank Gobin, director of the cultural center and natural-history preserve, in time learned what tribal members wanted the museum to be and do: provide cultural educational activities, so the young people could learn and see aspects of their culture they might not have been raised with, and tell the public the story of the Tulalip Tribes' journey.

"Who are we? Where did we come from? How did we get here? Where are we now? Where are we going? It's important not only for our people, but for the general public to understand these things," Gobin said.

Not taken from any book of museology or exhibit design, the exhibits were developed by the community, especially a core group of elders, whose shared experiences became the main themes, Gobin said. He discerned themes that are historical, and deeply personal.

"That is the unique quality of this exhibition," Gobin said.

"What they were bringing was things they had observed, and things they learned from their parents and from their grandparents. These elders and tribal leaders participated in defining the history of the Tulalip Tribes; they lived and experienced it. The goodness, the pain, the anguish – it didn't come from a book."

The exhibit's main themes include the boarding-school era, from about the mid-1800s to about the 1930s, when tribal children were separated from their parents and stripped of their culture, history, life ways and spirituality. Told in historical photographs, and quotations from tribal members describing their experience, the exhibit, said former tribal leader Stan Jones, makes the point that "their concept of education was to destroy our language and culture."

The Tulalip Tribes are descendants of the Snohomish, Snoqualmie, Skykomish and other tribes and bands that signed the Treaty of Point Elliott.

Hibulb – "place of a thousand fires" – was the Snohomish stronghold near the mouth of the Snohomish River. It also means "place where white doves live" – a reference echoed in the figure of a bird often woven into early Snohomish basketry.

An exhibit on the Treaty of Point Elliott, signed by tribal leaders in 1855, relates that the treaty was signed as hangman's nooses swung from a tree at the treaty grounds at Mukilteo, sending a clear, threatening message.

Tulalip military veterans are celebrated in a wall covered with their portraits, and quotations from them as they describe their experiences in battle, sometimes fighting for a country that did not admit them as citizens. Native Americans did not gain U.S. citizenship until 1924.

A family tree allows any Tulalip tribal member to put in their enrollment number and see their relations light up. And everywhere throughout the building is art, both original commissioned works and family heirlooms – from baskets to rattles to masks – on permanent exhibition.

The museum, paid for almost entirely by the Tulalip Tribes, but for $1 million from the Washington State Heritage Capital Project Fund, also will feature rotating exhibits.

In time, the tribes hope to complete a natural-history preserve on the site, with nature trails, observation platforms and ethnobotanical gardens.

Asked how he feels about completing the cultural center, Gobin, 70, who was born and raised on this reservation, was at first quiet. Then he explained this work isn't about him, but about the journey of his people.

"I've been the eyes and the ears, but it's their story."

TEEN

Continued from Page 1

out for me and I understand what he's saying."

One of the frequent messages from home: "When are you coming?"

Alyson also is thinking of creating English versions of Yup'ik songs, such as a tune on the new CD called "When I was Lonely," which she says was written by a man from the Kongiganak after his wife left him.

The latest disc is called "For Those Tears I Died." The title song is dedicated to people who have contemplated suicide in rural Alaska, where suicide rates are many times the national average, Alyson told Bethel radio station KYUK in June.

McCarty's music can be found online at alysongrace.com.

FREEDMEN

Continued from Page 1

kee Nation's attorney general, had argued previously that tribal members could amend their constitution.

"The court basically held that because the people properly exercised their right to amend their own constitution and the court could not interfere with that right," Hammons said in a statement released by the tribe.

A tribal spokeswoman didn't immediately return a request seeking comment from acting principal chief S. Joe Crittenden.

A case involving the tribe and the former slaves' descendants is pending in federal court in Washington D.C.

OSAGE

Continued from Page 1

could have had on the tribal operations and the state, he said. The casinos generate $40 million to $45 million for tribal operations and about $6 million for the state and the Fair Meadows race track in Tulsa.

Neil Cornelius, CEO of Osage Casinos, said that the legality of the casinos had been looming over the tribe.

"At this moment, we have tremendous peace of mind," he said. "We've completely eliminated that fear."

Having the land in trust also ensures that the 600 employees at the three casinos can keep their jobs, Cornelius said.

Tribal casinos must operate on federally recognized reservations or lands that have been placed in trust in states where gambling is illegal.

The three casinos had been operating since 2005 under the National Indian Gaming Commission's determination that the tribe's reservation still existed. But that was overturned in 2010 in a lawsuit the tribe filed in 2001 against the Oklahoma Tax Commission.

The 10th U.S. Circuit Court of Appeals in Denver ruled that Osage County is not a federally recognized reservation and that tribal members could not be exempt from paying state taxes. The Supreme Court rejected the tribe's appeal in June.

PUEBLO

Continued from Page 1

Damage in the recreational area has been particularly hard for elderly members of the tribe for whom the land has a lifelong sacred connection.

out high in the Jemez Mountains on Sunday, June 26, dozens of miles from the pueblo land. For four days, Dasheno and others regularly drove to the mesa at Puye Cliff Dwellings to watch the billowing smoke and take stock. Wildland firefighters from the pueblo went to the burning areas to help. Then, the flames passed a pre-identified point. They knew the fire was coming.

It was Thursday when the highest-ranking firefighter in the battle asked for a few minutes of the governor's time.

U.S. Forest Service Incident Commander Joe Reinarz was in charge of the northern front of the fire that quickly became the largest in New Mexico history. Hundreds of men and women under his command dug fire lines to try to keep flames from moving toward pueblo lands, but high winds and dry conditions stacked the deck against them.

"I'm sorry I couldn't hold the fire," Dasheno remembers Reinarz saying.

The governor took off his sunglasses to wipe at his tearing eyes as he recounted the conversation.

"He didn't have to say that, but he did. That was special," he said.

Las Conchas was the fourth major fire in 13 years to scorch Santa Clara Pueblo lands. On each canyon wall, Dasheno can point to denuded areas that lost trees during the Cerro Grande Fire in 2000 or the Osha Complex Fire in 1998.

Few people have seen the damage in Santa Clara Canyon this summer. Pueblo officials closed the area to even tribal members weeks before the recent blaze because of fire danger. Now, driving the road is a risk because of mud and rock slides.

The state's congressional delegation visited within the last two weeks, and Joseph Baca, a tribal spokesman, intergovernmental liaison and potter, this week viewed the area for the first time since the floods.

"I can't believe what I'm seeing. I know what it looked like before, but now the destruction from the water and the silt and the rearrangement of the bed of the creek and the land, it's very devastating," he said. "It's hard to believe that in a short period of time and (with) as little rain as they've measured that there can be this much damage."

Baca said the damage in the recreational area has been particularly hard for elderly members of the tribe for whom the land has a lifelong sacred connection. The forested acres include dozens of protected cultural sites where people go to pray, he said, and many of those areas won't be accessible for months or even years.

Jonah Chavarria, 20, said the damage also affects the youngest members of the tribe. Chavarria, who works for the tribe's forestry division, this week was walking the canyon to remove invasive thistles growing from seeds tracked in by boots of firefighters and on their trucks.

"It's crazy. It's sad to see it all burned," she said, adding that it's probably hard for people to understand the scale of the loss unless they've seen it both before and after the fire and floods.

The tribe plans an outreach effort during this weekend's Santa Fe Indian Market to tell visitors about its tribulation following the fire. The governor and other tribal members also made a video explaining the cultural significance of what's been lost.

Dasheno said he's grateful for all the support and money that's already been donated, including about $17,000 that went to an account established by the New Mexico Community Foundation. He's hopeful that more donations will be collected at a market booth in Santa Fe's Cathedral Park, and that the events bring awareness to other issues affecting Santa Clara Pueblo and Native Americans.

"We know that it will heal, and that we will heal," said Dasheno as he stood at the edge of the mesa. "We hope to use this fire to teach our children to reinvigorate the Tewa language. It's going to be a restoration of our language and our culture and our lives as a Tewa people in Santa Clara. I hope God allows me to live a little longer to see what my grandchildren and their children are going to do."

COMMENTARY

The Christian Bible as a weapon of mass destruction

Notes from Indian Country
TIM GIAGO (Nanwica Kciji)
© 2011 Unity South Dakota

Michele Bachman and Rick Perry appear to be leading a parade of GOP presidential candidates in front of a marching band playing, "Onward Christian Soldiers."

Perry insists that evolution and global warming are merely theories among many theories and implies that creationism should be taught equally with evolution in America's schools. Perry says there have been many climate changes since God created the earth. "God is how we got here," Perry said. Bachman is right in the thick of things with beliefs as religiously oriented as Perry.

Now I don't know how you feel about this, but to me it is frightening. To have someone else's religious philosophy shoved into my face is objectionable to say the least. If either one of these Christian candidates is elected president of the United States it is reprehensible that their personal religious beliefs will color all of their decisions affecting all of the people.

It concerns me deeply because as a Lakota man, born and raised on the Pine Ridge Indian Reservation in South Dakota, I saw firsthand how a religious sect can come on to my homelands and have a lasting impact upon my traditional spiritual beliefs, my language and my culture.

If creationism it to be taught alongside of evolution, and this is not so farfetched, how does one decide which source of creationism is appropriate? If the theories of creationism are considered for schools, would the creationism beliefs of the Muslims or of the Jews or of the Buddhists be included? Every Native American tribe has its own story of creation and to those traditional believers; their creation ideologies are just as powerful to them as that of the Christians who attempted to usurp these beliefs.

Global warming is nothing to scoff at. It is true that Maka Ina (Mother Earth) has been through many climate changes in the billions of years it has circled the sun, all of these changes came about in a natural procession of evolution. It has been in the past 100 years that these changes have so rapidly accelerated. It is not a political disaster that follows global warming, but it is a human disaster. Everything that the international industrial revolution pumped into the air and the water on this planet had to go somewhere.

Pitting scientist against scientist or berating the lessons of global warming taught in America's schools does nothing to address the problem, it only creates confusion. The indigenous people of the Western Hemisphere were the keepers and protectors of the environment for thousands of years and when the white settlers first cast their eyes on the lands the Indians had preserved and protected, they used the word "pristine" to describe it.

There is nothing that can describe the rapid destruction of America's ecosystem better than the systematic destruction of the buffalo. From herds as high as 66 million, the buffalo was reduced to a handful in less than 50 years. This mass destruction of an animal so vital to the survival of the Native people is unprecedented. To eradicate the food, clothing and spiritual source of survival for the Native people was a well-thought out plan by the United States government seeking to eliminate a people standing in the way of Manifest Destiny. And, believe it or not, this path of destruction was led by priests and ministers bringing word of their God to the West.

The religious conversion of the Native people accelerated the government process of assimilation faster than armies. It also helped to open the lands of the indigenous people to settlement through hook and crook.

Watching political candidates for the highest office in this land standing on podiums espousing their individual religious beliefs as gospel for all of us takes me back to those days when priests and ministers led the assault on the indigenous people using the Bible as a weapon of mass destruction.

I once heard an Indian man say about the beatings he and other Native Americans received at the hands of the Jesuit priests in a Catholic boarding school, "I probably deserved it." Wrong! No child deserves to be brutally beaten by a Catholic priest for whatever reason. To think differently is the epitome of religious brainwashing.

A person's religion is a private thing and should never be used to enhance a political point of view. The first time I recited the Pledge of Allegiance and came across "One Nation under God" I was nonplussed. That was not the Pledge I grew up reciting and afterwards I discovered it was a revision of the original. Politicians had inserted the change.

Tim Giago

If a politician believes in God that is fine and dandy, but it is a belief that I really don't care to hear about. Keep your religion and your God to yourself because it has no place in bipartisan politics in America.

Tim Giago, an Oglala Lakota, is President of Unity South Dakota. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985. He was the founder of The Lakota Times, Indian Country Today, Lakota Journal and Native Sun News. He can be reached at UnitySoDak1@knology.net

The new trend: Tribal infomercials

S.E. RUCKMAN

Turn on the TV in Oklahoma and in between shows, you may catch the latest version of The Indian World Turns. These spots are not public television specials or soap opera reruns, either.

Thanks to Indian gaming revenues, business savvy tribes are investing in short clips (I loathe to call them commercials) that quickly educate, expand or redefine a tribe's profile. Commercials usually plug a product so that term could loosely fit.

These clips are like the newest fad in our tribal neighborhood. One tribe started them, others followed while those without them make fun or save their money to get one. When done well, they do garner attention that augments a general pride in our fellow tribesmen.

Media perception is a powerful thing and Indian Country is no less susceptible to the onslaught of subliminal and obvious messages. On the surface, these tribal snapshots seem a triumph; who better than the tribes themselves to say that the old ideas of Indians as passive-aggressive children of Destiny are outdated?

One of the pitfalls of these commercialized efforts is that new Indian stereotypes are often perpetuated by these well-meaning messages. Stereotypes are potent forms of identification and can mistakenly mislead like grandma as wise cook or those with glasses as smart.

According to definition, a stereotype is a set of inaccurate, simplistic generalizations that allow others to categorize them. This, I think, pretty much sums it up. American Indians have been the victims of unfair stereotypes before the media ever existed. We wore the Noble Savage moniker like an ill-fitting suit as we went about the business of learning to blend into the dominant culture.

Somehow, we muddled along. Until the television age. Then Indians got bewigged portrayals on shows like Gunsmoke and Bonanza. And any social progress we made up until that went up in smoke. Then came the Indian Gaming Regulatory Act of 1988. Now we deal with another misnomer, Rich Indians Who Get a Check Every Month.

Meanwhile, what we see today during the semi-infomercials in Oklahoma is one tribe touting their unity and another relaying its 8-A contractor status or another, well, I can't exactly remember what the other ones talk about. This is the state built on Cowboys and Indians (literally) with most of the former having inherited a strong dislike for the latter with ample distrust between the two. Below the surface, whether either side will admit it, not much has changed.

All the same, that is not to discredit the enterprising tribes for trying. The efforts are innovative and show a willingness to integrate a tribal persona in the fabric of general society. However, I am still trying to figure out if the weave these tribes are going for is common broadcloth, custom lace or fine silk.

No doubt, there's money to be made in promoting Indians as an integral part of the general society. But that's when the smaller-tribe sensibilities yank me back. The calamity in wanting mainstream society to accept us is that we again become susceptible to being something others find comfortable and nothing like our ancestors would recognize.

It brings to mind a former tribal leader who also served as a long-time state legislator. He served in the state legislature for decades and did battle for tribal interests on more than one occasion. On interviewing him one day, he told me: "I know who I am, I know where I came from," (Turkey Creek in Seminole County, by the way). It's a quote I wear like a necklace.

I admit a fuzzy wave of pride washes over me when I see one of the tribal infomercials in between the reality shows. Tribes seem to grease the diplomatic skids with the feds by raising their media profile or perhaps they command attention with these snippets. In a state of 37 federally recognized tribes, I suppose there's some merit in being instantly recognized.

To that, I add that I belong to a tribe that can't afford commercial spots on prime time TV. We may never be able to manage them. But I'm taking it with a grain of salt. We might be lacking in media savvy but we have always carried forward from the viewpoint we gave ourselves. It has worked pretty well since time immemorial.

S.E. Ruckman is a citizen of the Wichita and Affiliated Tribes in Anadarko, Okla. She graduated from the University of Oklahoma's School of Journalism and has written for the Tulsa World and the Native American Times. She is a freelance writer who is based in Oklahoma.

LETTER:

In honor of Marissa (Chapman), William Lee (#32), Maizy Maya and Lucas Wayne Campbell Family

On The Wings of Angels
Angels watch over and protect us,
Carry our hopes and our prayers to heaven above,
And teach us unconditional love.

It is with great honor that we wish to thank as many relatives, friends, people, organizations, the Pawnee Black Bear Football players, Poteet Funeral Home, Pawnee Public Schools, Pawnee Nation of Oklahoma, Seminole Nation of Oklahoma, the Pawnee, Yale, Stillwater, Seminole and surrounding communities, the OSU Campus community, the Remember The Ten Steering Committee and members, all the Churches, and especially the friends of Marissa, William, Maizy and Lucas for sharing kind words about each of them, for your overwhelming assistance, support, care, prayers and thoughts for our families in our time of grief. A special gratitude of thanks to Lynn "Butch Eaves, Andrew Gray, Richard Tilden, Bo Peters, Jake and Pat Leadingfox, Autumn "Otter" OnlyaChief, Larry Goodfox, The Cooks and Junie Hamilton for all your tireless efforts in helping our families, without all of you, we would have been lost. Please keep the families of Shane Horn (#66) and Jennifer and Jenah Horsechief-Knott in your prayers, we are bonded by faith and we will heal by the grace of God.

"Hold on to what is good even if it is a handful of earth.
Hold on to what you believe
even if it is a tree which stands by itself.
Hold on to what you must do
even if it is a long way from here.
Hold on to life even when it is easier letting go.
Hold on to my hand
even when I have gone away from you."

Go Black Bears! • Go Pokes! • O-S-U! • Cowboys!

– The Marsha (Jones) Chapman and Charles "Chip" Chapman Families

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The Native Alliance Against Violence (NAAV), Oklahoma's non-profit tribal coalition against domestic and sexual violence, is accepting applications for the position of Executive Director. The Executive Director is expected to oversee all aspects of the NAAV and to engage in activities that will serve Oklahoma's 38 federally recognized tribes in an effort to combat domestic and sexual violence against Native women. Ideal candidates should have knowledge of the dynamics of domestic and sexual violence, Native American culture and must demonstrate a commitment to working with Native American tribes. A minimum of a bachelor's degree in criminal justice, human services or related field is required. Grant writing and non-profit management experience is strongly desired. Please submit a cover letter and resume and/or questions regarding this position to NAAVOK@gmail.com.

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RFQ/RFP

Request for Qualifications: Construction Management Services

The Pawnee Nation of Oklahoma is advertising for Construction Management Services for the construction of the Law Enforcement Center located in the SE/4 of Section 32, T22N-R5E on the Pawnee Tribal Reserve which is located east of Pawnee, Oklahoma. The complete Request for Qualifications including the criteria that will be used to select the most qualified firm is available upon written request.

Submit your request by fax or email (mrobedeaux@pawneenation.org) and please include your email address and/or your fax number).

Qualifications documents must be received no later than 4:30 pm on Tuesday, September 06, 2011.)

Point of Contact for Information: Muriel Robedeaux, ICDBG Coordinator

Contact: Marshall Gover, President, Pawnee Nation of Oklahoma, (918) 762-3621, Fax: (918) 762-6446. Attn: ICDBG Law Enforcement Center Project.

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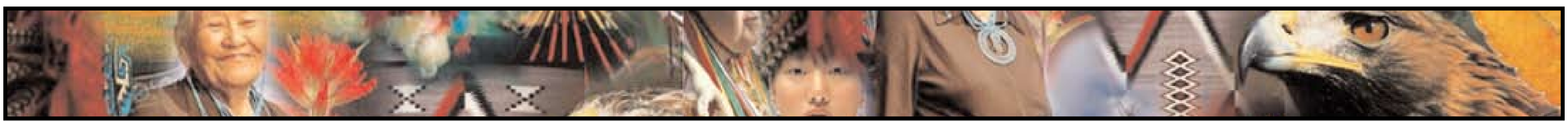


EVENTS

*Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

ON GOING

FIRST FRIDAY
Indian Taco Sale, 11:00 a.m. - 2:00 p.m. at Norman First American UMC, 1950 Beaumont Drive, Norman, OK 73071, 405/321-5640

EVERY 2ND SATURDAY
Indian Taco Sales - from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 Email: nnyc@ihcrc.org

THROUGH SEPT. 10
Through the Eyes of the Eagle: Illustrating Healthy Living for Children exhibit at the Comanche National Museum, 701 NW Ferris Ave., Lawton, Okla. For more info call 580-353-0404 or visit www.comanchemuseum.com

THROUGH JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

SEPTEMBER 1-5
Choctaw Nation Labor Day Festival & Powwow, Choctaw Nation Capital Grounds, off Hwy 271 S., Tuskahoma. Call 580-924-8280 or email cjohnson@choctawnation.com

SEPTEMBER 2-4
Cherokee National Holiday, Tahlequah. 50 events such as an inter-tribal powwow, Native arts and crafts, Native games, children's events, golf, basketball and softball tournaments, a parade, car show and plenty of food. Call 918-453-5536 or visit www.cherokee.org

SEPTEMBER 2-4
Comanche Nation Fair, 584 NW Bingo Rd., Lawton. Powwow, parade, art show, athletic events, rodeo, carnival and more. Free and open to the public. Call Jolene Schonchin 877-492-4988.

SEPTEMBER 2-5
Cheyenne & Arapaho Labor Day Celebration, Colony. Powwow, hand games, drum contest, food and craft vendors and more. Call Rosemary Stephens, 405-422-7446 or visit online, www.c-a-tribes.org

SEPTEMBER 3-5
Native Americans United Powwow, Eufaula. Call Gloria Forbes, 918-360-4343 or email lazydazy54@yahoo.com. Online visit: www.nativeamericansunited.com. Everyone welcome.

SEPTEMBER 2-4
Comanche Nation Fair, 584 NW Bingo Rd., Lawton. Powwow, parade, art show, athletic events, rodeo, carnival and more. Free and open to the public. Call Jolene Schonchin 877-492-4988.

SEPTEMBER 10
Indian Taco Sale 11 am till 3 pm at Haikey Chapel UMC, 8815 E 101st St, Tulsa. This fundraiser is to raise money for our Oklahoma Indian Methodist Conference Endowment Fund.

SEPTEMBER 10
Osage Language Classes Welcome Back Cookout, Noon to 2pm, Wakon Iron Hall, Pawhuska, OK. Door prizes! Everyone welcome. For more info contact Rebekah HorseChief, Recruiter—918-287-5279 or rhorsechief@osagetribe.org

SEPTEMBER 11
Benefit Indian Taco Dinner from 11 am-2:30pm for Teresa Wesley, who has stage IV bone cancer. All proceeds will help with her medical expenses. Tulsa Creek Indian Community Center, 8611 S. Union, Tulsa. $7 for taco, dessert and tea. Donations appreciated. Mvto.

SEPTEMBER 12-DECEMBER 5
Osage Language Classes. For more info contact Rebekah HorseChief, Recruiter—918-287-5279 or rhorsechief@osagetribe.org

SEPTEMBER 23
Kanza Health Clinic Health Fair at Johnny Ray McCauley Multi purpose room, 3251 E. River Road, 1 mile east of stop light at Newkirk, OK. Fun Walk at 8:30 a.m., Fair at 9:00 a.m. Lunch at 11:00 a.m. Lots of Door Prizes, Grand Prize Flat Screen TV. Information contact: Lana Nelson, 580-362-1039.

SEPTEMBER 23-25
Haskell Class of 1961 Reunion 50th anniversary on campus, Lawrence, KS. Reception Friday, banquet and dance on Saturday, Sunday brunch. For more information, call J. Berryhill 918-756-2318 or Patsy McIntosh 918-286-3170 or visit www.haskellreunion.com. All Classes Welcome.

OCTOBER 8
Pryor Wellbriety Powwow, Mid-American EXPO Center, Pryor, Okla. (four miles south of Pryor) Gourd Dancing at 2pm & 5pm • Grand Entry at 6pm. More info call Mary Hayes: (918) 698-0583

OCTOBER 29
Following the Trail Men and Boys Conference at Cornerstone Indian Baptist Church, 17020 E Tecumseh Rd., Norman, Okla. Info call Bryce Scott, 405-912-0044 or visit online www.followingthetrail.net

OCTOBER 29
Bacone Fall Powwow 11:00am - 11:30pm at Muskogee Civic Center, 425 Boston, Muskogee, Okla. Info contact: Kyle Taylor, 918-360-1085 or taylork@bacone.edu

Historian builds tribe's legacy with interviews

PAULA BURKES
The Oklahoman

OKLAHOMA CITY (AP) – When Richard Green began researching the people and culture of the Chickasaw Nation nearly 20 years ago, he found little information. The few books, he said, were Eurocentric and written by white men who failed to interview any Chickasaws.

As tribal historian, Green has helped fill that void – interviewing hundreds of Chickasaw people and writing scores of profiles, oral histories and historical accounts, along with four books.

Many false stereotypes exist about historical Chickasaws, Green said, from their having lived in tepees to all being reserved and taciturn. They lived in wood and thatch houses before they were forced to move to Indian Territory from the Southeast, centered around Tupelo, Miss., he said. The tribe has about 40,000 citizens worldwide, mostly in Oklahoma.

"At first I didn't know if they'd answer my questions," Green said, "but it turned out most did. I just had to show them that I wasn't in a hurry and wanted to know their stories."

In his research, Green has traveled throughout the Chickasaw Nation (south-central Oklahoma) and from Harvard University outside Boston, to the Smithsonian Institution, the Library of Congress and National Archives in Washington, D.C., and London's massive public records office. He's attended Chickasaw dances, eaten traditional "pashofa" meals of cracked corn and pork and written about the tribe's language revitalization program. Only about 100 to 150 people still speak Chickasaw fluently, and most are older than 60, he said.

Green's heritage does not include any native tribe; he's second-generation Irish-American. But he considers that irrelevant to his job, he told The Oklahoman.

A Muskogee native, he grew up with many Indian classmates and teachers. He earned a history degree from the University of Oklahoma in 1967, then served in the Peace Corps in the Philippines.

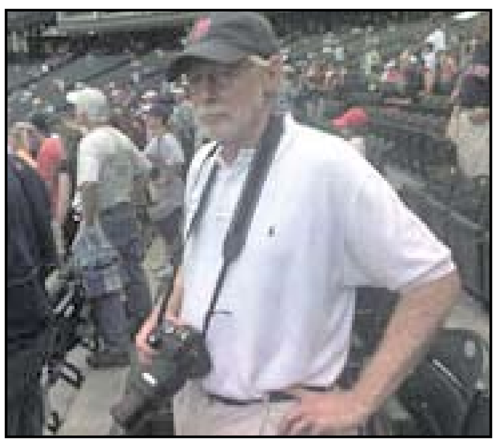
"Because of those experiences, I already had an appreciation for how cultures could be different and in some ways, very different," Green said.

A former writer for the OU Health Sciences Center, Green profiled Everett Rhodes, a Kiowa physician from Meers who is best known for being the first Indian leader of the Indian Health Service. That experience caused him to query tribes about profiling and honoring their elders.

Among Green's proudest achievements are helping secure thousands of Chickasaw artifacts from Tupelo collectors for the Chickasaw Cultural Center in Sulphur. The collection includes native-made products from shell, clay and stone and European and American products such as glass beads, metal tools and gun parts.

If the artifacts hadn't been secured, they'd have been sold, Green said, "by people not interested in culture, but making money on the Internet."

Green's goals include a book on Chickasaw warriors and another covering prehistory until 1763, when the Europeans started keeping records about the tribes they encountered.



CHICKASAW NATION PHOTO

Richard Green

In other American Indian tribes, historians fill different roles. In Durant, Choctaw historian Ian Thompson writes a column in the tribe's newsletter and teaches cultural camps. One-sixteenth Choctaw, Thompson learned a bit of his native language and culture from his uncle. He learned to speak fluid Choctaw while earning archaeology degrees at OU and in camps of the Choctaw Nation.

To do his job, "you have to have a deep passion for the Choctaw people, not just the past, but today and the future as well," he said.

For the Binger-based Caddo Nation, Bobby Gonzalez's focus is on reburying Caddo human remains and collections held by museums nationwide.

"We're trying to make amends to something that never should have happened," he said. "It gives peace and closure not just to our ancestors, but to the tribe as well."

COURTESY OSAGE CASINO

Osage Casino-Ponca City General Manager John Birch is pictured here with first-grade students and their new math books.

Tribe, casino makes new math books possible for local kids

PONCA CITY, Okla. – Osage Nation and its economic enterprise, Osage Casino, delivered a $5,000 sponsorship to McCord Elementary School for use for new math books for math and reading programs.

"This is a big way to improve student achievement since our current math books are eight years old," said McCord Elementary School Superintendent and Principal Boyd Braden. "With budget cuts of $240,000 out of a $1.5 million budget, the school has not had the funds for new math books. Thank you to the Osage Nation and Osage Casino in Ponca City for their support of education."

McCord School District has 22 percent Native American student population with 36 Osage students. Osage Nation has assisted the school over the past several years as a community partner. The Osage Nation Johnson O'Malley (JOM) Program provides school supplies for Native American students at the school.

"It's important to be part of the community and we are happy to partner with McCord School," said Osage Casino General Manager John Birch. "It's important to support our neighbors. We partner with the Ponca City community, the chamber of commerce and the local school systems."

McCord Elementary School has more than 200 students. The school's motto "We Develop Success" encourages students to practice listening and learning skills and become successful as citizens in the 21st century.

An Elder's Story: A man of many hats

During his 12-year Marine Corps service, John Fletcher was honored with the Silver Star for Combat and the Purple Heart for being wounded.

REBECKA LYMAN
Cheyenne & Arapaho Tribune

In Geary Okla. John K. Fletcher sits with his daughter Mary Fletcher in the lobby area of the Geary Nursing, chatting about times gone by.

Fletcher, a Cheyenne and Arapaho tribal member was born Aug. 7, 1931 in Concho, Okla. to Jo Fletcher and Myrcine North Fletcher.

Fletcher met the love of his life, Wilma Jo Fletcher in Dec. of 1954 only two weeks after his return home from Korea and the Vietnam War. Together John and Wilma raised five children, Grant Allen, Alberta K. Daukie, Mary Louis, John K. Jr., and Joseph Micheal. Fletcher said he is blessed with ten grandchildren and twenty-three great grandchildren.

Through out his life Fletcher took on many occupations and activities.

His daughter, Mary said they lived and grew up in a two- room house in Geary, Okla.

"The kitchen and living room was one room and the bedroom," Mary said.

"We had an out house, that my father would rebuild every two years." Fletcher said.

He spoke very soft and gentle about his small farm he had in Geary with his family.

"A horse, some cattle and a duck," Fletcher said. "The children would put crackers in their pockets to tease the duck so that it would follow the children all over the yard."

Fletcher did not get to graduate from Concho Indian school due to his courage and willingness to sign up and serve for the United States Marine Corps. During his 12-year service he was honored with the Silver Star for Combat and the Purple Heart for being wounded. Once home though he worked for the Cheyenne and Arapaho farm and ranch program.

Mary said my dad took care of the cattle, grew wheat, and worked on the swine project.

"My father taught us how to be ranchers, we are a very traditional family in the Arapaho ways."

Mary turned to her father and asked him to share why he believes so strongly in the Arapaho traditions.

As Fletcher lifted his arm and waved his hand in front of himself he said,

"I remember my friends, seeing them getting shot when I was over there (Vietnam)."

Then Fletcher paused for a moment, tears began to swell in his eyes. Even though he was sitting in the Geary Nursing home the memory he shared had taken him back to when he was at battle he said.

"I said a prayer with my cross and asked the good Lord to let me go home and if He did let me go home I will learn and live the Arapaho ways," Fletcher said. "So I did."

A military man was not the only duty Fletcher took on proudly. In the late 1960's and early 1970's he became a police officer for Geary, Okla. Fletcher said that one evening the town had a meeting and appointed him to serve for their community as a police officer

"Everyone knew of the Fletcher family and the children were always playing at our house," Mary said. "My father would play softball with all of us in our yard."

He quit working as an officer and went to work for Halliburton on an oilrig for 13-years.

"What ever I needed to do to make a check," Fletcher said.

Mary was proud to say, "my father was also a boxer."

Fletcher enjoyed his eight-year hobby of boxing in a ring. He would travel to Oklahoma City to compete for his weight class division, winning a few trophies along the way.

Fletcher said his wife Wilma would tease him after his late nights of getting home from a fight and she would rise up her fist and shake it at him and say, "I've got a fist myself."

The conversation between Fletcher and Mary had struck emotion in their hearts.

"My wife has passed." Fletcher said quietly.

Tears flowed from Mary's eyes as she shared a story about the time her mother died.

"My mother died on Nov. 3, 2003 and a month later my father had a terrible stroke on Dec. 3, 2003," Mary said.

Mary looked at her father and softly smiled and said. "The family lives by the Arapaho heritage and culture till this day and we were all raised in the Arapaho ways."

Today Fletcher resides at the Geary Nursing Home due to the stroke that occurred in 2003 and his entire left side of his body is unable to function properly.

"I am grateful to live close to my children and family." Fletcher said.

– *Reprinted with permission of Cheyenne & Arapaho Tribune*

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Guest hits record jackpot at Osage Casino in Tulsa

TULSA, Okla. – Osage Casino in Tulsa awarded a $1,165,889.53 jackpot on a state-of-the-art electronic gaming machine on Friday, Aug. 19.

The jackpot is the largest in the history of the Osage Casino in Tulsa, which opened in 2005.

The winner, who asked to remain anonymous, was playing a WIZARD OF OZ™ machine and hit the jackpot on a wide area progressive. A wide area progressive electronic gaming machine is linked together with other machines at unrelated casinos.

"We're excited for our guest and the fact this is our largest jackpot won at Osage Casino," said Osage Casino General Manager Stephan Burris. "This event came during Osage Casino's Seventh Anniversary celebration when guests were winning prizes and experiencing many winning moments at the closest gaming attraction to downtown Tulsa."

The Osage Casino in Tulsa provides guests with more than 1,100 Vegas-style electronic gaming machines, table games and a poker room. It also includes a Player's Club, restaurant and NINE18 Bar with live local entertainment. Osage Event Center hosts live world-class musicians, comedians and sporting events.

Osage Casinos are located in Tulsa, Sand Springs, Bartlesville Hominy, Skiatook, Pawhuska and Ponca City. Osage Casinos are an economic enterprise of the Osage Nation. Visit www.osagecasinos.com for more information.

Kiowa princess receives honor

KEITH VASQUEZ
Kiowa Nation

CARNEGIE, Okla. – A former Kiowa Director (who wishes to remain unnamed), requested that Kiowa Tribal Princess Aiden Cozad be commended for her commitment to her tribe in her role as Kiowa Princess as well as for the years she served as the Vietnam Veteran's Association Princess.

This request was made to the Office of the Governor of the State of Oklahoma and was granted in August when the proclamation signed by Governor Mary Fallin was presented to Aiden.

The former Director said that she admired the strength and dignity that Aiden has exemplified. She stays on task to represent the people she was elected to represent.

In true form, when she was told of the honor, she said, "That's amazing. I am so thankful."

Years ago, her grandfather, Leonard Cozad Sr., was also awarded a commendation from the Governor.

Governor's
Commendation
Aiden Cozad

COURTESY KIOWA NATION PUBLIC RELATIONS OFFICE
Aiden Cozad shows her commendation from Okla. Gov. Mary Fallin.

Kingfisher named Jr. Miss Cherokee

TRAVIS NOLAND
Cherokee Nation

TAHLEQUAH, Okla. – Christy Kingfisher, 18, of Tahlequah, Okla., was crowned Jr. Miss Cherokee Aug. 20 at the close of a competition held in the Sequoyah Schools gymnasium. The judges were clearly impressed by Kingfisher's accomplishments; they also honored her with the competition's academic, essay, cultural presentation and traditional dress awards.

Nathalie Tomasik, 16, of Tahlequah was named first runner-up, while Julie Thornton, 16, of Muskogee, Okla., was second runner-up. Kaylea Dreadfulwater, 17, of Tahlequah was the recipient of the Miss Congeniality award.

"I'm amazed by the talent, poise and cultural awareness present in all of this year's contestants," said Todd Enlow, the group leader of Cherokee Nation Leadership Services, which sponsors the Jr. Miss Cherokee Leadership Competition. "Even though all the contestants are different, they would and will serve us well as ambassadors. I'm sure they will be great Cherokee Nation ambassadors in the future."

Over the next year, Kingfisher will attend a variety of public events serving as a goodwill and cultural ambassador for the Cherokee Nation.

Nathalie Tomasik, left, and Kaylea Dreadfulwater, right, stand before the crowd with newly crowned Jr. Miss Cherokee, Christy Kingfisher, center. PHOTO COURTESY CHEROKEE NATION COMMUNICATIONS OFFICE

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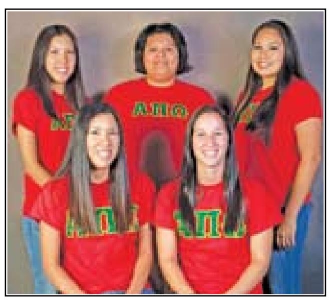
A FREE PUBLICATION

Inside this issue:
- Peace treaty pageant on last leg?
- C&A college enters 5th year
- Native sorority earns national honor

KANSAS
HISTORICAL MARKER
MEDICINE LODGE PEACE TREATIES



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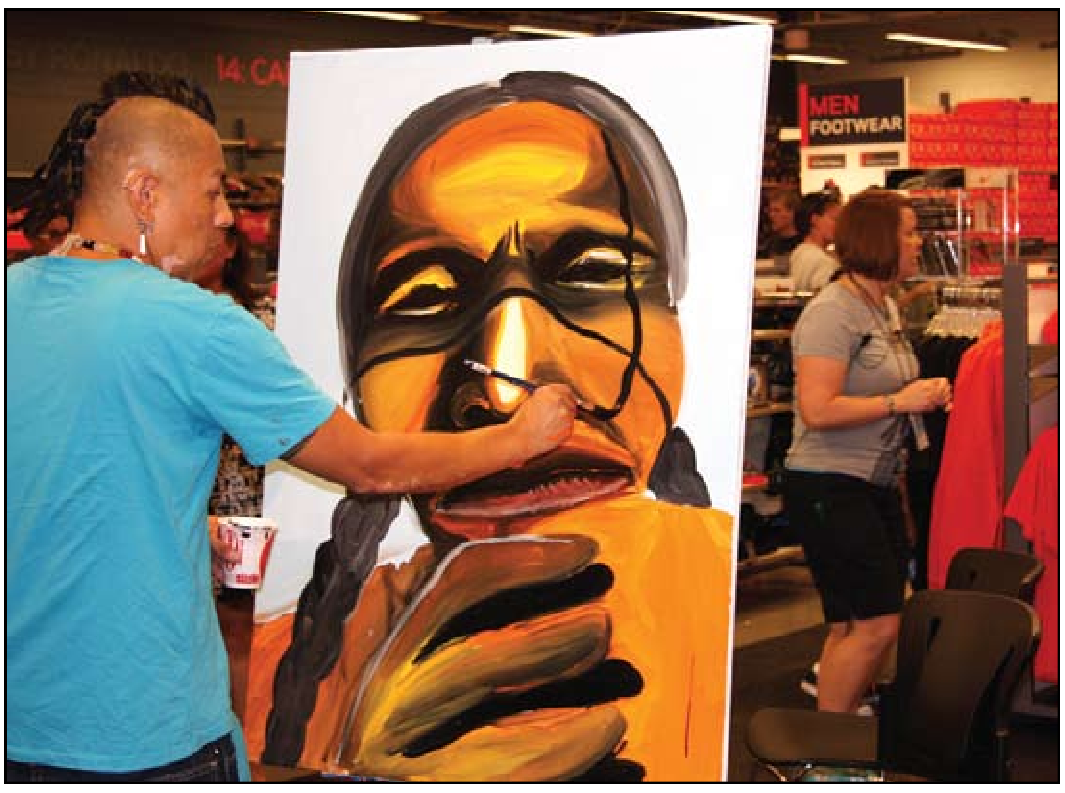
NATIVE AMERICAN TIMES

VOLUME 17 • ISSUE 36 • PUBLISHED WEEKLY • SEPTEMBER 9, 2011



RANDY ATTOCKNIE / NATIVE TIMES PHOTO

Bunky Echo-Hawk, Pawnee and Yakama, creates a live art painting Aug. 20 at the Nike Factory Store in Oklahoma City.

Oklahoma artist joins NIKE to create Native inspired clothing

DANA ATTOCKNIE
Native American Times

OKLAHOMA CITY – An outline of a Native American warrior comes to life with layers of orange, black, yellow and red paint on a 36"x 48" canvas. With each brush stroke the warrior's eyes show determination, and the only tangible weapon he carries is a basketball.

"It represents Oklahoma Natives," Bunky Echo-Hawk said. "It's kind of an interpretation of the design I made of the t-shirt for Nike N7."

Echo-Hawk, Pawnee and Yakama, created a live art painting Aug. 20 at the Nike Factory Store in Oklahoma City. The appearance was to help launch the new Nike N7 shoes and t-shirts that Echo-Hawk designed. The shirts reveal a Native American warrior holding a basketball; the warrior spirit, halted in a strike pose.

"It's basically a series of paintings that celebrate Native American basketball," Echo-Hawk said. "The painting that I created, that they based the shirts and the shoes off of, is called 'triple threat' … it's a cool pose for Native people because it shows you have options, you can go places, you basically have control over your own destiny."

Echo-Hawk said the series celebrates the student athletes in Indian country who are leading healthy lifestyles, accomplishing positive things

See **ARTIST** *Continued on Page 4*

Appeals planned in $3.4B Indian trust settlement

MATT VOLZ
Associated Press

HELENA, Mont. (AP) — Appeals are being planned in a $3.4 billion settlement with the federal government over mismanaged Native American land royalties, but the attorneys who negotiated the deal are asking a judge to order the challengers to first each put up an $8.3 million bond.

The settlement aims to resolve a 15-year lawsuit that claims U.S. officials stole or squandered billions of dollars in land royalties meant for American Indians in exchange for oil, gas, grazing and other leases over a century. The number of American Indian plaintiffs in the settlement, which has been approved by Congress and a federal judge, could number 500,000 or more.

Boulder, Colo., resident Kimberly Craven, a citizen of the Sisseton Wahpeton Oyate Nation and a vocal opponent of the settlement, filed a notice in federal court that she plans to appeal its approval. A separate notice of appeal also has been filed by a nonprofit group called the Harvest Institute Freedmen Federation and two individuals, Leatrice Tanner-Brown and William Warrior.

An appeal could delay by a year or more the disbursement of $1.5 billion to plaintiffs, plus put off reforms and a planned consolidation of fractionated Indian land included in the settlement, said attorneys for the lawsuit's plaintiffs, led by Blackfeet citizen Elouise Cobell of Browning, Mont.

They are asking U.S. District Judge Thomas Hogan of Washington, D.C., to approve an $8.3 million appeal bond before either appeal can proceed.

"This is the largest settlement involving the government in American history and it resolves egregious breaches of trust that have continued for more than a century," lead plaintiffs' attorney Dennis Gingold wrote in an August filing. The settlement is too important to give somebody a "free pass at delaying justice," he wrote.

Gingold told The Associated Press on Sept. 1 that the appeal bond would cover lost interest, increased settlement administration costs, legal fees and assembling documents in the case. "Appeals aren't free for anyone but the government," he said.

The Freedmen Federation, Tanner-Brown and Warrior argue they are entitled to an accounting of their funds that were held in trust by the U.S. government, but they've never been given a fair hearing on their claims. The federation is a partnership between a research and advocacy group called the Harvest Institute and the Black Indians United Legal Defense and Education Fund.

In past op-ed columns printed in newspapers and on websites, Craven has written the settlement would enrich Cobell, the other named plaintiffs and their lawyers, while leaving the rest of the plaintiffs to an uncertain fate. Craven also has said the settlement was politically motivated and went beyond the scope of the lawsuit without any tribal input.

In a response to the $8.3 million bond request, Craven said Cobell's attorneys exaggerate the costs of an appeal and shouldn't be allowed to include legal fees. Approving the bond would lead to another legal challenge that would only delay matters further, the response said. The aim of the bond is to create an obstacle to her appeal, and Hogan should punish Cobell's attorneys for making such a bad-faith motion, Craven wrote. "For all of plaintiffs' threats of seeking sanctions for a frivolous appeal, it is the plaintiffs who have made a frivolous legal argument meriting sanctions," she said.

5 Tribes Story Conference scheduled for Sept. 16-17

STAFF REPORTS

MUSKOGEE, Okla. – The second annual Five Tribes Story Conference will be held Sept. 16-17 and sponsored by the Five Civilized Tribes Museum. The conference brings together some of Indian Country's most renowned authors, artists, storytellers and professors.

Tribal historians and Native language speakers will discuss a wide range of topics, from the Trail of Tears to the boarding school experience. Evening concerts will be free and open to the public and will feature storytellers from the Five Tribes – Cherokee, Chickasaw, Choctaw, Muscogee (Creek) and Seminole.

Stories whether written, enacted or illustrated, instill deep cultural connections. Intended to preserve, protect and perpetuate culture, stories build multi-cultural and multi-generational bridges that enhance involvement.

The Five Tribes Story Conference is designed to merge practice and theory in interpretation of folklore, oral tradition, scholarship and literature of the tribes.

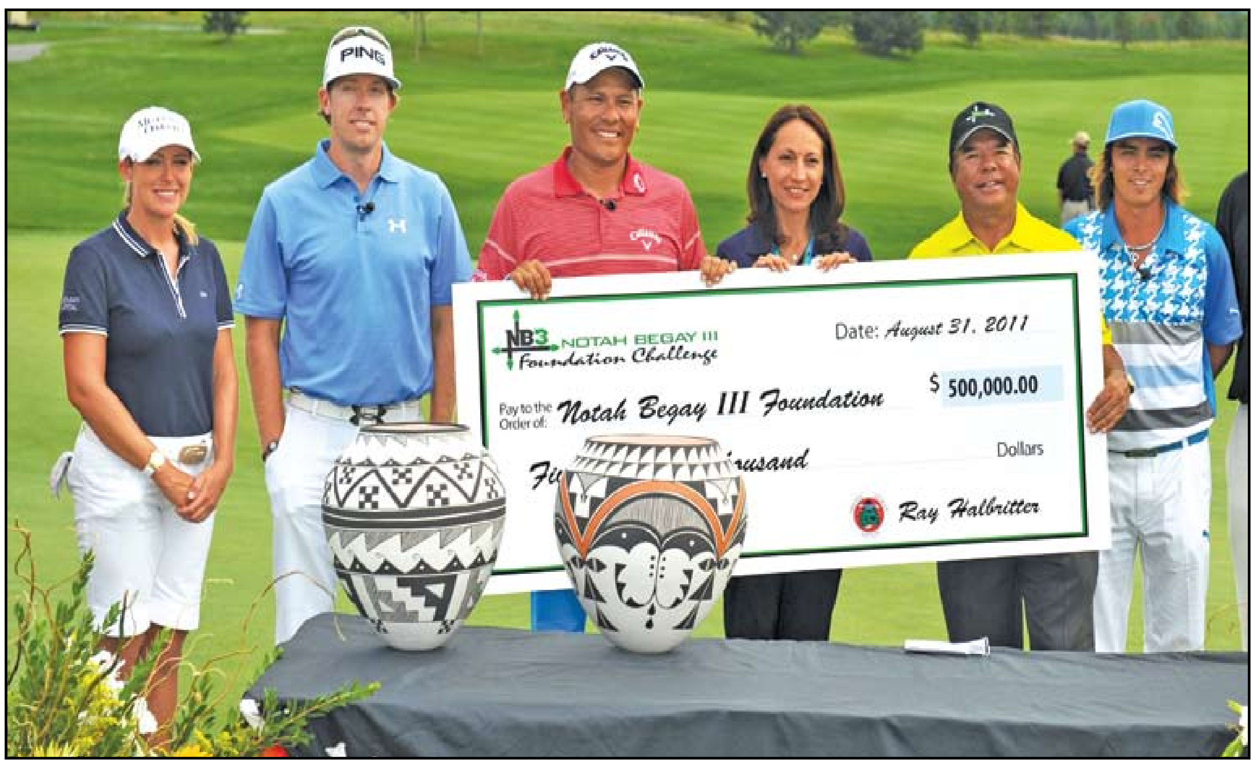
The 2011 conference holds true to much of the original intent – bringing together these champions of narrative to interact and carry on the proud traditions of story in all its manifestations.

In addition to explorations on the influences of the written and spoken word, the 2011 conference will showcase segments discussing the cultural connection between visual arts, digital storytelling and film and the strong traditions of narrative inherent in Southeast tribal life.

The goal of the conference is to provide an enriching Southeastern tribal environment, a joining of academic, interpretive, literary and performance disciplines. Academic panels, featuring scholars in the fields of literature, art, history and ethnology, will follow cultural performance and literary readings.

Presenters for the conference include LeAnn Howe, Choctaw and keynote speaker; Tim Tingle, Choctaw and co-host; Greg Rodgers, Choctaw and co-host; Joy Harjo, Muscogee (Creek); Robert Lewis, Cherokee; Stella Long, Choctaw; Lynn Moroney, Chickasaw; Dr. Les Hannah, Cherokee; Dr. Phillip Carroll Morgan, Chickasaw/Choctaw; Dr. Jerry Lincecum; Virginia Stroud, Cherokee/Muscogee (Creek); and Kim Roppolo.

For more information, call 918-683-1701 or email 5civilizedtribes@sbcglobal.net or visit the website http://fivetribes.org. The museum is located at 1101 Honor Heights Drive in Muskogee.


NB3 NOTAH BEGAY III Foundation Challenge
Date: August 31, 2011
Pay to the Order of: Notah Begay III Foundation
$ 500,000.00
Dollars
Ray Halbritter

COURTESY

Ray Halbritter, Oneida Nation representative, second from right, presents a $500,000 donation to Notah Begay, center.

Field of golf stars raise money for foundation, Native American youth

■ Latest edition of event thrills golf fans and raises awareness and funds to improve health and wellness of Native American youth

VERONA, N.Y. – The team of Hunter Mahan and Cristie Kerr outshot a competitive field of stars from the world of men's and women's golf and captured their second consecutive title at the fourth annual Notah Begay III (NB3) Foundation Challenge. The duo finished the mixed team, best ball tournament at Atunyote Golf Club course at Turning Stone Resort & Casino 11 under par, one shot clear of the runner-up pairing of Rickie Fowler and Annika Sorenstam. Not only did the NB3 Foundation Challenge provide an entertaining tournament for golf fans, the event also raised $500,000 for the NB3 Foundation, aiding the Foundation's effort to improve health and wellness for youth in Native American communities across the country.

"Our event provides an incredible platform to raise awareness for the

See **GOLF** *Continued on Page 4*

2011 Indian Peace Treaty pageant might be last

■ The Medicine Lodge Indian Peace Treaty Pageant is in danger because of lack of funds and volunteers.

MEDICINE LODGE, Kan. (AP) – A September tradition in southern Kansas that celebrates 300 years of the state's history might become history itself after this year's event because of a lack of money and volunteers, organizers said.

The Medicine Lodge Indian Peace Treaty Pageant has drawn thousands of people to the south central town where the pageant has been held every three to five years since it began in 1927.

But it requires help from nearly all the town's 2,300 residents and interest in participating has dropped in recent years, The Wichita Eagle reported recently.

The pageant, held in a natural amphitheater, typically draws between 10,000 and 15,000 visitors from Kansas and across the nation. This year's will be the 23rd pageant.

The focus is a re-enactment of the signing of an 1867 treaty that was supposed to make traveling safer for those heading to frontier settlements in the West.

It also one of the largest gatherings of Plains Indians – 15,000 Kiowa, Comanche, Arapaho, Apache and Cheyenne.

"It is with great sadness that possibly this will be our last one," wrote Robert Larson, one of the pageant's board members, in an email to The Eagle.

"It has become difficult to get community support and financial assistance to continue this wonderful event, as you probably know once you lose something like this it is almost impossible for a small community to get it back."

Sara Whelan, the president of the Medicine Lodge Peace Treaty Pageant, said board members voted to resign after this year's Sept. 23-25 pageant. A community meeting will be held to determine the pageant's future. Whelan said if new people volunteer to organize the festival, it will continue.

"That's what we are all hoping for – but it has been difficult getting new people involved," Whelan said.

The pageant focuses on 300 years of Kansas and American history – including the Spanish conquistadors who came to the area in the 1500s, frontiersmen, the Lewis and Clark expedition and Indians on horseback.

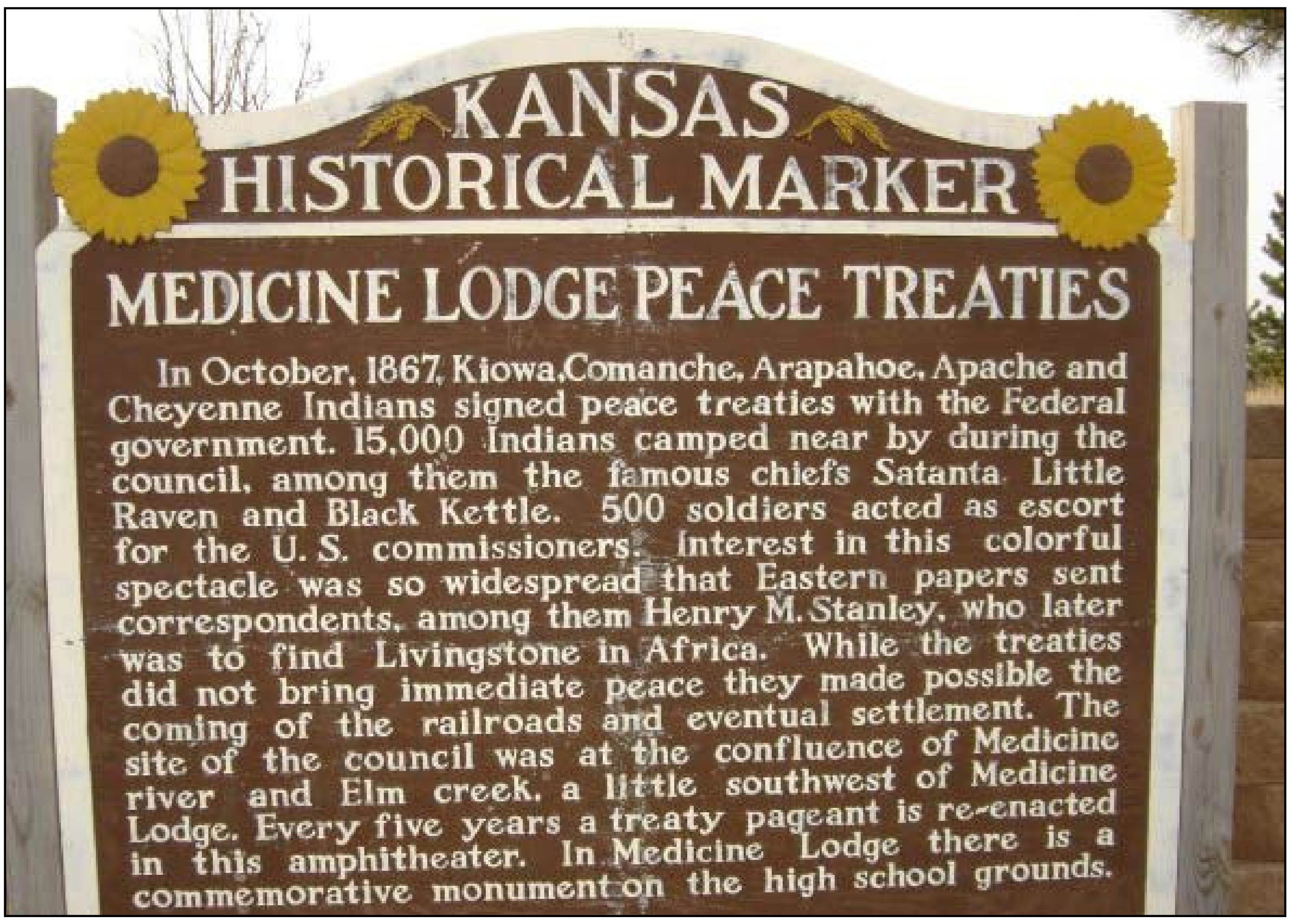
It includes an 80-mile longhorn cattle drive between Bucklin to Medicine Lodge in the days before the festival starts, a ranch rodeo, a muzzleloaders encampment, a Western art show and an Indian encampment.

Dave Webb, assistant director at the Kansas Heritage Center in Dodge City, said he has been to the pageant several times and plans to attend this year to celebrate the 150th anniversary of Kansas.

If the pageant ends, Webb said, "It would be the end of an era. It is a novel idea to take a lawn chair or blanket and sit out in the great outdoors and watch history happen where it happened."

The state has fewer major benefactors to support such events and younger people don't have the same interests as their parents or grandparents, said Jay Price, director of the public history program at Wichita State University.

"I think the whole idea of a pageant was a product of a particular time and era," Price said. "We saw a lot of them at the turn of the 20th century. Maintaining them has always been the challenge."


KANSAS
HISTORICAL MARKER
MEDICINE LODGE PEACE TREATIES
In October, 1867, Kiowa, Comanche, Arapahoe, Apache and Cheyenne Indians signed peace treaties with the Federal government. 15,000 Indians camped near by during the council, among them the famous chiefs Satanta, Little Raven and Black Kettle. 500 soldiers acted as escort for the U.S. commissioners. Interest in this colorful spectacle was so widespread that Eastern papers sent correspondents, among them Henry M. Stanley, who later was to find Livingstone in Africa. While the treaties did not bring immediate peace they made possible the coming of the railroads and eventual settlement. The site of the council was at the confluence of Medicine river and Elm creek, a little southwest of Medicine Lodge. Every five years a treaty pageant is re-enacted in this amphitheater. In Medicine Lodge there is a commemorative monument on the high school grounds.

PHOTOS COURTESY OF GOOGLE IMAGES

Above a marker near Medicine Lodge, Kan., displays the history that led to peace treaties between the Kiowa, Comanche, Arapaho, Apache and Cheyenne tribes with the U.S. government. A pageant commenmorating the peace treaties is in jeopardy due to lack of money and volunteers. Below are old entrance posts at the Medicine Lodge Peace Treaty Pageant Grounds.

> **"It is with great sadness that possibly this will be our last one."**
> *- Robert Larson, board member*

Claims Filing Assistance

in the $760 million Keepseagle Indian Farmer/Rancher Settlement

DATE: September 13-15, 2011 TIME: Between 9:00 a.m.-5:00 p.m.

LOCATION: Cherokee Nation Tribal Complex
Cherokee Community Ballroom
3 Miles South of Tahlequah, OK

What is this About?

The class action settles claims that the USDA discriminated against Native American farmers and ranchers seeking farm loans or loan servicing.

Who is Included?

The Settlement includes:

- Native American farmers who:
  - Farmed or ranched (or attempted to) any time from 1981 to late 1999.
  - Tried to get a farm loan or loan servicing from the USDA.
  - Complained about discrimination to the USDA either directly or through a representative.
- Heirs of the above.

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U.S. seeks sentence of 17-22 years for Abramoff aide

NEDRA PICKLER
Associated Press

WASHINGTON (AP) – Prosecutors are recommending that a little-known defendant in the Abramoff lobbying scandal get 17 to 22 years in prison for treating government officials to meals and event tickets – a sentence that would exceed the time served by all 20 other defendants in the conspiracy combined.

The reason for the discrepancy? Ex-lobbyist Kevin Ring refused to admit his guilt and unsuccessfully fought charges at trial.

"That's a pretty big penalty for exercising a constitutional right," U.S. District Judge Ellen Segal Huvelle remarked during a hearing Tuesday over Ring's sentencing recommendation.

Justice Department attorney Nathaniel Edmonds responded that a stiff sentence would not be a punishment for going to trial. He said that cooperating defendants are rewarded with leniency, a distinction repeatedly upheld by the Supreme Court and frequently used in prosecutions.

"It's not retaliation," Edmonds insisted over grumbling from Ring's supporters in the courtroom's public benches.

The government's recommendation for Ring would dwarf the sentences of even the leading figures in the influence-peddling conspiracy that shook up Washington.

The ringleader, Jack Abramoff, was sentenced to six years in prison. Michael Scanlon, Abramoff's partner in a kickback scam bilking clients out of tens of millions of dollars, was sentenced to 20 months. Bob Ney, a six-term Ohio Republican congressman and the only lawmaker convicted in the scheme of trading gifts for favors, got 30 months.

Ring, an Abramoff deputy from Kensington, Md., was convicted after two trials of five felony counts including conspiracy, payment of a gratuity and honest services wire fraud. The first jury couldn't agree on his guilt so he had a second trial that led to his conviction in November. He was accused of bribing public officials with meals at fancy restaurants and tickets to sporting events and concerts, but he tried to argue he was only doing a lobbyist's work of building relationships with government figures.

Other lobbyists who worked for Abramoff and were accused of similar conduct usually got off with probation, fines or time in a halfway house. None of the public officials – two Capitol Hill aides and a special assistant for legislative affairs in the Bush administration's Justice Department – who accepted nights out with Ring and admitted doing favors for him in exchange were given any time in jail.

But those defendants all reached plea deals with prosecutors in which they admitted their guilt in exchange for a negotiated charge. "He is the only lobbyist who went to trial and chose not to plead guilty and cooperate with the United States," Edmonds said.

Prosecutors justified their recommendation by using a different calculation for Ring than any other defendant in the case under federal sentencing guidelines. The guidelines, created in the 1980s to alleviate widespread disparities in sentencing, used several factors to calculate a recommendation for punishment. Under a 2005 Supreme Court decision, the guidelines are no longer binding but judges still are required to calculate them as an advisory in determining felony sentences.

Only in Ring's case prosecutors are arguing he should get an enhanced sentence under the guidelines because of the grants and appropriations he and his co-conspirators were able to get for his clients at the Abramoff firm in exchange for his corrupt relationships with public officials. They put that value at more than $14 million, including $7.3 million in increased funding for a jail for an Indian tribe client.

Ring attorney Timothy O'Toole argued that the sentencing guidelines are supposed to provide consistency in punishment for similar conduct. "If the guidelines can be manipulated like that, they are meaningless," he said.

Huvelle questioned whether prosecutors should be able to use a different calculation for Ring. She pointed out that the sentencing guidelines already consider a defendant's level of cooperation to compensate for his refusal to plead guilty.

"It does undercut the whole idea of the guidelines, you must admit," Huvelle said to Edmonds. He responded that it's a legitimate tool to encourage cooperation and avoid the high taxpayer cost of a trial.

Huvelle is taking the issue under consideration before sentencing Ring on Oct. 26. She can give him a sentence that is less than the guideline range if she deems it appropriate.

News Briefs

ACF establishes new agency, wide tribal consultation policy

WASHINGTON - Officials from the Administration for Children and Families and representatives from 42 North American tribes attended the signing of the ACF tribal consultation policy on Aug. 18 that sets official protocol on how the agency engages tribes in consultation on legislation, regulations and policies that affect the services delivered to federally recognized tribes.

ACF focuses its attention on vulnerable populations that includes Native Americans. Included within ACF's 17 major bureaus that carry out its programs is the Administration for Native Americans, which took the lead in formulating the agency's first-ever tribal consultation policy.

Previously, outside of the HHS Tribal Consultation Policy, ACF lacked a consultation protocol with tribes in the development of new or revised policies, regulations or legislation. For more information about the resources available to tribal communities: http://www.acf.hhs.gov/tribal/index.html

White House announces online engagement feature, invites public petitions

WASHINGTON - The White House announced a new online engagement feature allowing individuals to create and sign petitions seeking action from the government on a range of issues.

If a petition gathers enough signatures, White House staff will review it, ensure it is sent to the appropriate policy experts and issue an official response. Visitors to WhiteHouse.gov can submit petitions later this month. To sign up for an alert when it launches and preview the feature, visit www.WhiteHouse.gov/WeThePeople.

Johnson hosts Native vet services hearing

RAPID CITY, S.D. (AP) – Sen. Tim Johnson says federal agencies need to do a better job serving Native veterans.

South Dakota Public Broadcasting reports that Johnson held a hearing Tuesday with Indian Health Services and the Department of Veterans Affairs officials.

Korean War vet and Crow Creek Reservation resident Don Loudner said Native vets are often juggled between the IHS and VA when they need health care. Loudner, head of the National American Indian Veterans Association, says some vets drive hundreds of miles to a VA hospital for care rather than receiving it at an IHS facility near home.

Hard Rock in Tampa to expand

TAMPA, Fla. (AP) – The Seminole Tribe of Florida will unveil plans for a $75 million expansion to its Seminole Hard Rock Hotel & Casino in Tampa.

On Sept. 1, tribe officials were tp display images of the facility's expanded gaming space, a new five-story parking garage and renovated pool.

The construction will bring the size of the casino to 220,000 square feet.

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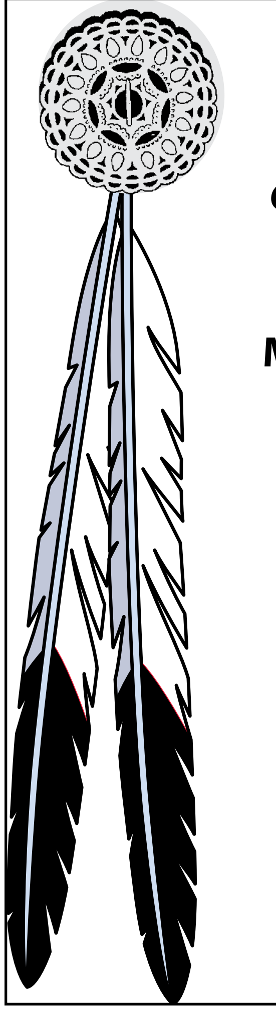

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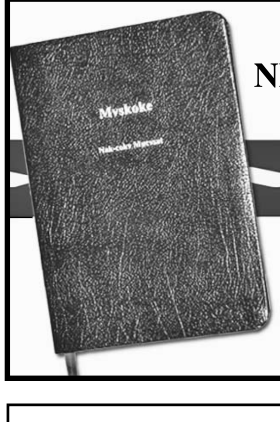

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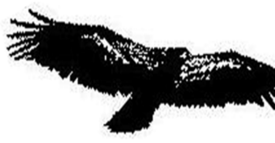

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GOLF

Continued from Page 1

health issues – namely obesity and diabetes – that are affecting Native youth at a startlingly high rate," said the event's host and four-time PGA TOUR winner, Notah Begay III. "It's through the support of great golfers, the Oneida Indian Nation and all those who attend that we're able to continue our mission of building a sustainable movement empowering these kids to lead healthier, more successful lives. I'm so humbled and grateful for everyone's contributions."

A beautiful August morning in central New York welcomed a crowd of golf fans and eight elite golfers to the first tee box. The action on the course over all 18 holes – highlighted by dazzling shots and a crowded leader board – made this year's NB3 Foundation Challenge one of the most memorable yet.

"It's always fun to win, but the real fun and sense of satisfaction comes from being here to help Notah and his foundation raise money to fight obesity and diabetes among Native American youth and helping these kids lead better lives," said Kerr.

"I admire Notah and his dedication to helping Native American youth," said Mahan during the championship trophy presentation on Atunyote's 18th green. "It's a privilege to play with all these great golfers and be a part of something that helps create positive change in the Native American community."

Ultimately, the real action from the 2011 NB3 Foundation Challenge happens outside the ropes, where all proceeds from the event go to the Notah Begay III Foundation, supporting its mission of leadership development and reversing the alarmingly disproportionate rate of obesity and type 2 diabetes among Native American youth. Funds raised at last week's event will go toward establishing two grant programs which will continue to leverage and empower community-based efforts for positive change for the health and futures of Native American youth. The NB3 Foundation will partner with the PGA of America to establish the NB3 Foundation Junior Golf Grants Program which will provide support and technical assistance grants to tribal schools and communities to enhance existing golf programs serving Native American youth. In addition, the Foundation will award soccer program support and technical assistance grants to tribal communities, Native nonprofits and schools for existing soccer programs serving Native youth that are committed to obesity and type 2 diabetes prevention and youth leadership development.

As in the past, the success of this year's event is built on a strong partnership between Begay and the Oneida Indian Nation. Indian Nations, like Oneida, continue to make remarkable progress in building stronger futures for their youth and communities. The NB3 Foundation Challenge is an example of what Native groups can accomplish when unifying to address critical issues in Native American communities.

"The Oneida Indian Nation has always supported Notah, this event and the efforts of the Notah Begay III Foundation, and we're proud to again partner with Notah this year," said Ray Halbritter, Oneida Nation Representative and CEO of Nation Enterprises. "His vision to improve the lives of American Indian youth is something we share, and the work of his foundation to realize that vision is inspiring. We feel it's an important responsibility to empower Native youth, and we will continue to support Notah and his initiatives designed to build stronger futures for our next generation."

For more information on the NB3 Foundation Challenge, visit: www.nb3challenge.com

NGA Hooters Pro Golf tour returns to Buffalo Run Casino Classic

MIAMI, Okla. – Buffalo Run Casino and Peoria Ridge Golf Course are gearing up again in preparation for the NGA Hooters Pro Golf Tour.

The competition, originally scheduled in June, was rescheduled to the week of Sept. 18-24.

Over 60 NGA Hooters Pro Tour professionals who have participated in events at Peoria Ridge Golf Course since 2003, have moved up to the Nationwide, PGA, European and Champions tours.

Some of the names you might recognize are recent PGA winners and top finishers: Scott Piercy, Scott Stallings, and Gary Woodland. They are joined by other Hooters Tour alumni, Sean O'Hair, Keegan Bradley, Mark Wilson, Bubba Watson and Jim Furyk, the 2010 FedExCup winner.

"Our tour is really showing its importance as a developmental venue for the PGA and Nationwide tours", said Ryan Waters, vice president of the NGA Hooters Pro Golf Tour. "The most recent example being Keegan Bradley, who just had his first major win at the PGA Tour Championship in August; the first American major champion since Phil Mickelson. Overall fifteen Hooters Tour alumni have won on the PGA Tour this year. The next major NGA champion could be in Miami during the week of Sept. 18-24. Our alumni are also seeing success on the Nationwide Tour with Ted Potter, winner of the 2009 Buffalo Run Casino Classic, winning an event and four 2011 NGA Tour members finishing in the top 12 at Nationwide events."

Steve Bashore, general manager of the title sponsor, Buffalo Run Casino, feels continuing to bring the NGA Hooters Tour to Miami and Peoria Ridge not only benefits our community but also "provides an opportunity for our community to experience golf at its finest".

"I encourage everyone, whether you are a golfer or not, to come out and watch these talented young men. One day you will see them join many of the Tour's alumni competing in the PGA events."

Tournament week activities include a Charity Golf Scramble on Sunday, Sept. 18, hosted by The Grand Lake Shriners.

Contact can be made with Shriner Jim Hill at 918-542-4683 or 918-704-1646 or Shriner George Couch at 918-541-0057, for more information on tee/green sponsorship opportunities or team entries.

There are two special events scheduled on Monday, Sept. 19.

The Arvest Bank Derby will begin at 4 p.m. This "horse race" competition begins with ten amateurs paired up with an NGA tour professional.

All teams begin from the No. 1 tee box, alternating shots among team members, until one team is eliminated on each hole.

Amateurs in this event represent sponsors of the Buffalo Run Casino Classic, including the Derby sponsor, Arvest Bank, Miami Chevrolet Buick GMC, Welch State Bank, First National Bank, KOAM-TV/KFJX-TV, Cable One, KSN-TV/KODE-TV, and Zimmer Radio Inc.

The public is invited to follow the competition and support their favorite "horse".

"As host of this event, Arvest Bank wants to invite our community to Peoria Ridge Golf Course for the "horse race"," said Marcel Walther, of the Arvest Bank, Miami Branch. "Us amateurs may not be much to watch, but you will see some fine golf professionals have some fun with us before they get down to business on Wednesday."

The Welch State Bank Junior Clinic will be held at the Peoria Ridge driving range beginning at 5 p.m.

NGA tour professionals will share information about themselves and demonstrate the golf swing prior to providing some hints to the junior golfers individually as they watch their efforts with the golf clubs.

Kevin Bullard of Welch State Bank added, "The past junior clinics, being in June, were well attended. With this year's tournament in September, we realize children will have after school activities. We hope a large number of them will still be able to come out and participate."

Another exciting event takes place on Tuesday around Noon at the No. 1 tee box, the First National Bank NGA Pros Long Drive Contest.

With prize money going to the winner, the golf professionals will be giving their all as they attempt their longest drive.

Competition for the professionals begins on Wednesday with threesomes going off from both the Nos. 1 and 10 tee boxes.

After Thursday's round the field will be cut to the lowest 65 scorers, plus ties, to compete in the Championship rounds on Friday and Saturday. The first tee time each day is 7:30 a.m.

Buffalo Run Casino, a business enterprise of the Peoria Tribe of Indians of Oklahoma, has been the Title sponsor of the NGA Hooter's Pro Golf Tour event in Miami at Peoria Ridge Golf Course since 2005.

Each year Buffalo Run Casino is joined by a number of Presenting and Supporting Sponsors as host to the 168 golf professionals of the Tour, their family, friends, caddies, and the NGA staff.

The list of 2011 sponsors include Miami Chevrolet Buick GMC; Arvest Bank; Multimedia Games; Welch State Bank; Video Gaming Technologies, Inc. (VGT); First National Bank & Trust Company of Miami; RHW Management, Inc.; Zimmer Radio, Inc.; IGT,; Financial Equipment, Inc; Radio Shack, and WESTCO, as well as area media resources KOAM-TV, KFJX-TV, Cable One, KSN-TV and KODE-TV.

With the support of these sponsors, and others in the past, more than $62,000 has been raised since 2003 to benefit local charitable organizations.

The NGA/Hooters Tour is the No. 1 recommended developmental tour by more PGA and Nationwide Tour Professionals than any other tour in the country.

The NGA/Hooters Tour is the Third Largest Men's 72 Hole Professional Golf Tour in the United States behind the Nationwide and PGA Tours and has helped hundreds of professionals acquire their PGA, Nationwide, and Champions Tour cards.

In fact, NGA/Hooters Tour Alumni have won an incredible Thirteen (13) "Major" Championships.

Alumni include 2011 PGA Tour winners Scott Piercy, Scott Stallings, Sean O'Hair, Keegan Bradley, Mark Wilson, Bubba Watson and Gary Woodland; Jim Furyk, the 2010 FedExCup winner and PGA Tour Player of the Year; Stewart Cink, the 2009 British Open Champion; Lucas Glover, the 2009 U.S. Open Champion; Zach Johnson, the 2007 Masters Champion; Shaun Micheel, the 2003 PGA Champion; Ben Curtis, winner of the 2003 British Open; Lee Janzen, a two-time US Open winner; John Daly, a British Open and PGA Champion; Tom Lehman, winner of the British Open; David Toms, a past PGA Champion; Chad Campbell, the 2003 Tour Championship winner; Vaughn Taylor, a two-time Reno Tahoe Open winner; Craig Perks, winner of the TPC, and many more.

At this year's PGA Tour Qualifying School, 46 percent of the players who earned full exempt status on the PGA Tour (including 2010 Hooters Tour Player of the Year Michael Thompson) and 52 percent of the players that earned status on the Nationwide Tour have spent time on the NGA/Hooters Professional Golf Tour.

In 2011, 23 former NGA/Hooters Tour players will be advancing to the PGA Tour.

For more information on the NGA/Hooters Pro Golf Tour, contact the Tour Office at 1-800-992-8748.

ARTIST

Continued from Page 1

and know they are students first and then athletes.

While at the Oklahoma City N7 launch, Echo-Hawk said he was inspired by the audience and wanted to paint a warrior that represented the Oklahoma Indian population.

He also recognized and appreciated the different generations who attended.

"It was amazing. There was a really great turn-out … we had a lot of family, tribal members and tribal leaders. It was really cool. I was really pleased with the way it turned out."

The mission for Nike's N7 collection is to inspire and assist Native American and Aboriginal people in North America to participate in sports because, "involvement in sports and physical activity leads to greater self-confidence, enabling youth to be a force for positive change in their communities. When one generation realizes its potential, future generations are much stronger for it."

Sam McCracken, Nike N7 general manager, said he's excited about the partnership with Echo-Hawk and feels they've created something unique.

"The intent of the collection is to raise awareness beyond Native American and Aboriginal communities for the N7 Program and the N7 Fund. This is the first time Nike has collaborated with an artist for the Nike N7 collection and it is the fourth release of product for the Nike N7 collection since it launched in November 2009," a Nike N7 release stated.

Echo-Hawk said Nike N7 executives found him online through his Web site, Facebook page and My Space site.

In 2009 he was invited to the Nike world headquarters in Beaverton, Ore. and met some of Nike's top designers.

They asked him to paint a live art piece and after seeing everything Nike was trying to do with the Nike N7 line, Echo-Hawk was impressed.

He said the Nike leadership is amazing and it's exciting to have a brand specifically for Native American people.

He's also appreciative of what Nike is pouring back into Indian country through athletic and health programs.

"It's exciting to me to be a part of all that," Echo-Hawk said, then he reflected on when Nike first contacted him. "Honestly, I felt like a rock star … it kind of felt a little bit surreal … I just couldn't believe it."

Echo-Hawk said for now his collaborative efforts with Nike N7 are focused on basketball because "it seems to be the No. 1 sport in Indian Country," but he would also like to collaborate on Native skateboarding shoes and shirts.

"Eventually I think the whole idea of the Nike N7 is that we'll be able to grow and expand and cover all aspects of Indian sports," Echo-Hawk said. "I think that's what the major goal is … maybe in the future we'll be able to expand and do a lot of other sports."

Prior to the Nike N7 partnership, Echo-Hawk did design skateboards for Native Skates.

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GOALS SCORED B

RANDY ATTOCKNIE / NATIVE TIMES PHOTO

Bunky Echo-Hawk paints a warrior to represent the state's Indian population on Aug. 20 at the Nike Factory Store in Oklahoma City.

He said he knew when he was 3- or 4-years-old that he wanted to be an artist.

Eventually, he earned his formal art education at the Institute of American Indian Arts in Santa Fe, N.M. and studied several genres of commercial art.

He is also involved in his traditional singing and dancing. He has two daughters, Alexie, 5, and Feather, 1. His parents are Walter and Pauline Echo-Hawk.

Echo-Hawk said most of the youth who meet him want to know where he went to school and how he became connected with Nike.

He said it's cool to see the positive impact the alliance is having on the youth.

"We all have a voice," Echo-Hawk said. "As Native people it's our obligation to use that voice, to be heard, to be seen … Find your passion and … be heard and use your voice."

To find out more about Echo-Hawk his Web site at www.bunkyechohawk.com or his Facebook page at www.facebook.com/bunky.echohawk. More information about Nike N7 can be found at http://niken7.com/.

One of the best kept secrets in America

Notes from Indian Country
TIM GIAGO (Nanwica Kciji)
© *2011 Unity South Dakota*

"Butch" Felix, the Lakota Eyapaha (Master of Ceremonies) for the 39th Annual Graduation ceremonies of Sinte Gleska University on the Rosebud Reservation, stood at the podium and after glancing behind him at the seated dignitaries in attendance said, "There is a big hurricane about to hit Washington D. C. so all of them fled the Capitol and ended up here on the Rosebud Reservation."

Butch was right. There sat Arne Duncan, U. S. Secretary of Education, Larry Echo Hawk, Assistant Secretary of the Interior, Kristi Noem, South Dakota's lone member of Congress, and William Mendoza, Acting Director, White House Initiative on Tribal Colleges and Universities. All of them looked a little worse for wear having traveled to different Indian reservations spreading the word of President Barack Obama.

But the star of the show by far was the guy born and reared on the Rosebud Reservation and now President of Sinte Gleska (Spotted Tail) University, Lionel Bordeaux. Lionel's old friends, and they are many, have a saying that goes, "When Lionel calls we come running."

I was there with another old friend, Gerald One Feather, to be blessed with honorary degrees. And I am sure this honor came straight from the heart of Lionel Bordeaux.

Bordeaux was, and is still, a visionary. When Stanley Red Bird conceived the idea of a college on the reservation, he called upon Lionel to help him fulfill this dream. Lionel took the challenge and for more than 30 years has dedicated every waking hour of his life to the cause. From a two-year community college in the beginning, Sinte Gleska is now a University. On this wonderful day 103 students sat quietly in the audience waiting to get their college degrees.

Instead of caps and gowns they wore silk scarves of different colors draped about their necks. And there was an unmistakable bounce of joy as they took the steps to the podium to get their degrees. Yes, they had done it. They had overcome the hardships and oftentimes the desperation that so many reservation students face just making it through high school where the dropout rate is far above the national average. But to get a college degree right here on their homelands meant something special to all of them.

President Bordeaux is a powerful opponent of cultural genocide and cultural superiority. He tangled regularly with the North American Accreditation Association bureaucrats who professed that "one size fits all."

As long as he had a breath left in his body he was not about to see the culture and spirituality of his students downplayed, ignored, and dampened by an association that did not have an inkling about the traditional and cultural history of the Lakota. He would fight every step of the way even when facing the possibility of not receiving accreditation for the college.

With that sword hanging over his head, Lionel pushed forward bringing curriculum to the University that best suited and conveyed the culture and traditions of the Lakota. In a country where uniformity is the norm, Bordeaux proved that a college can pursue the differences of its Lakota students while still promoting their educational goals.

The speeches of Duncan, Echo Hawk and Noem all had substance, but the eloquence of Bordeaux, a man who spoke to the very things the students had faced while pursuing their degrees, who spoke through the experiences of his own past, clearly resonated with the students.

Many years ago I wrote that the more than 30 Indian colleges scattered from Arizona to North Dakota, were America's best kept secret. These colleges located on the many Indian reservations of the West are providing college educations to thousands of Native Americans who, for the first time, do not have to leave home to get a degree.

And above all, they are staffed with faculties made up of tribal members, and overseen by administrators made up of mostly tribal members who are fluent in the language and culture of the tribes where the colleges are located.

Lionel gave me a firm hug as he handed me my honorary degree and I could feel his courage and determination in that brief hug. I could also see the continued success of the tribal colleges because of leaders like Lionel Bordeaux.

Tim Giago

Tim Giago, an Oglala Lakota, is President of Unity South Dakota. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985. He was the founder of The Lakota Times, Indian Country Today, Lakota Journal and Native Sun News. He can be reached at UnitySoDak1@knology.net

Around the Campfire: Racism and wildlife

DR. DEAN CHAVERS
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When we took over Alcatraz Island in November 1969, the first phone call we got came from Billy Frank, Sr. He called our headquarters at the American Indian Center in San Francisco that first night after he had seen me on television. Mr. Frank was the long time leader of the fish-ins in Washington State. The tribes in Washington finally won back their treaty right to hunt and fish, years later, in the Boldt decision.

"Hey, Dean, what are you guys doing down there?" he asked me in his booming bass voice.

"We're taking back some Indian land," I told him. "We're starting with Alcatraz, but we are going to take back some other places."

"Good for you," he said. "It's about time. A couple of carloads of us are coming down tonight."

Sure enough, they showed up the next day. Mr. Frank's son-in-law Al Bridges, who would ultimately be arrested over 50 times, and his wife Maiselle showed up ready to help. Their daughter Suzette and her husband, Sid Mills, were with them when they came into the Indian Center. Sid had just got back from fighting Viet Nam, where he had been critically wounded. His welcome home was to be arrested for fishing on the Nisqually River.

The actions of the fish-in people, including the ideological leader Hank Adams, the Bridges family, the Mills family, the Don and Janet McLoud family, the Frank family, and others, had sparked the revolution of standing up for Indian rights in Washington State. According to the treaties they had signed in 1854, they had the right to hunt and fish in the usual and accustomed places.

However, beginning in the early part of the twentieth century, the state game wardens began to enforce state laws on Indian lands. The BIA, which should have stood up for the Indian people, looked the other way. The BIA never sent any law enforcement people or attorneys to help the beleaguered Indians. They were mostly on their own, although the actor Marlon Brando and the Black comedian Dick Gregory both joined ranks to show their support by getting arrested with them. Gregory and his wife both pulled prison terms after being arrested in the fish-ins.

The Boldt decision in 1974 affirmed the right of the Indians to 50% of the salmon and steelhead runs. That decision soon ended the fish-ins and led to the creation of the Northwest Indian Fisheries Commission (NWIFC). For a quarter of a century, the Commission, made up of Indians and non-Indians, has regulated the fishing industry in a manner that has helped the fish to recover. Where the runs of both fish had diminished greatly in the previous several decades, the runs have begun to build up to much higher levels. Maiselle's brother Billy Frank, Jr. is the head of the Commission.

However, the court decision started a reaction by commercial and sport fishermen in the Northwest that is still having serious consequences today. The decision was prompted by the actions of the "fish-in" people from several tribes in the state of Washington. Several of them had been arrested dozens of times when they fished the old Indian way at Frank's Landing.

The 1983 Voigt decision affirmed the treaty rights of the Chippewa tribes to harvest off-reservation natural resources in parts of Wisconsin, Minnesota, and Michigan. The decision affirmed the treaties of 1837, 1842, and 1854. It immediately set off a chain of events that are still causing problems today.

By 1987 the anti-Indian groups were very active. The leading groups were Equal Rights for Everyone (ERE), the Wisconsin Alliance for Rights and Resources (WARR), and Protect Americans Rights and Resources (PARR).

The state of Wisconsin also spawned the development of "Treaty Beer." A pizza parlor owner, Dean Crist, started an anti-Indian group in the 1980s. He called the group Stop Treaty Abuse. He organized anti-Indian demonstrations around the state, mainly on the issue of Indians asserting their right to spearfish walleyes. The state had passed a law in 1908 outlawing the practice, but the law did not apply on reservations. Indians, however, had complied with the law almost from the beginning. When they started asserting their right to spearfish again in the 1980s, they became the object of hatred.

When the Anishnaabe (Chippewa) people started to fish the way they had been guaranteed by the treaties, and which the courts had just reaffirmed, they were assaulted on a daily basis. The locals called them timber niggers, welfare warriors, and spear chuckers. They carried signs such as the following, which were also made into bumper stickers:

- SAVE A WALLEYE—SPEAR A SQUAW
- SAVE TWO WALLEYES—SPEAR A PREGNANT SQUAW
- TOO BAD CUSTER RAN OUT OF BULLETS

Hate groups in South Dakota put out a poster in 1999 labeled "Indian Hunting Season. Hunting fees free to first 7,883 hunters/$1.00 thereon (sic)." It said Indians were worthless red bastards, dog eaters, gut eaters, prairie niggers, and F--- Indians. It said 1999-2000 would be an open season. The poster was the work of a hate group, but it reflected the extreme prejudice Indians have to live with in the Mississippi of the North.

Senator Ben Nighthorse Campbell asked Attorney General Janet Reno to order an investigation into the poster. "This hate-filled propaganda exhorts hunters to murder human beings," he said in his letter. Senator Tom Daschle of South Dakota joined Ben in condemning the poster. It apparently did not lead directly to any murders, but it inflamed racist passions.

There are many kinds of hatred of Indians expressed by many kinds of people. Racist teachers intimidate and ignore Indian students. Landlords refuse to rent to Indian tenants. Health clinics refuse to serve Indian patients.

But Indians perhaps bring about more racist actions by Indian haters with our insistence on standing by the terms of treaties that promised hunting and fishing rights. Treaties are in perpetuity; Slade Gorton, county commissioners, sports hunters and sports fishermen have to live with this reality.

This column is adapted from "Racism in Indian Country," published by Peter Lang in 1999. Dr. Chavers is Director of Catching the Dream, a nonprofit organization in Albuquerque. CTD provides scholarships to high-potential Native college students and provides grants and technical assistance to Indian schools to help them improve. Write to him at CTD4DeanChavers@aol.com.

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CLASSIFIEDS

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The Native Alliance Against Violence (NAAV), Oklahoma's non-profit tribal coalition against domestic and sexual violence, is accepting applications for the position of Executive Director. The Executive Director is expected to oversee all aspects of the NAAV and to engage in activities that will serve Oklahoma's 38 federally recognized tribes in an effort to combat domestic and sexual violence against Native women. Ideal candidates should have knowledge of the dynamics of domestic and sexual violence, Native American culture and must demonstrate a commitment to working with Native American tribes. A minimum of a bachelor's degree in criminal justice, human services or related field is required. Grant writing and non-profit management experience is strongly desired. Please submit a cover letter and resume and/or questions regarding this position to NAAVOK@gmail.com.

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Request for Qualifications

Delaware Tribe of Indians • 5110 Tuxedo Boulevard • Bartlesville, OK 74006

The Delaware Tribe of Indians is seeking Design/Build services for a Social Services Building. Estimated size of the structure is 5000-6000 square feet. Scope of the design-build services includes, but is not limited to: surveying, design, site development, parking and construction. The successful respondent will be responsible for surveys, securing all permits, verifying zoning criteria and compliance with all Federal Regulations. Preference given to Indian owned (51% or greater) Contractors. Selection of an Indian Owned Design/Build construction firm will be based on evaluation of the following in descending order: Firm Experience /Qualifications, 0-25 points; Staff Experience/Qualifications, 0-25; Availability to meet Schedule of 200 days, 0-15; Past experience working with Tribes; 0-15, Firm Past Design/Build Performance, 0-15; Indian Owned, 0-15. This project is subject to Section 3 of the Housing and Urban Development Act of 1968 12 U.S.C. 1701u and 24 CFR Part 135. These regulations will be incorporated into all contracts and sub-contracts. Offeror's can be a partnership, corporation, association, and/or other legal entity which will have contractual responsibility for the project. A proposed joint venture should provide profiles for all firms in the joint venture. Provide four Qualification packets, including all items as stated above, for selection. The U.S. Army Corps of Engineers (USACE) will provide technical review and quality assurance to all aspects of this project. Qualification packets must be received no later than 4:00 p.m., Friday, CSDT, September 30, 2011 at Delaware Resource & Education Center, 5110 Tuxedo Blvd., Bartlesville, OK 74006, Attn: Ms. Sherry Rackliff, Executive Director. Further information may be obtained from Ms. Rackliff at (918) 337-6500.

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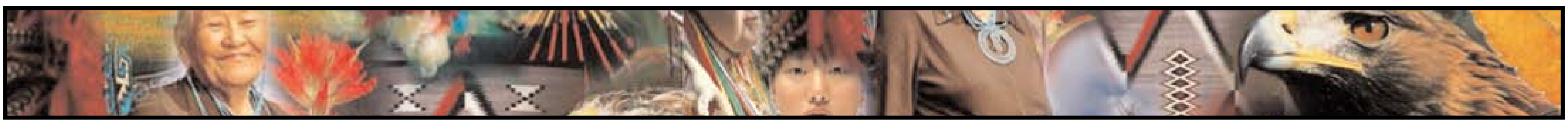

EVENTS

*Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

ON GOING

FIRST FRIDAY
Indian Taco Sale, 11:00 a.m. - 2:00 p.m. at Norman First American UMC, 1950 Beaumont Drive, Norman, OK 73071, 405/321-5640

EVERY 2ND SATURDAY
Indian Taco Sales - from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 or nnyc@ihcrc.org

THROUGH SEPT. 10
Through the Eyes of the Eagle: Illustrating Healthy Living for Children exhibit at the Comanche National Museum, 701 NW Ferris Ave., Lawton, Okla. For more info call 580-353-0404 or visit www.comanchemuseum.com

THROUGH JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

SEPTEMBER 10
Indian Taco Sale 11 am till 3 pm at Haikey Chapel UMC, 8815 E 101st St, Tulsa. This fundraiser is to raise money for our Oklahoma Indian Methodist Conference Endowment Fund.

SEPTEMBER 10
Osage Language Classes Welcome Back Cookout, Noon to 2pm, Wakon Iron Hall, Pawhuska, OK. Door prizes! Everyone welcome. For more info contact Rebekah HorseChief, Recruiter—918-287-5279 or rhorsechief@osagetribe.org

SEPTEMBER 11
Benefit Indian Taco Dinner from 11 am-2:30pm for Teresa Wesley, who has stage IV bone cancer. All proceeds will help with her medical expenses. Tulsa Creek Indian Community Center, 8611 S. Union, Tulsa. $7 for taco, dessert and tea. Donations appreciated. Mvto.

SEPTEMBER 12-DECEMBER 5
Osage Language Classes. For more info contact Rebekah HorseChief, Recruiter—918-287-5279 or rhorsechief@osagetribe.org

SEPTEMBER 23
Kanza Health Clinic Health Fair at Johnny Ray McCauley Multi purpose room, 3251 E. River Road, 1 mile east of stop light at Newkirk, OK. Fun Walk at 8:30 a.m., Fair at 9:00 a.m. Lunch at 11:00 a.m. Lots of Door Prizes, Grand Prize Flat Screen TV. Information contact: Lana Nelson, 580-362-1039.

SEPTEMBER 23-25
Haskell Class of 1961 Reunion 50th anniversary on campus, Lawrence, KS. Reception Friday, banquet and dance on Saturday, Sunday brunch. For more information, call J. Berryhill 918-756-2318 or Patsy McIntosh 918-286-3170 or visit www.haskellreunion.com. All Classes Welcome.

OCTOBER 8
Pryor Wellbriety Powwow, Mid-American EXPO Center, Pryor, Okla. (four miles south of Pryor) Gourd Dancing at 2pm & 5pm • Grand Entry at 6pm. More info call Mary Hayes: (918) 698-0583

OCTOBER 29
Following the Trail Men and Boys Conference at Cornerstone Indian Baptist Church, 17020 E Tecumseh Rd., Norman, Okla. Info call Bryce Scott, 405-912-0044 or visit online www.followingthetrail.net

OCTOBER 29
Bacone Fall Powwow 11:00am - 11:30pm at Muskogee Civic Center, 425 Boston, Muskogee, Okla. Info contact: Kyle Taylor, 918-360-1085 or taylork@bacone.edu

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Cherokee Nation adds sixth grade to Immersion School

Parents say enrolling their children in the school was the best decision they could have made for their children and family.

TRAVIS NOLAND
Cherokee Nation

COURTESY CHEROKEE NATION COMMUNICATIONS

Alayna Harkreader (left) and Lauren Hummingbird (right) enjoy a coloring assignment in their 6th-grade classroom at the Cherokee Nation Immersion School. The school is home to more than 80 elementary school students who learn all classroom lessons exclusively in the Cherokee language.

TAHLEQUAH, Okla. – As the doors open at Sequoyah Schools for the 2011 fall semester, some changes are happening. Cherokee Nation's Immersion School, part of Sequoyah's school district, is adding the sixth-grade this year, offering Sequoyah students the first opportunity since 1956 to complete 12 consecutive years of school together through the same school system.

Tsalagi tsunade loquasdi ("Cherokee School" in the Cherokee language) began in 2001 through classrooms at Cherokee Nation's Head Start as a way to educate children in a cultural environment while revitalizing and promoting use of the Cherokee language. Since opening, the Immersion School has grown, adding higher grades periodically to accommodate students who grew with the program. Eight students are the first to enter the newly formed sixth-grade and will become the first class to graduate from the tribe's Immersion School in the 2011/2012 school year. Those students will then be able to transition to Sequoyah Schools' existing seventh-grade classroom. The school is now home to more than 80 immersion students.

The idea of putting kids into an immersion-style classroom—one where no English is spoken during class time and all lessons are spoken and written in the Cherokee language—can be a bit daunting for parents. But for some, the prospect of losing their family's language legacy and the cultural ties that go with it is a huge motivation.

Fearing their family could soon lose its last fluent Cherokee speaker, Jessica and Nick Harkreader chose to enroll their daughter Alayna, and later their son Gunner, into the school.

"Unfortunately, like the majority of Cherokee families, my generation didn't learn to speak the language," said Jessica. "We know that the Cherokee language is in danger of becoming extinct and as a family, we made it a priority not to lose it."

The Harkreaders agree that making the choice to place their children in an immersion school instead of a traditional one was difficult, but as their daughter enters her last year of immersion, they now say it was the best decision they could have made for their children and their family.

Being able to speak Cherokee has created closer community bonds for the Harkreader children and brought generations together. Alayna said she enjoys being able to speak and read Cherokee at church and with her grandmother and friends.

"I speak Cherokee to my friends and my family," said Alayna. "I'm excited about graduating this year and I can't wait to see my friends again."

Alayna's classmate Lauren Hummingbird agreed, saying she, too, is excited to see her new classroom and be with her friends again. Jamie Hummingbird, Lauren's father, grew up in a family that spoke Cherokee but as he got older he became more fluent in English, all but losing the ability to communicate in Cherokee. Having their daughter in the Cherokee Nation's Immersion School has given Jamie and his wife, Tonette, a bridge back to their first language.

"Our experience has been amazing; I can't express what it means to me to have my daughter and now my son in the Immersion School," said Jamie. "My wife and I are rediscovering our language with our daughter as our teacher."

Both girls say their favorite thing about being Immersion students is having the ability to communicate in Cherokee online with iPhones and on the Mac computers each student receives to take home during the school year. Apple and Google recently added Cherokee to the list of languages users can search, read and type, making Cherokee more accessible to younger generations who prefer to communicate via social networks and text.

"The absolute most wonderful feeling in the world is when I see my Granny and my daughter reading the Cherokee language and discussing the content in Cherokee," said Jessica. "It brings tears of joy and hope when I see that gap finally bridged. It also tickles me to death when I catch my daughter trying to teach her younger brother how to say or write a Cherokee word."

There has also been another bit of unexpected instruction taking place within their family.

"Lately, my daughter has also been teaching my Granny how to use the Mac and the iPhone in Cherokee," said Harkreader. After Alayna, Lauren and their classmates complete their final year of immersion they will have the opportunity to take more Cherokee language classes as they finish their education at Sequoyah.

Tsa la gi tsu na de lo qua s di began in 2001 as a language preservation program. Twenty-six students and four staff members paved the way to revitalizing the language. Its mission is to promote the revitalization/usage of the Cherokee language while educating children in a safe and cultural environment.

In 2002 the Cherokee Nation conducted a survey to quantify the language fluency rate of people living within its jurisdictional service area. The survey found that no one under 40 years of age was conversational in the language, that 52 out of 300 surveyed spoke the language in their homes, and most children of fluent speakers did not speak it at all. In the 2010-11 school year, Tsa la gi tsu na de lo qua s di served 84 children in pre-school (3-year-olds) through fifth grade. Lessons are taught from a Cherokee cultural perspective while addresses addressing the Oklahoma PASS (Priority Academic Student Skills) objectives. For more information call 918-207-7597. Parents must apply in person. Application requirements include a CDIB card (Federally recognized tribe), a completed application packet, income verification, immunization record, Social Security card and birth certificate. - CN Communications

Native American sorority named college undergrad chapter of year

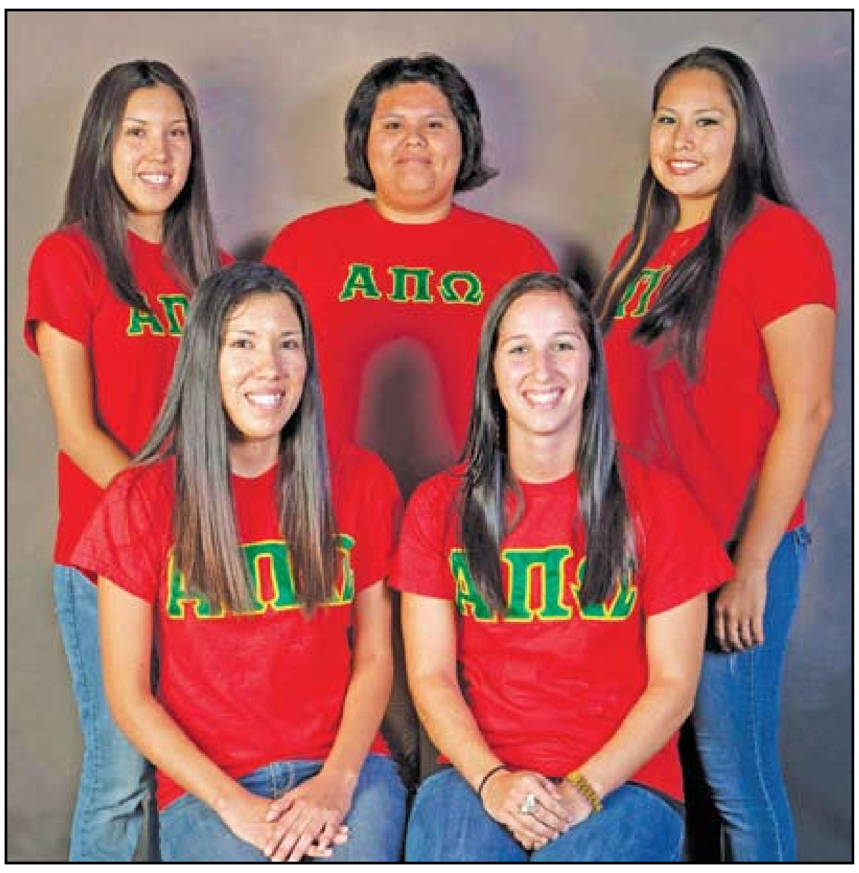
JENNIFER ZEHNDER

TAHLEQUAH, Okla. – As part of its annual national convention in Wilmington, N.C., Alpha Pi Omega Sorority, Inc., recognized the Theta Chapter at Northeastern State University as its Undergraduate Chapter of the Year for the 2010-11 school year.

For consideration, chapters submitted a portfolio covering academics, community service, campus involvement, outside recognition and a creative component.

NSU's Theta Chapter has six members: Peta James and Sheena Winlock (Choctaw) of Tahlequah, twins Haley and Holly Noe (Cherokee) of Oaks, Crystal Perry (Pawnee, Navajo, Iowa, Potowatomi) of Pawnee, and Brooke Seawright (Chickasaw) of Grove serves as president.

"These students do a lot for a small organization," said Asa Lewis, faculty adviser for the APiO chapter. "They care about their community personally and collectively. They've shown what they can do in the community and it is nice to see them win this award."



COURTESY NSU

Northeastern State Uiversity's Alpha Pi Omega Sorority, Theta Chapter includes (front row sitting left to right): Holly Noe, Brooke Seawright and (back row standing left to right): Haley Noe, Sheena Winlock, Crystal Perry.

During the 2010-11 academic year, Theta Chapter's six members participated in group service projects including The Big Event, The Small Event, Walk a Mile in Her Shoes and a trash pick-up along Grand Lake with sisters from Oklahoma State University, Haskell Indian Nations University and the graduate chapter in Payne County.

Members also assisted the Center for Tribal Studies during the annual Symposium on the American Indian.

Seawright said APiO's membership numbers are not unusual.

"We are a Native American sorority based on Native American culture," she said. "We would rather have five or six outstanding women than 20 or 30 joining for the wrong reasons. These women strive to do so much for the campus and the community. It might be nice to have more members. Our problem, if it can be called that, is that our members keep graduating."

The NSU chapter was also represented on four national committees, more than any other undergraduate chapter in the U.S.

Theta served on the awards committee, which reviews applications for the annual Pi Awards banquet, and the service committee, which ensures that chapters are meeting their community service goals each month. Theta was also on the expansion and Honey Process committee.

"The Honey Process is the name for APiO's admission procedure," Seawright said. "The expansion committee is responsible for recruiting and organizing Honey Processes at chapters.

"Theta participated in the expansion activities and also served as Honey Bees, or big sisters, to Honey Combs or little sisters. On the Honey Process committee, deans vote on the process of each chapter, ensure all are accountable for chapter process requirements and implement any changes set forth by the committee."

Theta Chapter is also making plans to co-host the state's first national APiO convention in Oklahoma City from July 13-15, 2012.

Also hosting are the undergraduate Gamma chapter of Oklahoma State University and the graduate Delta Pi chapter of Payne County.

"We will be reserving space, making the agenda, implementing workshops, handling registration and deciding on a community service project," Seawright said. "All tasks associated with hosting the convention will be delegated amongst the three chapters."

APiO was founded in 1994 at the University of North Carolina. With more than 400 women representing 70 tribes, it is the largest Native American Greek-letter organization in the U.S. with 14 chapters and interest groups. The sorority expanded to NSU in May 2006.

"Our process is held during the spring semester, but women thinking of joining APiO must attend an interest meeting during the fall term," she said.

For more information about the Theta chapter of APiO at NSU call Lewis at (918) 444-4353.

Miss Cherokee Brooke Hudson 2010-11 (holding crown) passes the Miss Cherokee title to Sidney Kimble during the Miss Cherokee Leadership Competition. PHOTO COURTESY CHEROKEE NATION COMMUNICATIONS OFFICE

Kimble is crowned new Miss Cherokee

TRAVIS NOLAND
Cherokee Nation

TAHLEQUAH, Okla. – The Cherokee Nation has crowned Sidney Kimble of Tahlequah as its new Miss Cherokee 2011-12.

Kimble earned the title during the recent Miss Cherokee Leadership competition and will represent the tribe throughout the next year as a goodwill ambassador.

Kimble, 19, is the daughter of Erb and Edna Kimble. She majors in psychology at Northeastern State University and was president of her senior class, a member of National Honor Society, a member of Cherokee Club and was chosen for Who's Who Among Native American Students. She is involved in sports and volunteers in her community.

Kimble and the other five contestants were judged by a panel of experts in several categories, including interviewing skills, platform presentation, cultural presentation, social skills, tribal knowledge and their use of the Cherokee language.

Kimble demonstrated her leadership abilities during the competition by speaking Cherokee throughout her entire introduction, focusing on community involvement during her platform presentation and demonstrating to the audience and judges how to make corn husk dolls.

Along with the title of Miss Cherokee, Kimble receives a $3,000 scholarship and will serve as a goodwill ambassador and messenger to promote the government, history, language and culture of the Cherokee people.

Tribal college begins fifth year helping students achieve higher education

ROSEMARY STEPHENS
Cheyenne & Arapaho Tribune

WEATHERFORD, Okla. – Students smiling, laughing, some nervous and some confident as they bustle from classroom to classroom, building to building on their first day on campus.

Within the offices of the Cheyenne and Arapaho Tribal College (CATC), the students find a quiet place of solitude to quell their nerves and to get focused on their next class.

“We, here at the tribal college, are here for the students, for whatever they need. If they have questions, if they are stressing about tests or class loads, need a computer or even just a quiet place to sit and drink a bottle of water … our doors are always open to them,” Oveta Lira, Cheyenne and Arapaho Tribal College, secretary and student said.

The tribal college first opened its doors with one student in the fall of 2007. Last year the college had 71 students enrolled. (Enrollment numbers for the 2011-2012 school year had not been computed as of press time.) The tribal college is currently housed in the old science building on the campus of Southwestern Oklahoma State University (SWOSU) in Weatherford, Okla. They also have a satellite office for long distance learning located in Sayre, Okla.

CATC President, Dr. Henrietta Mann, has headed up the tribal college since its inception.

“Accountability is a hallmark of tribal ways of life, and I can think of no better way for you to be accountable to our ancestors than for you to fulfill their dreams of education. You are the generation honorably wearing those educational moccasins that follow in the footsteps of generations upon generations of ancestors,” Mann wrote in the CATC student brochure.

CATC is a two-year institution that will award associate degrees in partnership with the SWOSU’s College of Arts and Sciences. The tribal college offers an Associate of Science-General Studies with emphasis in American Indian Studies degree, an Associate in Science-American Indian Studies and an Associate of Science-Children’s Teachers degree.

“I have had my experience with a non-Tribal college and from my own personal experience, being a Native American student, there was no connection with me or my peers or my instructors like there is here within the tribal college … I felt humbled … like I belonged and felt very comfortable working with my people and going to a school in a Native American environment like I grew up in,” Loni Prairie-Chief, a junior, said. “The tribal college has more of a spiritual impact from my own perspective because they touch on things as history, culture, tradition as well as government, politics and other educational needs a student may need to get a degree.”

Ada Hainta, Kiowa, is a junior attending CATC.

“I really didn’t feel like I was getting the attention or the help I needed at a non-Tribal college … I attended Cameron University and didn’t really like it. Here I feel accepted and I get so much help from the faculty … where I come from kids aren’t encouraged to pursue a higher education at all and for Native Americans to have this college to attend where they feel a part of … well I believe its important to the success of each and every student, myself included. I love it here,” Hainta said.

The fourth annual CATC Convocation will be held at 10 a.m., Saturday, Sept. 3, 2011 at the Colony gazebo, across the street from the Colony powwow grounds, in Colony, Okla. There will be 12 graduates this year receiving their degrees. They are Prairie-Chief with an Associate in Science-American Indian Studies degree, Hainta with an Associate in Science-Tribal Administration degree and ten students who will receive an Associate in Science-General Studies degree, Kathryn Cometsevah, Jennifer Friesen, Ashley Keel, Mindi Kyle, Walter Miller, Ray Mosqueda, Lean Norvelle, Christopher Parton, Dalea Robison and Brandy Terry.

CHEYENNE & ARAPAHO TRIBAL COLLEGE
EST. 2006

PHOTO COURTESY CHEYENNE & ARAPAHO TRIBUNE

Students from left to right are; Amos Beaver, sophomore, Loni Prairie-Chief, junior, Ada Hainta, junior, Oveta Lira, junior and Marleta Fletcher, sophomore.

“I would encourage communities to continue to support our tribal college now and in the future … it is a place that is making an impact on young people’s lives and our staff are so dedicated and caring,” Lira said. “Dr. Mann truly cares for each individual student and takes the time to greet to know them and what their needs are to help them succeed. Gail Wilcox and Alden Whiteman are also so dedicated … Alden is quick with a joke when the students need to lighten up a little and Gail goes above and beyond so many times for students in order to help them to succeed.”

Lira said their office is opened ten to 12 hours a day some times and they could be reached more than that if a student needed them.

“Going to college has been the best decision of my life and I encourage everyone, old and young to step out of their comfort zone and just take a class … start with one class … get their feet wet and see how rewarding and beneficial going to college and obtaining a degree can be,” Lira said.

For more information on class schedules, degree programs and other questions call (580) 774-3139.

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A FREE PUBLICATION

Inside this issue:

- **Cobell nominated for Medal of Honor**
- **Crowning kicks off UKB Celebration**
- **Eagle Road a source of Choctaw pride**

TODAY'S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

VOLUME 17 • ISSUE 37 • PUBLISHED WEEKLY • SEPTEMBER 16, 2011

Cherokee freedmen want to stop tribal election

TIM TALLEY
Associated Press

OKLAHOMA CITY (AP) – Descendants of former black slaves once owned by members of the Cherokee Nation are asking a federal judge to block a tribal election for principal chief until the tribe restores their full citizenship rights, including the right to vote.

In legal papers filed Sept. 2 in Washington, D.C., descendants of Cherokee freedmen, as they are known, asked a federal judge to halt a Sept. 24 election for principal chief of the Oklahoma-based tribe. A hearing on the request is set for Sept. 20 before U.S. District Judge Henry H. Kennedy, Jr.

Documents filed by attorneys for the freedmen accuse the tribe of violating a 145-year-old treaty when the Cherokee Nation Supreme Court last month restored a voter-approved amendment denying citizenship to non-Native American descendants of tribal members' former black slaves. The court reversed a lower court ruling that had voided the amendment approved by trial voters in 2007. The court's decision affected an estimated 2,800 freedmen.

The decision means freedmen will not be able to participate in a Sept. 24 election between tribal councilman Bill John Baker and former Principal Chief Chad Smith, freedman attorney Jon Velie said. The election is being held after the tribal Supreme Court in July threw out the results of a disputed June 25 election between the two men. The freedmen were allowed to vote in

See **FREEDMEN** *Continued on Page 3*

WHO
Cherokee Freedmen

FILE PHOTO

Cherokee Freedmen stage a protest in Oklahoma City.

Native tribes to share $52 million in HUD grants

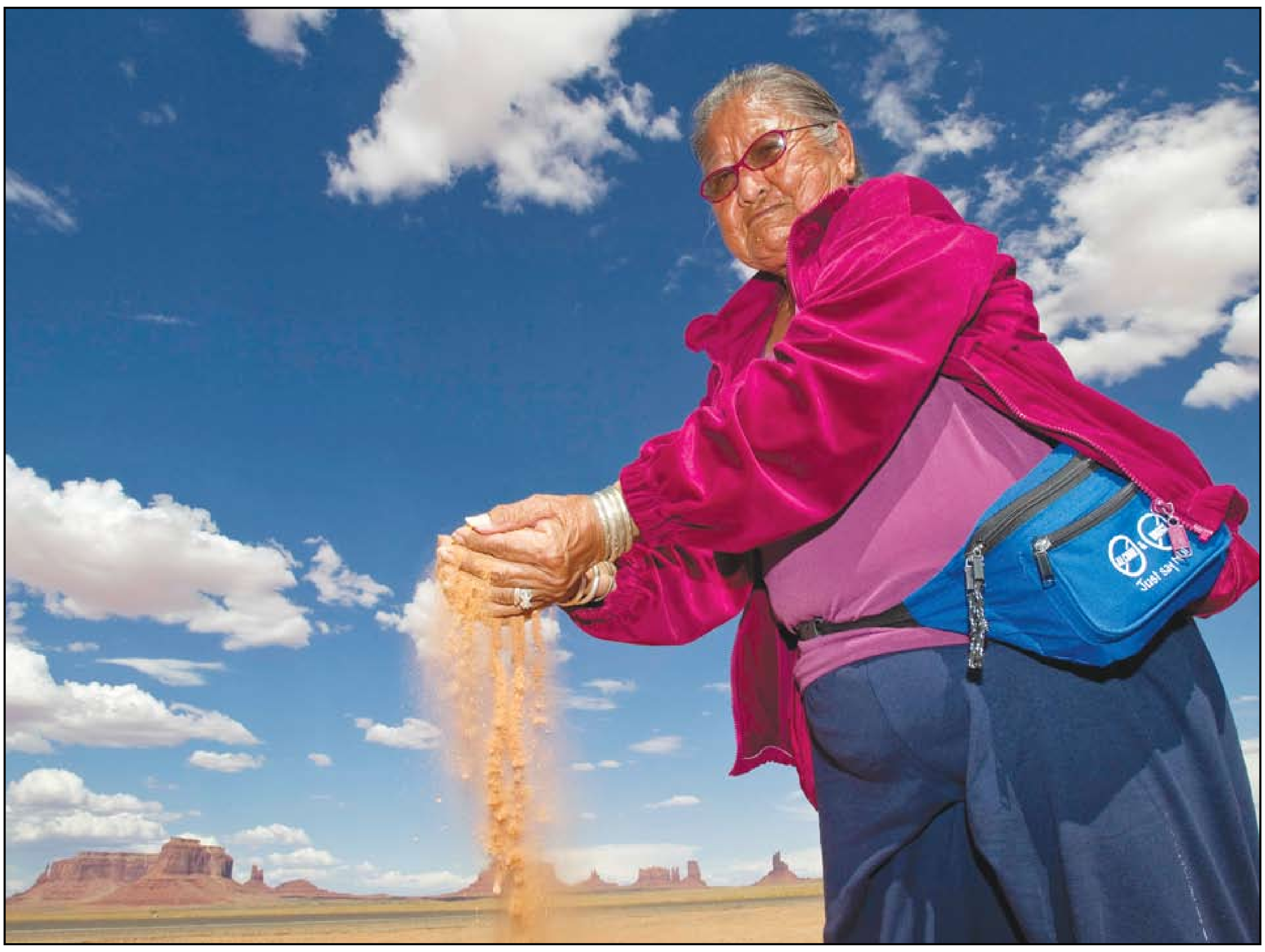
WASHINGTON – On Sept. 7, the U.S. Department of Housing and Urban Development awarded more than $52 million in grants to tribal communities in 21 states to improve or create housing and economic development opportunities for low- to moderate-income families. The competitive grants are provided through HUD's Indian Community Development Block Grant Program to support a variety of community development and affordable housing activities.

"These funds will help American Indian and Alaska Native tribal governments create sustainable and community-driven solutions," said HUD Secretary Shaun Donovan. "Housing and infrastructure needs in Indian Country are severe and widespread. I'm inspired by the work the tribal communities are taking on to leverage these funds and get their communities on the right track."

For example, the Comanche Nation Housing Authority of Oklahoma will rehab more than two dozen houses for families currently living in substandard homes, including new roofs, doors, windows, insulation, electrical system and plumbing repairs, siding, flooring, cabinets and counters and HVAC upgrades. In White Earth, New Mexico, a new 12,800-square-foot Workforce Development Center will provide workforce skills and vocational training to assist tribal members in obtaining employment.

In California, the Quechan Tribe will improve roads and sidewalks in a neighborhood with predominantly low and very-low income families with high amounts of foot traffic. In California, the Yurok Reservation will get multipurpose park and recreation facility. In Montana, families at the Mutual Help project in Northern Cheyenne will have their homes rehabbed to reduce the amount of substandard housing in the

See **HUD** *Continued on Page 4*



MATT YORK / ASSOCIATED PRESS

Elsie Mae Begay, backdropped by Monument Valley, sifts sand near her home through her hands Wednesday, Aug. 24, 2011 in Monument Valley, Utah. Tailings piles where uranium was mined decades ago that Begay's children slid down when they were younger and other contaminated waste that was carried down the nearby arroyo or kicked up by winds are now being removed. The U.S. Environmental Protection Agency is in the midst of a $7.5 million project that uses a cable system to transport some 20,000 cubic yards of material up the 800-foot Olijato Mesa where it came from.

Woman helps prompt uranium mine cleanup

FELICIA FONSECA
Associated Press

MONUMENT VALLEY, Utah (AP) – The stretch of high desert on the Arizona-Utah border gives way to towering rock formations that resemble huge mittens, chimney spires and castles. But to the west of Monument Valley lies a reminder of what has been blamed for much heartache and tragedy in Elsie Mae Begay's family: A mesa stained with a gray streak where uranium was mined decades ago.

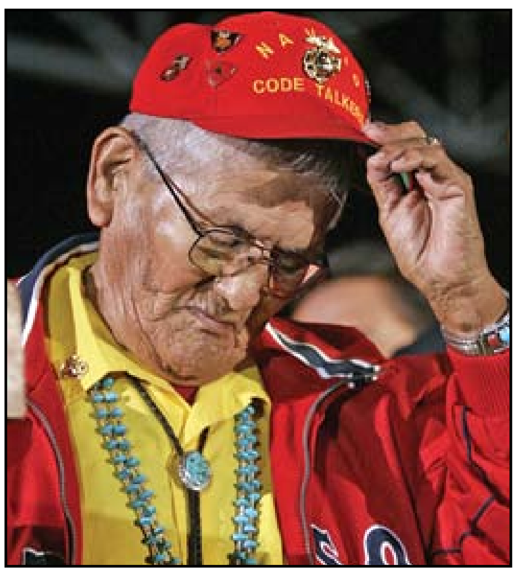
Begay, 71, has spent more than 30 years living among residue piles that her children slid down when they were younger, and other contaminated waste carried down the nearby arroyo or kicked up by high winds. She's taken her story of the dangers of uranium to college campuses and Congress, along with a documentary outlining her family's plight.

Now it's being cleaned up, and Begay is partly to thank.

The U.S. Environmental Protection Agency is wrapping up a $7.5 million project that uses a cable system to transport some 20,000 cubic yards of material up Oljato Mesa, where it came from. A lined repository atop the mesa will hold the waste that Navajo Nation officials eventually want taken off tribal land.

The cleanup at the Skyline Mine represents not only a reduced risk of exposure for Begay and her family, but marks the first significant remediation of a mine on the

See **WOMAN** *Continued on Page 4*



GERALD HERBERT / ASSOCIATED PRESS / FILE PHOTO

In this Oct. 26, 2004 photo, Chester Nez, one of the original Navajo Code Talkers, performs a blessing with corn pollen.

Code talker writes of his experiences

KIM CURTIS
For The Associated Press

"Code Talker: The First and Only Memoir by One of the Original Navajo Code Talkers of WWII" (Berkley), by Chester Nez with Judith Schiess Avila: You don't need to be a fan of World War II literature to appreciate this memoir by Chester Nez and his co-author Judith Schiess Avila, a code talker scholar.

"Code Talker" is a fascinating melange of combat in the Pacific theater, the history of the Navajo people and the development of a uniquely American code that remained unbroken by the Japanese throughout the war and classified until 1968.

Nez tells the story of his childhood in the "checkerboard" area of the American Southwest and his education in the late 1920s at a boarding school in Arizona where he and other American Indian children were assigned new names and were taught to speak, read and write English. It was torturous at the time but, much later, Nez realizes the experience helped make him one of the indispensable original 29 code talkers.

Nez switches seamlessly between stories about his traditional upbringing – without electricity or indoor plumbing – and his service in the U.S. Marine Corps. He effortlessly peppers his tales with insights into Navajo culture. For example, against the backdrop of a particularly hellish experience on Guadalcanal, he and his friend, Roy, survey the open water for distant ships. "`Out there.' I raised my chin toward the lights. Ray and I still practiced the Navajo custom of never pointing with our index finger, only with our chin or thumb. Using an index finger was disrespectful, almost as though the person pointing was going to poke someone."

The only flaw of "Code Talker" is the jarring overuse of footnotes. In what seems like an attempt to validate even the most mundane facts, including the years that Pabst Blue Ribbon and Budweiser were introduced, they provide an unnecessary distraction. This minor error is easily overlooked, however, in a memoir packed with Nez's one-of-a-kind experiences that secured his remarkable – and rightful – place in history.

Elouise Cobell

Cobell nominated for Congressional Gold Medal

HELENA, Mont. (AP) – Blackfeet Nation member Elouise Cobell is being considered for the Congressional Gold Medal after she sued the U.S. government to account for more than a century of squandered American Indian land trust royalties.

Cobell's lawsuit resulted in a $3.4 billion settlement for an estimated 500,000 Native Americans that has been approved by Congress and a federal judge.

U.S. Sens. Jon Tester and Max Baucus of Montana introduced legislation Sept. 6 to award Cobell the medal, often considered the most distinguished form of recognition that Congress bestows.

They say she is being recognized for "her outstanding and enduring contributions to American Indians, Alaska Natives and the nation through her tireless pursuit of justice."

Cobell said in a statement that she is honored to be nominated.

Tribal rights advocate Harris to receive Spirit of the Heard award

DEB KROL

PHOENIX, ARIZ. — LaDonna Harris (Comanche), president of Americans for Indian Opportunity and a nationally-known tribal rights advocate, has been named as the 8th Spirit of the Heard awardee. She will receive her honor in a ceremony on Friday, October 14 at the Steele Auditorium in the Heard Museum.

Dr. Letitia Chambers, president and CEO of the Heard Museum, says, "LaDonna Harris is a nationally and internationally respected advocate on behalf of American Indians. The Heard Museum bestows this award on LaDonna in recognition of her unparallel career working in the cause of native peoples on a local, national, and international basis. In addition, Americans for Indian Opportunity, an organization she founded and led for many years, has provided leadership training over the years to hundreds of young people, many of whom are today's leaders across Indian Country."

Patricia Hibbeler (Salish and Kootenai), Chair of the Heard Museum's American Indian Advisory Committee and a Heard Museum Board of Trustees says, "LaDonna Harris is a tireless fighter for necessary policy change serves as a catalyst for American Indian people. She is an inspiration to all Native women not only through her defense of tribal rights in support Indian Country but also through her influence on civil rights, women's issues and the development of Americans for Indian Opportunity (AIO), a National organization dedicated to developing effective Native leaders."

Each year, the Heard Museum's Board of Trustees American Indian Advisory Committee honors an individual who has demonstrated personal excellence either individually or as a community leader with the Spirit of the Heard Award. The award also reinforces the mission of the museum, which is to educate the public about the heritage and living arts and cultures of Native peoples.

Harris is a remarkable statesman and national leader who has enriched the lives of thousands. She has devoted her life to building coalitions that create change. She has been a consistent and ardent advocate on behalf of Tribal America. In addition, she continues her activism in the areas of civil rights, environmental protection, the women's movement and world peace.

She was instrumental in the return of the Taos Blue Lake to the people of Taos Pueblo and to the Menominee Tribe in regaining their federal recognition. In the 1960s, Harris founded Oklahomans for Indian Opportunity to find ways to reverse the stifling socio-economic conditions that impact Indian communities.

LaDonna Harris

From the 1970s to the present, she has presided over Americans for Indian Opportunity, which catalyzes and facilitates culturally appropriate initiatives that enrich the lives of indigenous peoples. Harris also help to found some of today's leading national Indian organizations including the National Indian Housing Council, Council of Energy Resource Tribes, National Tribal Environmental Council and National Indian Business Association.

The Spirit of the Heard award ceremony also serves as one of the official kick-off events for the 2011 Native American Recognition Days, held each year in the Phoenix metropolitan area to celebrate Native life and culture.

This event is free and open to the public. For more details, please call 602.252.8840 or visit heard.org.

Tribal police chief also accomplished powwow dancer

ROSEBUD INDIAN RESERVATION, S.D. (AP) – Whether wearing a police badge or the traditional regalia of a Native American fancy dancer, Rosebud Sioux Tribe Police Chief Grace Her Many Horses can intimidate criminals and powwow competitors alike.

A champion powwow dancer, Her Many Horses, 53, is the first female police chief for the Rosebud Reservation in south central South Dakota.

"I grew up with six brothers. I can hang in there with anybody," Her Many Horses told the Rapid City Journal for a story published Thursday.

Rosebud Sioux Tribe President Rodney Bordeaux, who hired Her Many Horses about 18 months ago, praised her ability to not bend under the political pressures of reservation life.

"She's fair and honest in her investigation and with her personnel," Bordeaux said.

As police chief, Her Many Horses often works 60 to 70 hour weeks overseeing a staff of 12 officers.

The vast reservation – 21 communities and almost 2,000 square miles – is a place where violence is commonplace.

"I'd like to be more of a proactive department, but the reality is that we are a reactive department," Her Many Horses said.

In one 15-day period this year, her officers responded to 17 suicide attempts and three suicides. Fatal motor vehicle accidents are routine, and many weekends can bring five or more federal crimes, including murder, assault, rape or child abuse. Crimes against children get special attention from Her Many Horses, the mother of three children ages 28, 21 and 17.

"I get to help kids in this job. I like that," she said.

Her family is the reason why the single mother has never left Rosebud to pursue her career someplace else, she said.

I've always known I'd be here," she said. "I guess it was family. I just didn't want to leave them."

Her other love is the powwow circuit.

Her Many Horses has been winning championships since she was 12. She most recently took second place in the Women's Fancy division at the Rosebud Fair and Powwow in August.

Her physical transformation from police officer to traditional Lakota dancer takes about an hour. At the Rosebud Fair, she got ready while standing in a field next to her squad car, slipping a green silk dress over her head before slithering out of her uniform.

"It's a skill you acquire," she said. "I'm really good at dressing in public."

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Rapid City Journal, www.rapidcityjournal.com

Claims Filing Assistance

in the $760 million Keepseagle Indian Farmer/Rancher Settlement

DATE: September 20-22, 2011
TIME: Between 9:00 a.m.-5:00 p.m.

LOCATION: Holiday Inn Hotel
700 Rogers Avenue
Fort Smith, AR

DATE: September 20-22, 2011
TIME: Between 9:00 a.m.-5:00 p.m.

LOCATION: Choctaw Nation Grant Casino
Firehouse Grill Meeting Area
Hugo, OK

What is this About?

The class action settles claims that the USDA discriminated against Native American farmers and ranchers seeking farm loans or loan servicing.

Who is Included?

The Settlement includes:

- Native American farmers who:
  - Farmed or ranched (or attempted to) any time from 1981 to late 1999.
  - Tried to get a farm loan or loan servicing from the USDA.
  - Complained about discrimination to the USDA either directly or through a representative.
- Heirs of the above.

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or visit: www.IndianFarmClass.com

‘Squaw’ erased from Maine public place names

Maine, Minnesota, Montana, Oklahoma, South Dakota, Oregon and Nebraska have passed legislation to change geographic names containing the word.

CLARKE CANFIELD
Associated Press

PORTLAND, Maine (AP) – The word “squaw” has finally disappeared from the names of all public places in Maine 11 years after state law aimed to wipe the word deemed offensive by Native Americans off maps. But the owner of a private ski resort with the word in its name refuses to go along, saying it’s a tribute to American Indians.

The U.S. Board on Geographic Names this summer approved name changes for a half-dozen locations in northern Maine’s Aroostook County that still contained a variation of the word “squaw,” which many Indians say is offensive and translates to prostitute or whore.

“It’s unfortunate it took 11 years,” said Wayne Mitchell, the Penobscot Indian Nation’s representative in the Legislature. “I thought as a civilization we were a lot further along than I guess we were at this time.”

The law doesn’t affect Big Squaw Mountain Resort, perhaps the best known place with the word in its title. And James Confalone has no intention of changing the name of his small ski resort outside Greenville.

Confalone insists the Legislature – and the Indians – got it all wrong.

He maintained that the word squaw means Indian woman and only slowly became offensive after the early 1970s. His ski area serves as a “monument” to Maine’s Indian tribes, Confalone told The Associated Press

“The intent here is not to disparage Indians. The intent is to carry on the name,” said Confalone, whose primary residence is in Florida.

The U.S. Board on Geographic Names is an interagency panel that approves all names on maps put out by federal agencies, including the U.S. Geological Survey, the National Oceanic and Atmospheric Administration, the Corps of Engineers and the U.S. Forest Service. The board every year approves 300 to 350 name changes or new names.

The board has dealt with a number of sensitive words through the years, said Lou Yost, the board’s executive secretary.

In 1963, it changed all geographic names containing the derogatory form of Negro, and in 1974 changed all names containing the disparaging form of Japanese.

As for “squaw,” Maine, Minnesota, Montana, Oklahoma, South Dakota, Oregon and Nebraska have passed legislation to change geographic names containing the word, he said.

On two occasions in the 1990s, the board was asked to remove the word from all geographic names. But after two years of analysis, the board decided not to change the name universally because not all Native Americans considered it to be derogatory, there was no single-word replacement on which everybody could agree, and some Indian tribes indicated they would prefer to change the names themselves to names in their language, Yost said.

In Maine, dozens of towns, mountains, lakes and other public places had their names changed after Gov. Angus King signed a bill into law in 2000 requiring them to do so.

But nobody expected it to take more than decade to complete the task, said John Dieffenbacher-Krall, executive director of the Maine Indian Tribal-State Commission. Some places resisted changing names that had been around for generations, and Dieffenbacher-Krall filed complaints against local and county commissions that were dragging their feet changing the names of some places.

Even so, having all the names changed is a good thing, he said.

“I think it’s another step in the non-Indian population further recognizing indigenous people of this land,” he said. “It’s a positive step in improving tribal-state relations. I think all people want to be treated with respect.”

Confalone said eliminating the word is “revisionist history.” He said his dictionaries that were published before the 1970s don’t refer it as offensive.

Merriam-Webster Inc., publisher of Merriam-Webster’s Collegiate Dictionary, defines the word as an American Indian woman, or a woman or wife, but also says it is both disparaging and offensive.

Although the word is now considered offensive, it wasn’t always that way, spokeswoman Meghan Lieberwirth said in an email. Scholars who have studied the issue agree that “squaw” first entered English in the 1600s, and that the original meaning of the word that gave rise to “squaw” was not considered offensive, she said.

Woman wins Mississippi Choctaw chief election

Phyliss Anderson, 50, will take office at a time when the tribe’s most lucrative businesses have come under scrutiny, including an FBI raid on Pearl River Resort and Casino in July.

PHILADELPHIA, Miss. (AP) – Phyliss J. Anderson says financial stability will be her top goal when she takes office next month as the first woman chief of the Mississippi Band of Choctaw Indians.

“That is very important to the tribe. That is what I am going to be looking at first, to see the level where we are at so the Choctaw people will know where we stand as we move forward,” Anderson told The Neshoba Democrat last week.

Anderson unseated the incumbent chief, Beasley Denson, in an election Tuesday.

Unofficial returns showed Anderson received 2,011 votes, or 56 percent. Denson received 1,523 votes, or 42 percent, and Shirley Martin Berg, received 63 votes, or 2 percent.

Anderson, 50, will take office at a time when the tribe’s most lucrative businesses have come under scrutiny, including an FBI raid on Pearl River Resort and Casino in July.

In August, PricewaterhouseCoopers quit as outside auditor for the casinos and Moody’s Investors Service downgraded the $200 million in securities borrowed by the Choctaw Resort Development Enterprise to junk bond status.

The tribe recently announced the hiring of a new auditor to provide independent review of its business and finances.

Anderson said Sept. 7 she didn’t know a thing about the FBI investigation or why agents raided the resort. She’s scheduled to take the oath of office Oct. 11 for the $466,000-a-year job.

Tuesday’s election was the second one for chief in the past few months.

Ten candidates challenged Denson on June 14, with Anderson and Denson advancing to a July 15 run-off. Anderson received 55 percent in the runoff and was declared the winner.

Days later, the Choctaw Tribal Council tossed out results of the June election amid complaints about voting irregularities; that also negated Anderson’s win in the July runoff. Denson, 61, broke a Tribal Council tie by voting to throw out the election results and start from scratch.

Phyllis Anderson

Denson was elected in 2007, defeating longtime chief Phillip Martin. Martin died in 2010.

The tribe has about 10,000 members spread through eight communities in Mississippi and one in Tennessee.

FREEDMEN

Continued from Page 1

The freedmen want an injunction barring recognition of a Cherokee Nation election until citizenship rights are restored to freedmen.

that election.

“They’ve expelled them from when that election ended and the new election,” Velie said.

He said federal courts have consistently ruled that the Treaty of 1866, adopted shortly after the Civil War to help eradicate slavery, granted citizenship to freedmen, including the right to vote.

Among other things, the freedmen want an injunction barring recognition of a Cherokee Nation election until citizenship rights are restored to freedmen. They also want a judge to block distribution of federal funds to the Cherokee Nation and prevent the U.S. government from recognizing the tribe.

“There is a group of Cherokee citizens that have citizenship conferred on them by the Treaty of 1866 that have now had their rights terminated by the Cherokee Nation while the United States is refusing to live up to its duties to live up to its treaty obligations,” Velie said.

Velie said he believes the Supreme Court’s decision to strip freedmen of their rights was designed to remove a segment of tribal voters before the hotly contested election.

“The Cherokee Nation’s decision to oust its freedmen citizens on the eve of the election for its principal chief was a bad decision made for political gain at the expense of all of Indian County,” Velie said.

Cherokee Nation Attorney General Diane Hammons said in a statement that the election for principal chief will have no impact on the citizenship status of freedmen descendants and halting it would not be appropriate.

“However, the important thing to notice is the direct attack by the non-Indian freedmen descendants on the sovereignty of the Cherokee Nation, asking for the termination of the tribe’s existence,” Hammons said. She said that if the freedmen’s request is granted, funding for health care services could be halted for hundreds of thousands of Cherokee citizens.

The tribal Supreme Court threw out the results of the June 25 election for principal chief of the 300,000-member tribe following weeks of legal bickering and conflicting vote tallies. During various recounts, Smith and Baker were each declared the winner.

The tribe’s principal chief administers a $600 million annual budget, has veto power and sets the tribe’s national agenda, which is crucial since many tribal members live outside Oklahoma. The chief also oversees the tribe’s casinos, health care facilities and thousands of tribal employees.

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13 Okla. tribes to share $9.94 million in grants

OKLAHOMA CITY (AP) – Thirteen Oklahoma Indian tribes will share a U.S. Department of Housing and Urban Development grant of more than $9.94 million, HUD Secretary Shaun Donovan announced Wednesday.

The Indian Community Development Block Grant Program grants can be used for economic development, infrastructure or to create housing, Donovan said in a news release.

The Shawnee Tribe will receive $341,065 and $799,894 will be granted for the Quapaw Tribe. A grant of $800,000 will be given to each of the following: the Chickasaw Nation; the Choctaw Nation; the Citizen Potawatomi Nation; the Comanche Nation Housing Authority; the Delaware Tribe; the Miami Tribe; the Muscogee (Creek) Nation; the Ottawa Tribe; the Pawnee Nation; the Tonkawa Tribe; and the United Keetoowah Band of Cherokee Indians.

The program was established in 1977 to help Indian tribes and Alaska Native villages address community development needs.

The funding can be used to rehabilitate or build housing and improve infrastructure such as roads, water and sewer facilities. The grants have also been used to build community and health centers and to start businesses such as shopping centers, manufacturing plants, restaurants or convenience stores and gas stations.

Court says no to using Kansas land for casino

HEATHER HOLLINGSWORTH
Associated Press

KANSAS CITY, Mo. (AP) – A federal appeals court has ruled that the Miami Tribe of Oklahoma doesn't have the right to use a tract of land in eastern Kansas that it abandoned more than 130 years ago for a casino.

The tribe began trying to get approval to build a casino near La Cygne Lake in Miami County more than a decade ago. A tribal member had tried to donate a 35-acre tract for the proposed casino.

In 1998 and 1999, the Miami Tribe won Interior Department rulings declaring the 35-acre tract of former tribal land eligible for casino gambling under the 1988 Indian Gaming Regulatory Act – even though the tribe formally relinquished the land when it migrated to Oklahoma. Department officials said at the time that the land qualified for gambling after the tribe in 1996 "adopted" about 20 non-Indian owners as tribal members, leased the land back from them, and exercised tribal government control there.

But in 2002, Interior Department solicitor William G. Myers III reversed that decision and said the Oklahoma tribe had no lawful claim to the tract.

The tribe appealed and initially prevailed. But the Denver-based 10th U.S. Circuit Court wrote in a ruling issued Tuesday that the Bureau of Indian Affairs, which is part of the Interior Department, was right when it determined that the land couldn't be donated.

The tribe is based in Miami, Okla., in the northeastern corner of the state near the Kansas border. A phone message left for Miami Chief Thomas Gamble wasn't immediately returned.

Court agrees to dismiss Okla. water rights cases

Governor says the state will defend itself against a federal lawsuit filed last month by the Chickasaw and Choctaw nations.

OKLAHOMA CITY (AP) — A federal appeals court Sept. 7 upheld the dismissal of two lawsuits that sought authorization to transfer water from southeastern Oklahoma to rapidly growing communities in North Texas, rulings Gov. Mary Fallin called "yet another victory for the state of Oklahoma."

Each of the lawsuits asked federal courts to invalidate Oklahoma statutes that govern the appropriation and use of water within its boundaries that North Texas communities alleged posed burdens to interstate commerce. The suits also sought injunctions to prevent the Oklahoma Water Resources Board from enforcing them.

A three-judge panel of the 10th U.S. Circuit Court of Appeals in Denver unanimously affirmed a federal judge's dismissal of a lawsuit filed by the Tarrant Regional Water District in 2007 against the board that sought access to surface and stream water in southeastern Oklahoma.

The panel ruled that the Red River Compact, which governs usage of water in the basin that includes Oklahoma, Texas, Arkansas and Louisiana, insulates Oklahoma water statutes from interstate commerce challenges involving surface water subject to the compact.

The water district, which serves Fort Worth, Texas, and nearby communities, had wanted to purchase more than 460,000 acre-feet of water — about 150 billion gallons — from Oklahoma tributaries of the Red River in far southern Oklahoma.

In a separate decision, a divided three-judge panel ordered a lower court to dismiss a second lawsuit against the board filed by the city of Hugo in far southeastern Oklahoma that sought legal authority to sell water to Irving, Texas. Hugo wanted to sell 200,000 acre-feet, or about 65 billion gallons, of water to Irving, located northwest of Dallas.

Fallin said she also would prefer negotiating the water disputes outside of the courtroom.

"Given our choice, I think it's always better to be able to sit down and work these things out together, versus going into long, drawn-out litigation," she said.

But she said the state will defend itself against a federal lawsuit filed last month by the Chickasaw and Choctaw nations. The lawsuit seeks to prevent the water resources board from selling and exporting water from Sardis Lake, a reservoir in southeastern Oklahoma, to the Oklahoma City Water Utility Trust without first reaching agreements with the tribes.

"Water rights and water issues, water use, is certainly a huge concern, not only to the tribes but to all Oklahomans," Fallin said.

Attorney General Scott Pruitt said he was pleased with his office's successful defense of the state's water interests.

"The ruling underscores that the people of Oklahoma should not be mandated through litigation to shape water policy," Pruitt said in a statement.

The executive director of the water resources board, J.D. Strong, credited legislation approved in 2009 with strengthening Oklahoma's ability to control the use of its water. The measure said no out-of-state water permit can impair the state's ability to meet its obligations under interstate compacts.

The court rulings were also praised by state Sen. Jerry Ellis, D-Valliant, an outspoken critic of out-of-state water sales.

"This has never been about thirsty Texans," Ellis said. "It's about industrial use down there. It's about drilling for oil and gas."

Ellis has been critical of water conservation practices in Texas, which is experiencing the most severe drought since the 1950s.

HUD suspends funds for Cherokee Nation

The funding freeze was related to an "unclear statute" involving the "freedmen," whose ancestors were the slaves of members of the Cherokee Nation.

TAHLEQUAH, Okla. (AP) – Federal housing authorities are suspending payments to the Cherokee Nation until a funding law can be reviewed in the wake of a court decision that terminated tribal citizenship for about 2,800 descendants of tribal members' former slaves, a Cherokee official said late Sept. 7.

The Cherokee Nation has enough funding to last for a few months without affecting services or employment positions related to funding from the U.S. Department of Housing and Urban Development, tribal acting principal chief Joe Crittenden said in a written statement.

"The attorney general for the Cherokee Nation and my legal team are working aggressively to resolve this matter, including defending and resolving the ongoing litigation in Washington, D.C.," Crittenden said.

Deputy Assistant Secretary Jereon Brown said the funding freeze was related to an "unclear statute" involving the "freedmen," whose ancestors were the slaves of members of the Cherokee Nation, the Tulsa World reported.

The tribe's Supreme Court last month overturned a lower tribal court decision that nullified a 2007 constitutional amendment that required a person have a Cherokee ancestor listed on the Dawes Rolls in order to be a member.

The Dawes Rolls were lists created in the 1890s to assign land allotted to Native American tribal members. The tribal district court ruled earlier this year that the amendment violated an 1866 treaty between the federal government and the tribe that said the freedmen and their descendants "shall have all the rights of native Cherokees."

Litigation over the descendants' membership also is pending in federal court in Washington D.C.A call made after hours by The Associated Press to HUD's office in Washington seeking comment wasn't immediately returned.

Crittenden said the tribe is in compliance with HUD provisions and officials have presented legal arguments to officials at the department.

"We are confident that future federal funding will continue once the issues are resolved," Crittenden said in the statement.

HUD

Continued from Page 1

The ICDBG program was established in 1977 to help Indian tribes and Alaska Native villages to meet their community development needs.

community.

The ICDBG program was established in 1977 to help Indian tribes and Alaska Native villages to meet their community development needs. Federally recognized Indian tribes, bands, groups or nations (including Alaska Indian, Aleuts and Eskimos,) or Alaska Native villages compete for this funding. The recipients use the funding to develop viable communities, including rehabilitating housing or building new housing or to buy land to support new housing construction.

The funding can also be used to build infrastructure such as roads, water and sewer facilities, and to create suitable living environments. To spur economic development, recipients have used the grants to establish a wide variety of commercial, industrial and agricultural projects. The grants have been used to build community and health centers, or to start businesses to support the community, such as shopping centers, manufacturing plants, restaurants or convenient stores/gas stations.

WOMAN

Continued from Page 1

The family's troubles with uranium are highlighted in a documentary about Begay's brother, who was adopted by white missionaries and later reunited with his family.

country's largest American Indian reservation where such sites number in the hundreds.

Tests have found gamma radiation activity greater than two times the background level at 80 locations on the site. In the traditional Navajo home where Begay once lived with two of her sons, the radiation levels were up to 100 times the acceptable level. The two sons have died – one of lung cancer and the other from a tumor. The EPA tore down the home in 2001.

"What we've been asking for is not fallacy," said Stephen Etsitty, executive director of the tribe's EPA. "It's not stuff we're making up. There are real problems out there that need to be addressed."

The family's troubles with uranium are highlighted in a documentary about Begay's brother, who was adopted by white missionaries and later reunited with his family, and in the book, "Yellow Dirt: An American Story of a Poisoned Land and a People Betrayed." Begay has traveled across the reservation and the country with the film, "The Return of Navajo Boy."

There's little doubt that the film and Begay helped push the Skyline Mine higher up the priority list for cleanup. But the Navajo Nation Environmental Protection Agency notes that its efforts to map the extent of abandoned uranium mines and the impacts of contamination on the vast reservation began well before the film was released in 2000. An epilogue was added in 2008, and videos posted online document the cleanup.

"Hard to say how it might have been ranked," said Jason Musante, who is overseeing the cleanup effort for the federal government. "Its visibility alone may have kicked it up the scale. That film and Elsie's involvement definitely brought it to the forefront."

Skyline is one of six regions where uranium was mined on the reservation that stretches into Utah, New Mexico and Arizona. Nearly four tons of ore was extracted from Navajo land over more than four decades. Miners mostly scraped the surface and sent the ore down a gondola on a cable system, then trucked it away from the valley floor. Concerns over safety and the health of its people led the Navajo Nation to ban any further uranium mining in 2005.

Begay shields her eyes from the sun as she looks from her home toward the mesa. The only sounds come from the machinery hauling the dirt from the valley floor. A flock of sheep grazes nearby as Begay recalls warnings not to eat such animals for fear they drank tainted water or breathed in contaminated dust that could sicken people.

When anyone gets sick here, they often point to uranium as the culprit. Local high school principal Pat Seltzer estimates that 60 percent of the students in grades 7-12 have a family member whose death they trace to uranium.

Many Navajos, unaware of the dangers of contamination, built their homes with chunks of uranium ore and mill tailings, which is the residue from ore preparation. Begay handwashed clothing that carried uranium dust. By the late 1970s when the mines began closing, some miners were dying of lung cancer, emphysema or other radiation-related ailments.

Begay moved below Oljato Mesa in 1978, years after production ceased at Skyline Mine. She recently had throat surgery due to thyroid cancer.

"They never can tell me" if it is related to uranium, she says, then pauses. "It might have been."

Navajo officials, along with the federal EPA, began aggressively targeting the abandoned mines within the last decade. A five-year, multi-agency plan was developed and implemented to address contamination. Federal agencies also sampled 250 unregulated water sources and found that 28 exceed drinking water standards for uranium or radionuclides. Three were shut down.

The tribe and the EPA have screened 638 structures within a mile of one abandoned uranium mine. Of those, 34 were torn down and 14 rebuilt. Six more demolitions are planned next year.

"You're going to see more people come to understand uranium's pervasiveness," Etsitty said. "We're going to do everything we can to take care of manmade activities. We're going to have to go back to some of the teachings, advice from long ago, which is `leave it alone.'"

Begay sees her efforts as a way to raise awareness about uranium and to validate the concerns of families in other situations. Her family made the link between uranium and sickness after a medicine man told them "there was something blowing around our place," she said.

Despite her activism, a largely complacent attitude remains in the community. Begay and others say they've seen countless promises unfulfilled. And they say, more often than not, Navajos tend to accept the conditions rather than make noise about it.

"I think they have issues or concerns, they're just not actually seeking out solutions," Musante said of his observations at community meetings.

Seltzer, the principal, says the school hasn't done as much as it could to educate students on the history of uranium mining and the impact, even though it happened around them. Nor do many residents see Begay's story as a rallying call, she adds.

Some teachers have used the documentary, other films and books that include local folks to broach the subject, she says.

"There are some people who feel like Elsie is taking advantage of our situation for personal gain, rather than getting behind her to say, 'This is great, she's speaking for us,'" Seltzer says.

"The other people at the other mines are just sitting back and waiting for their turn," Seltzer says.

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Felicia Fonseca can be reached at http://twitter.com/FonsecaAP

Commentary

Gaming: Pulling the states' bacon out of the fire

Notes from Indian Country
TIM GIAGO (Nanwica Kciji)
© 2011 Unity South Dakota

As times get tight and budgets shrink, more states are looking at expanding gambling. State owned casinos are bad news for Indian casinos.

State government official are seriously eyeing the apparent lucrative casinos on Indian reservations and rubbing their hands together. Last year, the nearly 500 commercial casinos in 22 states brought in $7.6 billion in tax revenue for state and local governments. Now that's not chump change.

One state that is taking a new look at gaming is New York State. Governor Andrew Cuomo, the former head of Housing and Urban Development (HUD) under President Bill Clinton, spent a lot of time in Indian Country. In fact he even visited the Pine Ridge Reservation in the last year of Clinton's Administration. During his travels around Indian Country he witnessed the success of the casinos.

Gov. Cuomo is studying a constitutional amendment that would allow non-Indian casino gambling in his state, according to an article in Time Magazine. Governor Pat Quinn of Illinois is getting pressure from the state legislators to sign off on casinos in Chicago and in four other locations in the state.

In Massachusetts, lawmakers have introduced a plan to sell licenses for three new casinos and slot parlors with support from Governor Deval Patrick. Last year, Delaware and Pennsylvania legalized open-table gambling – games like blackjack and roulette – while Maryland opened its first casino, Time Magazine reported.

Across the border from Sioux Falls, (South Dakota's largest city) the community of Lyon, Iowa opened a major casino just a few miles from the Sioux Falls city limits. The Indian casino that will feel the brunt of this venture is the Royal River Casino operated by the Flandreau Santee Sioux Tribe. Flandreau is about 45 miles North of Sioux Falls and many of its former patrons have now shifted their gaming activities to the new Iowa casino.

It was just a matter of time before state governments saw the opportunity to raise taxes for their dwindling economies through gaming. After all, Nevada legalized gaming in 1931 during the Great Depression and Atlantic City, N.J. turned to gaming casinos during the lackluster years of the 1970s.

But gaming also has its ups and downs. Established non-Indian casinos such as those in Deadwood, SD have steadily been losing revenues because of the economy. Casino owners also blame the drop in income on the smoking ban passed by the voters of South Dakota during the last election. Apparently it's hard to gamble without a cigarette dangling from the corner of your mouth.

In South Dakota there's a casino on every street corner in nearly every community. Indian owned casinos are not only hard pressed because of the competition, but are hampered by the state's sparse population and the ridiculous obstructions of the gaming compact contracts they had to sign with the state government. For the Indian tribes in South Dakota, casinos are not the goose that laid the golden egg.

The Foxwoods Casino, operated by the Mashantucket Pequot Tribe in Connecticut, was founded under dubious circumstances. There are those who suspect money changed hands in order for the nearly non-existent Pequot to gain federal recognition that allowed them to move forward with a casino. Even with the untold millions raked in by the casino over the years the Tribe found itself facing bankruptcy this year, and may, indeed, still be faced with that disaster. Bad business decisions and a troubled tribal government have placed the largest casino in America in jeopardy.

If the State of New York gets approval to change its constitution and moves forward with commercial or state-owned casinos in order to bolster its state-tax revenues, the biggest loser could be the Turning Stone Casino in Verona, N.Y., owned by the Oneida Nation. Thus far the Oneida Nation has held a monopoly in New York State, but for many years has been involved in a series of lawsuits filed by Madison County, where the casino is located. Unpaid taxes are the problem here. Madison County says the Oneida owes them millions and the Oneida say no.

But the Oneida may just be the first in line that would have to compete with state-owned or commercial casinos in its territory. State governments have been following the money flowing into the Indian casinos since 1988. Many years ago I wrote that it would not be too many more years before the states recognized a cash cow when they saw it and would want a piece of the action.

When state governments reach the point where they are cutting jobs, funds for schools and highways, and pension funds, it became just a matter of time before casinos took on a whole new shine. And so gaming, which used to be a crime in most states, is now a legal and lucrative business that may pull the states' bacon out of the fire.

Tim Giago

Tim Giago, an Oglala Lakota, is President of Unity South Dakota. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985. He was the founder of The Lakota Times, Indian Country Today, Lakota Journal and Native Sun News. He can be reached at UnitySoDak1@knology.net

The American Jobs Act and Indian Country

KIMBERLY TEEHEE
Senior Policy Advisor for Native American Affairs, White House Domestic Policy Council

While the current economic crisis has challenged all Americans, we know this to be especially true for Indian Country where some reservations face unemployment rates of up to 80%. Though the economic challenges of Indian Country are significant, President Obama is committed to forging a brighter future with tribes by identifying and developing long-term solutions that will help break the generational history of unemployment in Indian Country.

Last night, the President announced the American Jobs Act, a jobs and growth plan that reflects a commitment to increasing access to jobs for all Americans. With unemployment among Native Americans at an unacceptably high rate, the President believes that inaction is not an option. That's why the President has put out a plan to increase the pace of job creation, and why he has called on Congress to act on this plan. The American Jobs Act will make a difference in Indian Country. For example:

- Tax cuts to benefit over 20,000 Native American-owned small businesses. The President is proposing tax cuts that will go to every small business nationwide, providing incentives to hire and make new investments.
- An estimated 1.5 million Native American workers will benefit from the extension of the payroll tax cut. By extending the payroll tax cut for employees next year, the President's plan will help increase the paychecks of 1.5 million Native American workers – providing them with more money to spend in their communities and support their families.
- The extension of unemployment insurance will benefit Native Americans and their families, while providing targeted support for the long-term unemployed. In addition to extending unemployment insurance, the President is calling for reforms and tax incentives that will help the long-term unemployed – including the disproportionately high rate of Native Americans who have been looking for work for more than six months – find a job.
- "Pathways Back to Work" will support subsidized jobs and summer/year-round jobs for low-income Native American youth and adults. In an environment with an unacceptably high unemployment rate for Native American youths, the President is proposing to build on successful programs like those used in the Recovery Act to create jobs for those hardest-hit by the recession.
- A commitment to rebuilding and revitalizing communities across the country will target investments to the communities hardest-hit by the recession. The President's investments in infrastructure include a school construction initiative that will provide $125 million for schools funded by the Bureau of Indian Education and $12.5 million for tribal colleges, and a new initiative to expand infrastructure employment opportunities for minorities, women, and socially and economically disadvantaged individuals, including Native Americans.

The President's announcement last night builds on the Administration's ongoing efforts to increase job growth and foster economic development in Indian Country. For example:

In the past few months:

– The Treasury Department announced nearly $12 million in Community Development Financial Institutions Fund awards expressly for financial institutions serving Native American, Alaska Native and Native Hawaiian communities.

– The Department of Housing and Urban Development announced $15.6 million in Rural Innovation Fund grants to 27 tribes across the country as part of an initiative that will create over 650 jobs nationwide.

– The Department of Agriculture announced over $3 million in grants through USDA Rural Development's Rural Business Enterprise Grant program to fund 32 projects focused on supporting small business and job creation opportunities in Indian Country.

– The Department of Energy announced 31 tribal energy projects to receive $6.3 million over two years, which will help tribal communities to save money and reduce energy waste, expand the use of clean energy technologies, and promote economic development.

And this fiscal year,

– The Small Business Administration, through the 7(a), 504 and Microloan Programs, have approved financing for 549 American Indian, Alaska Native or Native Hawaiian businesses totaling $116 million.

– The Department of Commerce, Economic Development Administration has provided over $3 million in economic development planning and infrastructure assistance to Indian Tribes.

– Through the Department of the Interior's Indian Affairs Capital Investment Program, $80 million in loans were guaranteed this year, creating approximately 750 temporary jobs - primarily in the construction of new facilities. These loans are expected to create 550 permanent jobs in association with the production of new goods and services in Indian Country.

Recently, the White House Domestic Policy Council and the National Economic Council convened Native American business leaders for a roundtable discussion on economic development in Indian Country. This roundtable is part of the White House Rural Council's ongoing engagement with leaders from across Rural America, and provided Administration officials an opportunity to hear from Native American business leaders and policy experts about ways we can work together to improve economic conditions and create jobs in tribal communities.

We recognize that tribes must be the driving force behind federal policies targeted toward job creation and economic development in Indian Country and are committed to working with tribes to ensure they have access to the tools and resources necessary to facilitate this development.

Building strong, prosperous Native American economies is a priority for the President and his Administration. Working together, we can ensure that all Americans can look forward to a future of renewed prosperity.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.
Send letters to editor@nativetimes.com. Please sign your name, tribal affiliation and city of residence for verification purposes.

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The Golden Pony Casino, a Thlopthlocco Tribal Town Development, has an opportunity for the following position: General Manager

Duties: Must plan, direct and coordinate the daily operations of the Casino. Must be able to work days, nights, week-ends and holidays if warranted. Duties and responsibilities include implementing and enforcing casino policies and procedures, maintain and improve casino profitability, must be able to develop and monitor budgets and must maintain compliance with the daily operations of the casino.

Requirements: Bachelor's degree in marketing, business administration, finance, accounting or equivalent experience is required. Must have 5-10 years experience in the management and operations of a similarly situated casino having gaming activities in Class II and III. Must submit to and pass all necessary background checks. (NO FELONIES)

Applications are now being accepted at the Golden Pony Casino Administrative Offices, I-40 Hwy/Exit 227 Clearview Road between the hours of 9:00 a.m. and 5:00 p.m. Monday-Friday. For more information you may call the Human Resources Department at 918-560-6199 Ext. 202.

Closing Date: September 28, 2011 @ 9:00 a.m.

RFQ/RFP

Request for Qualifications

Delaware Tribe of Indians • 5110 Tuxedo Boulevard • Bartlesville, OK 74006

The Delaware Tribe of Indians is seeking Design/Build services for a Social Services Building. Estimated size of the structure is 5000-6000 square feet. Scope of the design-build services includes, but is not limited to: surveying, design, site development, parking and construction. The successful respondent will be responsible for surveys, securing all permits, verifying zoning criteria and compliance with all Federal Regulations. Preference given to Indian owned (51% or greater) Contractors. Selection of an Indian Owned Design/Build construction firm will be based on evaluation of the following in descending order: Firm Experience /Qualifications, 0-25 points; Staff Experience/Qualifications, 0-25; Availability to meet Schedule of 200 days, 0-15; Past experience working with Tribes; 0-15, Firm Past Design/Build Performance, 0-15; Indian Owned, 0-15. This project is subject to Section 3 of the Housing and Urban Development Act of 1968 12 U.S.C. 1701u and 24 CFR Part 135. These regulations will be incorporated into all contracts and sub-contracts. Offeror's can be a partnership, corporation, association, and/or other legal entity which will have contractual responsibility for the project. A proposed joint venture should provide profiles for all firms in the joint venture. Provide four Qualification packets, including all items as stated above, for selection. The U.S. Army Corps of Engineers (USACE) will provide technical review and quality assurance to all aspects of this project. Qualification packets must be received no later than 4:00 p.m., Friday, CSDT, September 30, 2011 at Delaware Resource & Education Center, 5110 Tuxedo Blvd., Bartlesville, OK 74006, Attn: Ms. Sherry Rackliff, Executive Director. Further information may be obtained from Ms. Rackliff at (918) 337-6500.

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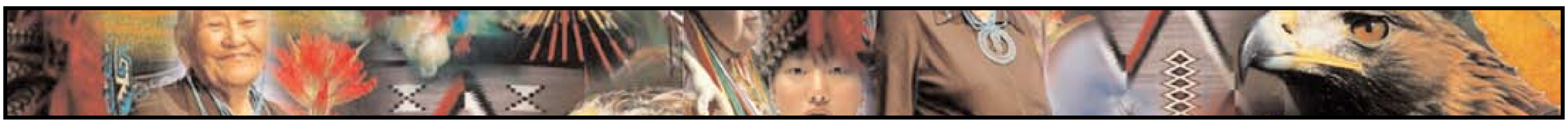

Events ▼ ▼ ▼ ▼ ▼

*Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

ON GOING

FIRST FRIDAY
Indian Taco Sale, 11:00 a.m. - 2:00 p.m. at Norman First American UMC, 1950 Beaumont Drive, Norman, OK 73071, 405/321-5640

EVERY 2ND SATURDAY
Indian Taco Sales - from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 or nnyc@ihcrc.org

THROUGH SEPT. 10
Through the Eyes of the Eagle: Illustrating Healthy Living for Children exhibit at the Comanche National Museum, 701 NW Ferris Ave., Lawton, Okla. For more info call 580-353-0404 or visit www.comanchemuseum.com

THROUGH JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

SEPTEMBER 12-DECEMBER 5
Osage Language Classes.
For more info contact Rebekah HorseChief, Recruiter—918-287-5279 or rhorsechief@osagetribe.org

SEPTEMBER 15
Muscogee (Creek) Nation Principal Chief Candidate Forum at 7 pm, in Wacoche Hall, Bacone College campus. The forum will feature a debate between the seven candidates. Everyone is invited to attend. For more information call the Muskogee Chamber at 918-682-2403 or coordinator Jackie Jackson at 918-513-1700.

SEPTEMBER 17
All You Can Eat Breakfast Fundraiser 7:30-11:00 am at Covenant Harvest Chapel
722 N. Hodge Street
Sapulpa, Okla. Sponsored by the Miss Yuchi\Euchee Princess Pageant and the Yuchi\Euchee Heritage Festival. Info call Tamara Wilson 918-361-8324.

SEPTEMBER 23
Kanza Health Clinic Health Fair at Johnny Ray McCauley Multi purpose room, 3251 E. River Road, 1 mile east of stop light at Newkirk, OK. Fun Walk at 8:30 a.m., Fair at 9:00 a.m. Lunch at 11:00 a.m. Lots of Door Prizes, Grand Prize Flat Screen TV. Information contact: Lana Nelson, 580-362-1039.

SEPTEMBER 23-25
Haskell Class of 1961 Reunion 50th anniversary on campus, Lawrence, KS. Reception Friday, banquet and dance on Saturday, Sunday brunch. For more information, call J. Berryhill 918-756-2318 or Patsy McIntosh 918-286-3170 or visit www.haskellreunion.com. All Classes Welcome.

SEPTEMBER 29
Free Diabetes Prevention Curriculum Training, 8:30 a.m. – 3:30 p.m. at the Indian Health Care Resource Center of Tulsa, 550 S Peoria, Tulsa, OK. Facilitators will lead you through lesson plans, provide you with teaching tips and activity ideas, as well as conduct a teaching demonstration. Registration deadline is Monday, September 26, 2011. To register, please contact Gabrielle Taylor at 918.382.2229, gtaylor@ihcrc.org or fax: 918.582.6405. Registration and materials are free. Participants are responsible for lunch.

OCTOBER 8
Pryor Wellbriety Powwow, Mid-American EXPO Center, Pryor, Okla. (four miles south of Pryor) Gourd Dancing at 2pm & 5pm • Grand Entry at 6pm. More info call Mary Hayes: (918) 698-0583

OCTOBER 29
Following the Trail Men and Boys Conference at Cornerstone Indian Baptist Church, 17020 E Tecumseh Rd., Norman, Okla. Info call Bryce Scott, 405-912-0044 or visit online www.followingthetrail.net

OCTOBER 29
Bacone Fall Powwow 11:00am - 11:30pm at Muskogee Civic Center, 425 Boston, Muskogee, Okla. Info contact: Kyle Taylor, 918-360-1085 or taylork@bacone.edu

COURTESY LESLIE BERGER / OKLAHOMA CITY UNIVERSITY

Rev. David Wilson, superintendent of the Oklahoma Indian Missionary Conference of the United Methodist Church; landscape architect Brent Wall, designer of the Chickasaw Garden; Native American artist Senator Enoch Kelly Haney; Bud Sahmaunt, former OCU athletic director and professor and prominent member of the Kiowa tribe; Chickasaw Nation Gov. Bill Anoatubby and President Robert Henry look at the Chickasaw Warrior statue designed by Haney and donated to OCU by Anoatubby.

OCU dedicates garden space for Haney's 'Chickasaw Warrior'

OKLAHOMA CITY – A dedication ceremony for the Chickasaw Garden was held at Oklahoma City University Tuesday, Sept. 6. The garden is south of the University Center near N.W. 25th Street and Florida Avenue.

The garden was built over the course of the summer to provide an appropriate setting for a statue that was donated to the university by Chickasaw Nation Governor Bill Anoatubby. The statue, titled "Chickasaw Warrior," was designed by prominent Native American artist Senator Enoch Kelly Haney, an OCU alumnus who also designed the statue that tops the Oklahoma Capitol building.

OCU President Robert Henry said careful planning went into the garden in the center of campus that will encircle the statue.

"This will be a place where students and campus visitors can relax, study or just think in peace while surrounded by beauty," Henry said. "Every little detail from the color of the walkway to the layout of the garden was carefully considered in order to create a space that is fitting for this great work of art."

The statue was installed on a pedestal to raise it slightly above ground level. A walkway and other features are intended to mimic the American Indian medicine wheel with an unbroken circular form.

The four quadrants within the circle represent the four cardinal directions, the four seasons of the year and the four seasons of life — birth, adolescence, adulthood and death.

The design uses regional materials like pink granite and sandstone along with native plants to reflect the colors and textures of Oklahoma.

The dedication ceremony included a Cedar blessing by Steve Littleman of the Kiowa tribe, a prayer by Chickasaw elder Lee Frazier and a flute performance by musician Me-Way-She Greenwood of the Chickasaw, Ponca and Otoe tribes. Haney, Anoatubby and Henry was present.

THOMAS JORDAN / COURTESY UNITED KEETOOWAH BAND OF CHEROKEE

The start of the 2011 Keetoowah Cherokee Celebration began with the crowning of 2011-2012 Junior Miss Keetoowah Rachel Hays (left) and Miss Keetoowah Cherokee, Kristie Daughterty.

Crownings kick off 61st UKB Celebration

MARILYN CRAIG
United Keetoowah Band of Cherokee

TAHLEQUAH, Okla. – Kristy Daugherty, an 18-year-old from Stilwell, Okla. won the 2011 title of Miss Keetoowah Cherokee last Friday evening at the United Keetoowah Band of Cherokee Indians goodwill ambassador pageant.

The eighth annual event was the kick-off event of the 61st Annual Keetoowah Cherokee Celebration and was held at the Tahlequah Armory Municipal Center.

Daugherty edged out two other young ladies for the title. Also competing were 2nd runner up Kristin Walker, from Kansas, Okla. and first runner-up Kinnitha Garris from Spavinaw.

The contestants were required to perform in several categories to exhibit their qualifications. Categories included an introduction and traditional dress; a platform presentation over an issue that will be the focus of the candidate's reign; a talent performance and a question and answer session showcasing the young lady's knowledge of Keetoowah Cherokee culture.

The cultural portion of the competition included questions about the history of the Keetoowah Cherokee, cultural foods, customs and the seven clans, as well as translating the Keetoowah Cherokee language, and an impromptu question which tested the young ladies' ability to respond spontaneously.

Daugherty's platform was about breaking down "Stereotypes Among Our Native People" and her talent was demonstrating how to make traditional clay beads.

She is the daughter of Ann Glass and Jimmy Daugherty and is a member of the Wolf Clan. She is a senior at Sequoyah High School who enjoys learning more about her Keetoowah/Cherokee culture, traditions and language.

Miss Keetoowah Cherokee 2011 received a plaque with a picture insert; a bouquet of roses, a $2,000 scholarship, a royalty sash with her name and a Cherokee basket made by Cherokee relatives from the Eastern Band of Cherokee Indians. She will wear the beautiful handcrafted Miss Keetoowah Cherokee copper crown throughout her reign.

Miss Keetoowah Cherokee strives to instill a sense of pride, ambition, and accomplishment in younger Keetoowahs and will to the best of her ability, pursue and promote the Keetoowah language, history and culture.

In the Junior Miss Keetoowah pageant, Rachel Hays won the title. Trista Vaughn was named second runner-up and Darion Houston won first runner-up.

The younger ladies' competition was similar to the Miss Keetoowah competition, but instead of a platform, the girls were asked to do an essay relating to the 61st annual Celebration theme, "A Sovereign Nation is Reborn."

For her talent, winner Rachel Hays performed sign language to "The Lord's Prayer."

Hayes is 14 years old from Tahlequah, is of the Blue Clan, and is the daughter of Tommy and Jessica Hays. She has one sister. She is in the 8th grade at Woodall Elementary School where she will participate in track and cross country this year. She hopes to become an optometrist.

The young women begin their reign with the 61st Annual Keetoowah Cherokee Celebration. They will be featured in the parade, as a part of the State of the Nation activities, and at the Pow wow.

Over the course of the year, they will represent the tribe at functions such as the Tahlequah Christmas Parade, the NSU Symposium, the Stilwell Strawberry Festival Parade, the Jay Huckleberry Festival Parade and at various Pow Wows and UKB tribal events such as the UKB Employee Christmas party, Easter Egg hunt, and Veterans' Appreciation Dinner. The young ladies will complete their reign at the 2012 Miss Keetoowah Cherokee Pageant next September.

In addition to her regular duties, UKB Grant Writer Georgia Dick co-chairs the pageant and serves as advisor to the Miss and Junior Miss Keetoowah. For more information, contact Georgia at (918) 456-8698 or e-mail her at gdick@unitedkeetoowahband.org

CORRECTION:

The story that ran in last week's issue titled "Native American sorority named college undergrad chapter of year" erroneously reported that the chapter was hosting the first national convention held in Oklahoma. The chapter will be co-hosting the sorority's national convention next summer in Oklahoma City, but it is not the first time it's been held in Oklahoma. The convention was in Tulsa in 2009 and in Stillwater in 2006. It is the first time the chapter has co-hosted.

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Osage Nation Language Department
Fall 2011 Schedule of Classes
September 12 – December 5, 2011

WWW.OSAGETRIBE.COM/LANGUAGE

	Monday
Time	School - Class
6:30pm-7:30pm	Fairfax - Intro to Orthography & Vocabulary
6:00pm-8:00pm	Pawhuska - Children's
6:00pm-8:00pm	Pawhuska - Intro to Orthography & Vocabulary
6:00pm-8:00pm	Pawhuska - Beg II
6:00pm-8:00pm	Pawhuska - Grammar & Sentence
	Tuesday
Time	School - Class
Noon to 1:00pm	Pawhuska - *Lunch with Language*
5:30pm-7:30pm	Fairfax - Advanced
6:00pm-7:00pm	Hominy - Intro to Orthography & Theory
7:00pm-8:00pm	Hominy - Common Phrases
8:00pm-9:00pm	Hominy - Grammar & Sentences
6:30pm-8:00pm	Edmond - Osage Language Class I & II *(Sept. 20)*
	Wednesday
Time	School - Class
Noon to 1:00pm	Pawhuska - *Lunch with Language*
1:30pm-2:30pm	Fairfax - Intro to Orthography – Elder's
2:30pm-3:30pm	Fairfax - Common Phrases - Elder's
6:00pm-7:00pn	Hominy - Study Group
	Thursday
Time	School - Class
1:15pm-2:00pm	Pawhuska - Elder's
Community Partnerships	Fairfax: Head Start; Boy's & Girl's Pawhuska: High School; Head Start Teachers

Rebekah HorseChief, Recruiter—918-287-5279 or rhorsechief@osagetribe.org

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Walk-on is source of pride for Choctaw people

MICHAEL KINNEY
The Norman Transcript

NORMAN, Okla. (AP) – Residents of tiny Talihina – population pushing 2,000 – hope a native son will put them on the map.

Centered in the middle of Choctaw country, Talihina's greatest export soon may be Jordan Eagle Road. The freshman for the University of Oklahoma football team is not only carrying his own hopes and dreams with him around campus, but also those of his family and the Choctaw people.

"We are from a very small Southeastern town," Eagle Road's mother, Teresa, said. "No one in this area ever gets looked at. This is just exciting for all youths to see Jordan accomplish a goal like going to a D-I school and participating in football."

Eagle Road has been part of the Sooner program for a few weeks. He hasn't played in a single down and most likely will not this season. The 6-2, 185 pounder is a preferred walk-on trying to learn an entirely new position.

"I have never been through anything like this before," Eagle Road said. "I knew it was going to be hard when I came up here. But it has been real fun and I've learned a lot. Every day it's competitive. Every day you go out there you are going to be competitive or you are going to get yelled at."

Yet, just his presence on the Oklahoma roster has already put Eagle Road in a very unique standing. He is only one of the few full-blooded American Indians currently on a Division I football team.

"I think there's a reality to that; you are going to find less than a handful of female American Indian athletes playing at Division I programs across the country," said Cedric Sunray, an adjunct instructor in American Indian Studies at Bacone College. "You are not even going to find that many male American Indian athletes across the country. You are talking about the heart of Indian Territory, the University of Oklahoma. And to have a kid like him on the team is a blessing. Not only for the Choctaw Nation, but also other tribes in the state. For OU as well."

According to Sunray, many college coaches are reluctant to recruit American Indian students because of the stereotype that they will just leave school. Those who come from a rural reservation-based community and into an urban center can have a culture shock and have been known not to stay.

"You have to see yourself in a mirror to be impacted very, very strongly," Sunray said. "It's one thing to see a young man out there, who is successful in the field, has good grades but doesn't happen to be American Indian. That person can impact lives too. But when an Indian kid sees Jordan Eagle Road, they say. `That's me.' When these Indian kids see Jordan, they just automatically go to him. They see themselves in him and then know they can be successful."

Eagle Road's high school career was one of legendary status in Talihina. As a senior he quarterbacked the Golden Tigers to a 12-1 record with 770 yards passing and 11 TDs to go along with 1,890 yards rushing and another 29 scores. For his career he racked up more than 100 touchdowns for the 2A squad.

But when recruiting season started, he was getting lukewarm interest from Division I schools.

"He got a lot of letters, no offers, but letters from OU, OSU," Eagle Road's father, Bill, said. "They were kind of interested. We went down to TCU to visit that school. We were going to go with whatever offer we had. UCO came looking around Christmas time. Then Northeastern came calling about a month before signing day. We always thought about what if he had that chance to go to a bigger school?"

That is when Sunray took an interest in Eagle Road. He was working as the American Indian athletic recruiter at Bacone when he heard about the prep star. Sunray approached the Eagle Road family to learn more about Jordan. He came away impressed with what he found out and decided to do something about it.

"I was a Bacone College at the time we were certainly recruiting him and I noticed there were no Division I programs recruiting him," Sunray said. "I thought to myself, a kid that scores 112 rushing touchdowns in his four-year career, has a 3.5 GPA, 25 ACT, he's an identifiable straight up Indian boy and he didn't have any D-I offers? He would have had a full ride at our small college, which is the oldest historically Indian college in the country. I couldn't sleep one night. And I talked to my wife and she said you need to go down to athletic department at OU."

Sunray met with Oklahoma coach Bob Stoops and Bruce Kittle, the on-campus recruiting coordinator. He presented them with a portfolio of Eagle Road to go along with game tapes the Talihina coach had sent them. They soon extended Eagle Road an invitation to walk-on at Oklahoma.

The family had already made the decision that if the Sooners offered an invite, they would turn down the full scholarship offers he had gotten from smaller programs. They felt he would make a larger impact being part of Oklahoma.

"Everyone looks up to Jordan," Teresa Eagle Road said. "He's a good student. Having a Native American set that standard, it's something that would show to all Indians that if he can make it at OU and get on a scholarship, it can happen to another youth who could be in his place one day. Work hard, study hard academically, athletically, put them all together you have a great student and athlete. For him to go to OU, they are looking up to him."

PHOTO COURTESY CEDRIC SUNRAY

Jordan Eagle Road and University of Oklahoma coach Bob Stoops

Jordan Eagle Road could have saved his family money, gotten a good education and had a great career at NSU, Bacone or any of the other schools who had an interest in him. But for him to make his biggest impact, Sunray said he felt Oklahoma was the only place for Jordan.

"It's because of how people can view him," Sunray said. "If he had gone to play at Bacone or NSU in front of a small amount of people, it wouldn't have that prestige quite honestly associated with it. Whereas the change he can create in the lives of young American Indians as a player for the No. 1 team in the nation at the Division I level is much greater. With that forum, there is so much he can do."

Eagle Road already has been contacted by the Oklahoma Indian Health Center and other places that have asked him to come speak to the youth. America Indians have one the highest rates of suicide, substance abuse and other social problems among any ethic group in the country. But Sunray said they do not get the attention that others do. Having a player like Eagle Road succeed can shine a light on them.

Eagle Road is taking it all in stride. Even though he knows he has responsibilities that have a far-reaching effect, his first job is to help the Sooners in any way possible.

But Eagle Road does recognize his story will carry weight when it spreads throughout Talihina and the rest of state.

"You can dream big if you want," Eagle Road said. "But if you work hard at it, you can get to where you want to be. I really wasn't thinking about coming here. It wasn't on my mind because I am at a small school. I thought it was kind of far-fetched for me to dream about being here. Every Oklahoma kid grows up dreaming about playing for Oklahoma. It's really awesome to be here right now."

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A FREE PUBLICATION

Inside this issue:
- Notes from Indian Country: The other good meat
- Chickasaw Nation Annual Meeting, Festival
- UKB breaking ground on Elder Center

TODAY'S INDEPENDENT INDIAN NEWS
WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

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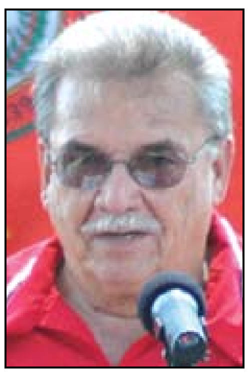
Cherokee commission allowing freedmen to vote



"The Cherokee Nation will not be governed by the (Bureau of Indian Affairs)."
– Acting Cherokee Principal Chief S. Joe Crittenden

TULSA, Okla. (AP) – The Cherokee Nation's election commission voted last week to allow descendants of slaves once owned by tribal members to cast ballots for principal chief, but they'll only count in the event of a court order.

Federal officials objected to a ruling last month by the tribe's highest court that found only people of direct Cherokee ancestry could be members of the tribe and vote in the upcoming election, essentially denying ballots to some 2,800 freedmen descendants.

While the election commission's vote doesn't directly overturn the ruling by the Cherokee Nation Supreme Court, it does allow for freedmen to cast provisional ballots in an effort to make the election results stand, regardless of how the courts ultimately rule.

"If a court decides the freedmen descendants can vote we will have the ability to certify the election," Election Commission chairwoman Susan Plumb said. "If the court decides they cannot vote, we will still be able to preserve the election."

The longstanding dispute between the tribe and the freedmen has only complicated the Sept. 24 special election between former Chief Chad Smith and tribal council member Bill John Baker.

Tribal Supreme Court justices tossed results of the original June 25 election after finding the winner of the contest couldn't be determined with a mathematical certainty. A new election was ordered.

The election has drawn national interest because while the tribe is based in Tahlequah, many of its 300,000 members live outside Oklahoma.

On Aug. 22, the tribe's high court overturned a tribal district court ruling that nullified the 2007 constitutional amendment on grounds that it violated an 1866 treaty between the tribe and federal government that granted former slaves citizenship. The justices disagreed, saying the treaty never afforded citizenship to the ex-slaves.

After the tribe sent out letters kicking freedmen descendants out

See **VOTE** *Continued on Page 4*

"I urge you to consider carefully the nation's next steps in proceeding…"
– Assistant Secretary for Indian Affairs Larry Echo Hawk

BP will pay US $20.5M to settle royalty case

■ The British company is accused of deliberately underpaying royalties owed on lands leased from Native Americans and the US government.

NEW YORK (AP) – British oil giant BP will pay the U.S. $20.5 million to resolve claims that its subsidiaries underpaid royalties owed to the federal government and Native Americans, the Justice Department said Sept. 16.

The settlement arises from a whistleblower lawsuit filed by Harrold Wright, who was chairman of the National Gas Supply Association, said Justice Department spokesman Charles Miller. The suit has resulted in a total of about $270 million being collected from energy companies including Exxon Mobil Corp., Royal Dutch Shell plc, Chevron Corp., Anadarko Petroleum Corp. and Marathon Oil Corp.

Another case Wright filed is still pending. The suits were filed in 1996 and 1998.

Wright is now dead, so his heirs will receive the $5.3 million he was due from the BP settlement, the Justice Department said.

BP denied any wrongdoing in an emailed statement. The company said in the statement that it "is pleased that the parties were able to work cooperatively to resolve this long-standing and complex dispute involving the method for determining natural gas royalties."

Energy companies are required to pay royalties on the value of gas produced on land leased from the federal government and Native American tribes. Companies must report how much they owe each month.

The lawsuit claimed that the companies improperly deducted certain costs from royalty values, reported processed gas as unprocessed gas to reduce payments and didn't follow correct accounting procedures on certain leases, said the Justice Department.

The BP divisions that must pay the settlement reached last Friday are Amoco Corp., Amoco Production Co., BP Exploration & Oil Inc., BP America Inc., Atlantic Richfield Co. and Vastar.

Creek Nation narrows field for Nov. 5 election

LENZY KREHBIEL-BURTON
Native Times Correspondent

OKMULGEE, Okla. — And then there were two.

According to unofficial results, Muscogee (Creek) National Council representative George Tiger and former Muscogee (Creek) Supreme Court justice Mike Flud finished ahead of five other principal chief candidates in the tribe's Saturday primary election to advance to the Nov. 5 general election.

The results will not become official until 5 p.m. Friday, Sept. 23.

A resident of Bristow, Okla., Tiger is a former host of "Native America Calling" and "Inside Native America." In 2007, he ran against current principal chief A.D. Ellis and lost by 21 votes.

Flud currently serves on the board of regents for the College of the Muscogee (Creek) Nation in Okmulgee, Okla. A retired teacher, he was the tribe's first Chief of Staff and is also on the board of education for the Green Country Technology Center.

In the second chief's race, National Council speaker Roger Barnett and Louis Hicks advanced out of an 11 candidate field to the general election.

Due to a November 2009 amendment to the Muscogee (Creek) Constitution, voters can now cast ballots for all open National Council seats across the tribe's 11-county

See **ELECTION** *Continued on Page 4*

Mike Flud

George Tiger

JAMES MACPHERSON / ASSOCIATED PRESS PHOTO

In this Friday, Sept. 9, 2011, photo Kenny Little Thunder and his wife, Bernadine, pose at the at the United Tribes International Powwow in Bismarck, N.D. The Little Thunders, of the Cheyenne River Sioux Reservation in South Dakota, provided voices for several of the characters in the Lakota language-dubbed Berenstain Bears animated series. The couple said most of the children from their generation were punished for speaking their native language at school.

Berenstain Bears speaking endangered Native language

BISMARCK, N.D. (AP) – Papa Bear, Mama Bear and their cubs have helped children curb junk-food addictions and organize messy rooms for half a century. Now, from their tree house in idyllic Bear Country, the beloved Berenstain Bears are helping revive an endangered American Indian language.

Lakota for the "Compassionate Bear Family," the animated series "Mathó Waúnsila Thiwáhe" is the first animated series ever translated into an American Indian language and began airing this week on public television in North Dakota and South Dakota. Twenty episodes of the Berenstain Bears were dubbed into the ancient language of the Sioux, whose tribal lands span both states, and will run weekly through 2011.

Disney's classic movie "Bambi" was dubbed in Arapaho in

See **BEARS** *Continued on Page 8*

Navajos seek tribal-dominated district in Arizona

The Navajo Reservation is now part of Arizona's 1st Congressional District, which includes Prescott and Flagstaff and most of east-central and northeastern Arizona – but not the Hopi Reservation though it is surrounded by the much larger Navajo Reservation.

PAUL DAVENPORT
Associated Press

PHOENIX (AP) – As the Hopi Tribe signaled a new willingness to share representation in Washington, the Navajo Nation proposed Thursday that Arizona's new congressional districts include one with enough Native Americans to elect one of their own to Congress.

The Navajo and Hopi tribes in the past have had cool and even bitter relations, but Hopi Chairman LeRoy Shingoitewa said it makes sense for the two groups to be in the same district in order to have more collective clout on issues of common concern.

"The concept is what is good for tribes, not just one tribe," Shingoitewa said.

Leonard Gorman, executive director of the Navajo Nation's human rights commission presented the state's redistricting commission with several proposals that if implemented would dramatically redraw the landscape of much of rural Arizona.

Both of the Navajos' two congressional proposals would create a rural-dominated district covering eastern Arizona and much of northern Arizona, taking in the Navajo, Hopi, Havasupai, Hualapai, White Mountain Apache and San Carlos Apache reservations.

Both versions would reach southward to Cochise County on the U.S.-Mexico border, with one extending westward to include the Tohono O'odham Nation in southern Arizona and the other going through Pinal County to include the Gila River Indian Community.

Such a district, Gorman said, would put enough Native Americans in the district to ensure that their voting rights are protected and make it possible to have a Native American elected to represent Arizona in Congress for the first time, Gorman said.

A separate proposal by the Navajos would redraw the current legislative district that now includes the reservation to include less of Flagstaff and more of Apache and Navajo counties south of the reservation.

The Navajos a decade ago also proposed similar redistricting plans, but were thwarted. A former commission member from non-reservation areas of eastern Arizona succeeded in preserving a legislative district that excluded the Navajo Reservation, which instead was placed in the same district with Flagstaff.

The Navajo Reservation is now part of Arizona's 1st Congressional District, which includes Prescott and Flagstaff and most of east-central and northeastern Arizona – but not the Hopi Reservation though it is surrounded by the much larger Navajo Reservation.

At the time, the Hopis objected to being in the same congressional district with the Navajos on grounds that the more numerous Navajos would have more clout in Washington on land and other issues in dispute between the two tribes.

That resulted in the last redistricting commission drawing the congressional districts to have one extend inside another in order to place the Navajo and Hopi reservations in separate districts.

But the tribes' relations since have improved, and Shingoitewa said he expects the Hopi Tribal Council soon will consider a resolution on forging a common front with the Navajos on redistricting.

"Things have changed," Shingoitewa said. "Life has changed, and we live in a political world, and when you deal with politics, you need strength in numbers sometimes."

Commission Chairwoman Colleen Mathis later said a willingness by the Hopis to share a district with the Navajos would provide the commission with more flexibility.

Asked about the feasibility of drawing a congressional district as envisioned by the Navajos, Mathis said it would have to be measured against the full set of redistricting mandates. Those include creating competitive districts and respecting undefined communities of interest, as well as protecting minorities' voting rights.

"It's intriguing," she said during an interview.

Hopi chairman says same district with Navajos OK

PAUL DAVENPORT
Associated Press

PHOENIX (AP) – The chairman of the Hopi Tribe says it makes sense to place its reservation in the same congressional and legislative districts as the larger Navajo Reservation that surrounds it.

Hopi Chairman LeRoy Shingoitewa voiced that position during a Sept. 15 meeting of the state redistricting commission in Phoenix.

It represents a departure Hopi tribal leaders in the past argued that their smaller tribe needed separate congressional representation to ensure that its voice was heard on matters in dispute.

Shingoitewa told the commission that a congressional district with the Navajo and Hopi reservations in northeastern Arizona also should include the White Mountain Apache and San Carlos Apache reservations in eastern Arizona.

Shingoitewa later told reporters that putting the four reservations in one congressional district would give them added clout collectively.

Justice Dept. announces $118.4 million for safety improvements

IGNACIO, Colo. (AP) – Some 150 American Indian tribes are getting a share of nearly $120 million in federal funds to improve safety on reservations, according to a Justice Department announcement last Wednesday.

The grants were awarded under a new streamlined system and are intended to help tribes deal with soaring crime rates and issues of justice and enforcement, said Associate Attorney General Tom Perrelli at the Four Corners Indian Country Conference in Ignacio.

Violent crime rates on Indian reservations are more than twice the national rate, and there is an epidemic of domestic and sexual violence in Indian Country, along with high instances of child abuse, teen suicide and substance abuse, according to the federal government.

Federal officials have also said there is a proliferation of gang activity on reservations, and yet law enforcement recruitment and retention efforts across Indian Country lag far behind the rest of the nation.

"By deepening our engagement with tribal governments, we have sought to help put an end to the unacceptable and sobering crime rates witnessed in Indian Country," Perrelli said according to prepared remarks.

The $118.4 million in grant money is meant to help tribes with community policing, methamphetamine enforcement, justice systems, alcohol and substance abuse, and corrections and correctional alternatives, the U.S. Department of Justice said.

The grants are also planned to help fund programs to prevent violence against women, elder abuse, and provide youth programs.

The new system for awarding grants, the Coordinated Tribal Assistance Solicitation, was developed last year after tribal leaders complained the DOJ's process was too cumbersome.

The Justice Department has spent years deputizing non-tribal law enforcement agencies to help respond to crimes that put a strain on small tribal police departments on sprawling reservations.

Last year, President Barack Obama signed into law the Tribal Law and Order Act that gives tribes more authority to combat crime on reservations. One of the most substantial changes under the act was increased sentencing authority from one year to three years.

Claims Filing Assistance

in the $760 million Keepseagle Indian Farmer/Rancher Settlement

DATE: September 27-29, 2011
TIME: Between 9:00 a.m.-5:00 p.m.

LOCATION: The Civic Center (West Wing)
203 East Main Street
Neosho, MO

DATE: September 27-29, 2011
TIME: Between 9:00 a.m.-5:00 p.m.

LOCATION: United Keetoowah Band
Wellness Center Gymnasium
18529 Keetoowah Circle
Tahlequah, OK

What is this About?

The class action settles claims that the USDA discriminated against Native American farmers and ranchers seeking farm loans or loan servicing.

Who is Included?

The Settlement includes:

- Native American farmers who:
  - Farmed or ranched (or attempted to) any time from 1981 to late 1999.
  - Tried to get a farm loan or loan servicing from the USDA.
  - Complained about discrimination to the USDA either directly or through a representative.
- Heirs of the above.

How Much Money Can I Get?

You may be eligible for a payment of up to $50,000 or more and full or partial loan forgiveness.

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To get help in filing a claim, attend a meeting or call: 1-888-233-5506
or visit: www.IndianFarmClass.com

Colorado, tribe consider appeal of water ruling

Judge says the rules shouldn't apply within the Southern Ute reservation because it is unclear who has jurisdiction over water.

DENVER (AP) – Lawyers for Colorado and the Southern Ute Indian tribe were considering their next steps after a judge threw out rules regarding water pumped from below ground during coal-bed methane drilling on the tribe's reservation.

The judge earlier upheld rules by the state engineer that allowed some oil and gas wells in the state to be exempt from getting water well permits for their operations, but he also said the rules shouldn't apply within the Southern Ute reservation because it is unclear who has jurisdiction over water.

"For the most part, I think it was a good ruling for the state," said First Assistant Attorney General John Cyran, who defended the state engineer's office in the lawsuit that challenged the rules on procedural grounds.

The lawsuit was filed by a coalition of cities, ranchers and citizens. It was part of the fallout over a Colorado Supreme Court ruling that said water pumped out during coal-bed methane production qualified for regulation under state water laws.

The Colorado Supreme Court ruling said such water wasn't just waste but was water being put to a beneficial use to be regulated under state water laws.

That meant companies controlling 40,000 existing wells that withdraw water during drilling potentially had to get water well permits or file plans for replacing the water if senior water rights holders were affected.

Fearing a deluge of well permit applications, the Legislature gave the state engineer authority to decide what water wasn't covered by the ruling.

Despite the ruling last week upholding the rules, Cyran told The Durango Herald the state was considering whether to ask the judge for a clarification of part of the ruling that said the state engineer's rules should not apply within the Southern Ute reservation.

"I don't think there was any problem with us passing that rule because I do think we have authority there," Cyran said.

The tribe also is considering what's next. "We were surprised by the decision," said Adam Reeves, a lawyer for the tribe.

Sarah Klahn, who represented the coalition challenging the rules, said she's pleased with the ruling because it said the state rules apply only to the use of water in drilling and don't imply a water right.

"This basically levels the playing field. This allows the state engineer to issue permits in a way that's efficient, but it also allows water users to know that if industry comes into court, they're going to be treated exactly the way other water users are treated," Klahn said.

Energy companies including BP America Production Co. took the state's side in the lawsuit and also were reviewing the ruling. BP spokeswoman Lisa Hough said the company already has water well permits for its coal-bed methane wells, so the ruling should not affect current operations.

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Information from: Durango Herald, http://www.durango-herald.com

SD panel passes changes to preserve Native voting districts

CHET BROKAW
Associated Press

PIERRE, S.D. (AP) – A legislative district that now covers the Rosebud Sioux Indian Reservation should be changed so it also includes the Lower Brule and Crow Creek reservations, a panel of lawmakers working to redraw the boundaries of South Dakota's legislative districts recommended last Tuesday.

The Legislative Redistricting Committee also approved minor changes to a district that includes the Pine Ridge Reservation and a third district that covers the Cheyenne River and Standing Rock reservations.

Lawmakers said they want to make as few changes as possible to existing districts while accounting for population changes, preserving the voting rights of Native Americans and avoiding legal challenges. After the Legislature approved a redistricting plan 10 years ago, federal courts forced changes in the district that includes the Rosebud reservation.

"Obviously, one of the things we're considering in all these maps is the threat of legal action," said House Republican Leader David Lust of Rapid City.

House Speaker Val Rausch, R-Big Stone City, who chaired the meeting, said the three districts endorsed Tuesday will form the foundation of the eventual plan for redrawing boundaries of all 35 of South Dakota's legislative districts. The panel will meet again Sept. 27 to draw boundaries for the rest of the districts, and its plan will be submitted to a special session of the South Dakota Legislature on Oct. 24.

Minority Democrats joined with Republicans to approve the three Native American-dominated districts.

Subcommittee hearings were held in American Indian communities, but few Native Americans showed up to testify, lawmakers said.

The Legislature must redraw the boundaries of the districts every 10 years to account for population changes reported by the U.S. census. Federal law also requires that the redistricting plan protect the voting rights of Native Americans by giving them a fair chance to elect lawmakers of their choice.

All districts elect one senator and two representatives at large, except for two districts with heavy populations of Native Americans. Those two Senate districts are split into two House districts, each of which elects its own House member.

A federal judge and an appeals court in 2005 ordered changes in a district that had included both the Rosebud and Pine Ridge Reservations. The courts found that too many American Indians were packed into that old district, diluting Native American's voting strength in an adjoining district.

The court-ordered district including the Rosebud reservation covered Todd, Mellette, Tripp and Gregory counties in south central South Dakota. The committee voted unanimously Tuesday for a plan that would put Todd County, which is the Rosebud reservation, with Mellette, Jones, Lyman, Buffalo and Brule counties. That adds the Lower Brule and Crow Creek reservations to the district.

Sen. Republican Leader Russell Olson of Wentworth said the plan will give the three tribes a chance to work together on issues.

The Senate district would be split into two House districts, with Mellette and Todd counties electing their own House member and Jones, Lyman, Buffalo and Brule counties electing their own representative.

Mark Bordeaux, an official of the Rosebud Sioux Tribe, said a newly elected tribal council has not yet had a chance to study the issue and make recommendations for the redistricting plan.

The district that includes the Pine Ridge reservation now covers Shannon, Bennett, Jackson and Haakon counties. The committee voted 9-2 to leave the district intact, but add a rural part of eastern Pennington County to give the district the right population.

The city of Wall would not be in the Native American-dominated district.

The third district now covers the Cheyenne River and Standing Rock reservations in north central South Dakota and three sparsely populated non-Indian counties in the northwest corner of the state. The plan approved by the committee would leave the district largely the same to include Ziebach, Dewey, Corson, Perkins, Harding and Butte counties. A part of southwestern Butte County would be left out of the district.

That district also would be split into two House districts, with the area including the two reservations electing tis own representative, and the non-Indian portion electing its own.

Rep. Peggy Gibson, R-Huron, urged the committee to split all 35 Senate districts into two House districts. That arrangement would mean voters are closer to their own House member, she said.

"You know who your own elected official is. You can have one-on-one contact," she said.

But Rausch said the Legislature has repeatedly rejected measures calling for all districts to be split into two House districts.

Gibson said if the Legislature does not divide all Senate districts into two House districts, she will likely start a petition effort to put the idea on the ballot for a statewide public vote.

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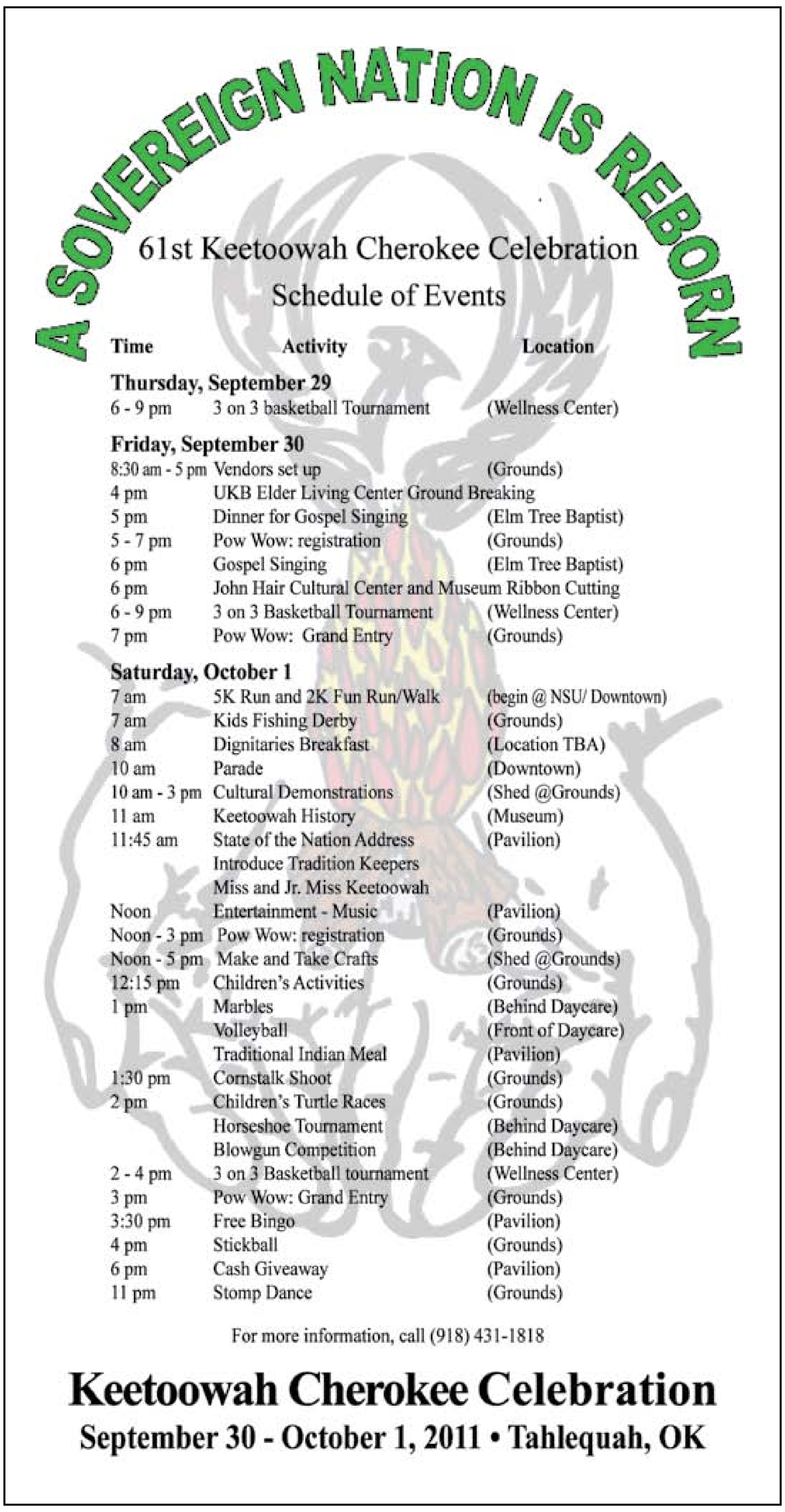

A SOVEREIGN NATION IS REBORN

61st Keetoowah Cherokee Celebration
Schedule of Events

Time	Activity	Location
Thursday, September 29		
6 - 9 pm	3 on 3 basketball Tournament	(Wellness Center)
Friday, September 30		
8:30 am - 5 pm	Vendors set up	(Grounds)
4 pm	UKB Elder Living Center Ground Breaking	
5 pm	Dinner for Gospel Singing	(Elm Tree Baptist)
5 - 7 pm	Pow Wow: registration	(Grounds)
6 pm	Gospel Singing	(Elm Tree Baptist)
6 pm	John Hair Cultural Center and Museum Ribbon Cutting	
6 - 9 pm	3 on 3 Basketball Tournament	(Wellness Center)
7 pm	Pow Wow: Grand Entry	(Grounds)
Saturday, October 1		
7 am	5K Run and 2K Fun Run/Walk	(begin @ NSU/ Downtown)
7 am	Kids Fishing Derby	(Grounds)
8 am	Dignitaries Breakfast	(Location TBA)
10 am	Parade	(Downtown)
10 am - 3 pm	Cultural Demonstrations	(Shed @Grounds)
11 am	Keetoowah History	(Museum)
11:45 am	State of the Nation Address	(Pavilion)
	Introduce Tradition Keepers	
	Miss and Jr. Miss Keetoowah	
Noon	Entertainment - Music	(Pavilion)
Noon - 3 pm	Pow Wow: registration	(Grounds)
Noon - 5 pm	Make and Take Crafts	(Shed @Grounds)
12:15 pm	Children's Activities	(Grounds)
1 pm	Marbles	(Behind Daycare)
	Volleyball	(Front of Daycare)
	Traditional Indian Meal	(Pavilion)
1:30 pm	Cornstalk Shoot	(Grounds)
2 pm	Children's Turtle Races	(Grounds)
	Horseshoe Tournament	(Behind Daycare)
	Blowgun Competition	(Behind Daycare)
2 - 4 pm	3 on 3 Basketball tournament	(Wellness Center)
3 pm	Pow Wow: Grand Entry	(Grounds)
3:30 pm	Free Bingo	(Pavilion)
4 pm	Stickball	(Grounds)
6 pm	Cash Giveaway	(Pavilion)
11 pm	Stomp Dance	(Grounds)

For more information, call (918) 431-1818

Keetoowah Cherokee Celebration
September 30 - October 1, 2011 • Tahlequah, OK

Okla. tribes get $5.7 million for tribal justice

OKLAHOMA CITY (AP) – The Justice Department has awarded more than $5.7 million in grants to eight American Indian tribes in western Oklahoma to support law enforcement and crime prevention efforts.

The grants were awarded to the Absentee Shawnee Tribe, Cheyenne and Arapaho Tribes, Chickasaw Nation, Citizen Potawatomi Nation, Comanche Nation, Iowa Tribe, Ponca Tribe and the Tonkawa Tribe. They money will improve public safety in tribal communities, according to the U.S. Attorney's Office in Oklahoma City.

"It is critical that we address enforcement of criminal laws, programs designed to prevent crime and re-entry opportunities for those being released from incarceration," U.S. Attorney Sanford Coats said.

The grants are designated for use in eight areas: public safety and community policing; fighting methamphetamine; justice systems and alcohol and substance abuse; corrections and correctional alternatives; violence against women; elder abuse; juvenile justice; and tribal youth programs.

The Justice Department funds are among $118.4 million in grants awarded last Wednesday to nearly 150 American Indian and Alaskan Native nations across the country.

The grants are administered by the Office of Community Oriented Policing, Office of Justice Programs and the Office on Violence Against Women.

Sequoyah students to attend film contest in NYC

TAHLEQUAH, Okla.— A group of students from Sequoyah Schools will travel to New York City in October to participate in an international film festival. The International Cinema Education's Contest of Student-Produced Films at the Tolerance Center Museum will give students an opportunity to attend a special screening of a documentary made about their school and tour educational attractions in the city.

The short documentary titled "This is Sequoyah's House" was made in 2007 by Sequoyah graduate Melissa Catron-Billy and fellow University of Arkansas student Beth Turner, as a class project. The film will premiere at the Tolerance Center Museum in New York, N.Y., on Oct. 26.

"It's been hard to comprehend that this is really happening," said Turner. "For me, I think of making a film like having a child. I care for it so deeply and worry over every little thing. To have others appreciate my film in this way, well, I'm sure a parent or a fellow filmmaker can relate to the joy I feel in my heart. Thank you, Sequoyah Schools for granting me the ability to tell your story and allowing this to happen."

Through the film, Turner and Catron-Billy tell the story of how Sequoyah Schools has risen from an underperforming school for Native Americans to the "school of choice" that it has become today.

"I'm proud of our story and to have this as a legacy for my own children," Catron-Billy said.

Tribes helping vulnerable members cope during heat

SHEILA STOGSDILL
The Oklahoman

OKLAHOMA CITY (AP) – American Indian tribes have kept a watchful eye this summer on their members who were most vulnerable to the heat and drought, according to tribal leaders in the state.

Kate Randall, Wyandotte Nation director of family services, told The Oklahoman tribal police checked regularly on residents of tribal housing and others who might have trouble coping with triple-digit temperatures.

About 700 of the tribe's 5,000 members live in Oklahoma, mostly near Wyandotte in northern Ottawa County.

The Wyandotte Nation has a utilities program for senior members. The tribe typically pays $100 a month toward heating and air-conditioning costs for about 147 members.

This year, the utility vouchers for the summer months were raised to $200, Randall said.

"Some of the energy bills have been as high as a house payment," Randall said.

The tribe also has small air-conditioner units for seniors whose homes are being repaired or for special circumstances, Randall said.

The Bearskin Care and Wellness Center, which doubles as a fitness center and a 250-person storm shelter, was used during the summer as a cooling station, Randall said.

The Wichita and Affiliated Tribes provided one meal a day to senior tribal members, said Leslie Standing, tribal president.

The tribe, based outside Anadarko, has about 2,600 members, with a quarter of its population older than 60, Standing said.

"We did welfare checks and checked in (on members) just to make sure they had water," he said.

The tribe distributed electric fans and helped pay utility bills, some of which were as high as $400 a month, he said.

The Cherokee Nation, the largest American Indian population in the state, dispensed bottled water in Oaks in Delaware County when the town's water source dried up, said David Southerland, Cherokee Nation Housing Services group leader.

The Cherokee Nation provided a one-time payment of $250 to more than 1,300 elderly and disabled families to help with electric bills. The tribe paid the entire bill for 350 families considered to be in crisis, Southerland said.

In addition to financial help, Cherokee Nation Human Services issued 50 loaner air conditioners.

The Cheyenne and Arapaho Tribes in Concho distributed 25 air-conditioners and 25 fans purchased with funds from a federal grant, said Lisa Liebl, tribal spokeswoman.

The elderly are provided assistance first, followed by the disabled and then families with children under age 5, Liebl said.

"The need was so great – because we ran out of funding – the tribe used $8,000 from an emergency fund to buy more air conditioners to fund the immediate needs," Liebl said.

In October, the tribe is expected to receive its second round of funding that will be used to buy more air conditioners, she said.

"We serve tribal members with approximately $70,000 of assistance annually," said Elizabeth LeCrone, social services coordinator for the tribe.

The tribe serves any member of a federally enrolled tribe who lives in the tribe's service area, not just Cheyenne and Arapaho members, she said.

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Information from: The Oklahoman, http://www.newsok.com

VOTE

Continued from Page 1

of the tribe and stripping them of their voting rights and benefits, the U.S. Department of Housing and Urban Development froze $33 million in funds to the tribe. Early last week, Assistant Secretary for Indian Affairs Larry Echo Hawk wrote a sternly worded letter disagreeing with the tribal court decision.

"I urge you to consider carefully the nation's next steps in proceeding with an election that does not comply with federal law," Echo Hawk wrote in a letter to acting Chief S. Joe Crittenden. "The department will not recognize any action taken by the nation that is inconsistent with these principles and does not accord its freedmen members full rights of citizenship."

Crittenden said Sept. 13 the special election would take place as scheduled and told citizens the nation would not be governed by the Bureau of Indian Affairs.

The freedmen have asked a federal judge to restore their voting rights before the special election, and as of press time, a hearing is planned Sept. 20 in federal court in Washington.

The tribe never owned black slaves, but some individual members did. They were freed after the Civil War, in which the tribe allied with the Confederacy. An 1866 treaty between the tribe and the federal government gave the freedmen and their descendants "all the rights of native Cherokees."

More than 76 percent of Cherokee voters approved a 2007 amendment removing the freedmen and other non-Indians from the tribal rolls, but no action was taken until the tribe's Supreme Court upheld the results of that special election last month. Cherokee leaders who backed the amendment, including Smith, said the vote was about the fundamental right of every government to determine its citizens, not about racial exclusion.

ELECTION

Continued from Page 1

jurisdiction.

In addition to the change in election policy, the council will lose some members due to a constitutional amendment. Between the 2011 and 2013 elections, the National Council will phase out eight seats as terms expire, reducing the number of legislators from 26 to 16. By the end of the 2013 election, each of the tribe's eight legislative districts will have two representatives.

Muskogee District representative Pete Beaver ran un-opposed for re-election. Six of the seven remaining seats will also be on the ballot in the general election.

With 57.87 percent of the vote, David Hill defeated two other candidates to retain his seat from the Creek District.

Two districts – McIntosh and Okmulgee – will have general election match-ups between sitting councilors.

In the Tulsa district, current council member Robert Hufft and Lucian Tiger III finished atop a six-candidate field that featured two additional current council members.

In the Wagoner District, current council member Johnnie Greene and Mark Randolph advanced to the general election.

A new representative from the Okfuskee District will be seated after the general election, as no incumbents filed in that district. Separated by 16 votes, Franklin Coachman and Mitch Jack finished atop a five-candidate field.

Current council member Shirlene Ade will face James McGirt in November for Tukvpvtce District Seat A.

UNOFFICIAL RESULTS

Principal chief
• George Tiger ……1755
• Mike Flud ……968
Alfred Berryhill……893
Jason Nichols…..768
Sam Alexander…….424
Bert Robison…….263
Wilson Bear……..165

Second chief
• Roger Barnett…..1030
• Louis Hicks………823
David Dunson…….588
Terrie Anderson…..561
Travis Scott…….514
Judy Aaron…….508
Tommy Pickering…..427
Jerry Wilson……249
Nathan Buck……207
Anna Marshall…..193
Donna Martin….101

Tulsa District National Council Seat A
• Robert Hufft (incumbent)……..1370
• Lucian Tiger III…….970
Alvin Bucktrot, Jr……..826
Carol Williams (incumbent)…….768
Paula Willits (incumbent)……..588
Eleanor Van Buskirk……398

Creek District, National Council Seat A
* David Hill (incumbent)……2756
Jacob Mosquito……1391
Frances Morgan…..615

Wagoner District, National Council Seat A
• Johnnie Greene (incumbent)….2173
• Mark Randolph……1782
Barbara Gillespie….904

Okmulgee District, National Council Seat A
• David Nichols (incumbent)…..1542
• James Jennings (incumbent)….1297
Charley LaSarge…..908
Sandra Peters…..705
Lanisa Melton…..527

Okfuskee District, National Council Seat A
• Franklin Coachman….1386
• Mitch Jack…..1370
Sandra Golden….841
Nancy Watson….670
Sherryl Gonseth…..613

McIntosh District, National Council Seat A
• Darrell Proctor (incumbent)….1912
• Selina Jayne-Dornan (incumbent)….1353
Joseph Hicks…1110
Anthony Notaro….521

Tukvpvtce District, National Council Seat A
• Shirlene Ade (incumbent)…1617
• James McGirt…1268
Esther Fixico….1032
Sylvanna Caldwell…908

• advances to Nov. 5 general election
* wins seat outright

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COMMENTARY

The other ‘Good Meat’ is the buffalo

Notes from Indian Country
TIM GIAGO (Nanwica Kciji)
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The video is called “Good Meat” and the tagline says it is “a look at one man’s struggle to maintain a traditional Native diet on a modern Reservation.”

“Good Meat” obviously refers to the traditional meal of the Plains Indians: buffalo.

Beau LeBeau, a slim-trim star basketball player in his youth, he is now 35, suddenly found himself diagnosed with diabetes. His mother, Tess, had diabetes and he believes this disease contributed to the cancer that took her life at age 52.

Beau’s father, Dusty LeBeau, is one of the truly great basketball coaches in South Dakota’s history. He has taken both boys and girls teams to the state championship.

Beau’s sister, Dani, said that after Beau’s weight climbed to 333 pounds he seemed to be angry all of the time and he would sit on the couch watching television nearly all night and he would snack and snack.

When Beau finally decided to do something about it after the death of his mother, he went to visit a physician named Kevin Weiland. Dr. Weiland said that after he diagnosed Beau with Type II Diabetes he could see in his face how hard it hit him. He said, “Beau looked at me but his eyes were staring far past me.” Dr. Weiland said it seems that he could see the devastation of diabetes that had taken a toll on his friends and family over the years with lost limbs, blindness and all of the other horrific after-effects of the disease.

Dr. Weiland continued, “The scale of obesity among Native Americans is epidemic. I would say that over 50 percent of my Lakota patients have diabetes already. Life expectancy on the Pine Ridge Reservation is around 50 whereas nationally it’s around 70 to 80 years old.”

His words were backed up by the Sam Hurst, writer and director of “Good Meat.” I first met Sam when I lectured to the Nieman Fellows at Harvard in 1993. Hurst said, “Imagine living in the middle of a deadly epidemic like small pox or measles that ravages a community, but the people have become so accustomed to its presence among them that it is as if people stop paying attention to the matter. You can see the epidemic but no one ever quantified it or put a face to it.”

The documentary follows the struggles of Beau as he switches to a buffalo diet, a diet made possible when he bought a 2-year-old buffalo from the Oglala Sioux Tribe’s Parks and Recreation range officers. He also starts an exercise regimen.

The Oglala have an estimated herd of 300 buffalo and tribal members can purchase a buffalo for around $400. It costs them another $400 to have it butchered and cut into packets of steaks, burgers, etc.

Beau eventually lost nearly 100 pounds, but he was continually amazed at the attitudes of his fellow tribal members. They knew he was making a major effort to combat diabetes by going on the strict diet, but most acknowledged that they didn’t have the gumption to emulate him. Even his sisters shied away from the buffalo meat because they said it tasted “gamey.”

And so with an epidemic of diabetes and obesity all around him, even his own family turned away from the “good meat” that would have stopped their chances of getting diabetes and given them a longer and healthier life.

Did Beau make it? The film never really reaches that conclusion. Beau struggles to stay on the diet, but like many before him, he crashes and burns every now and then, and toward the end of the film, his crashes seem to be occurring more frequently.

He finds that he doesn’t have the money to buy another buffalo after the meat in his frozen food locker runs out. But by following a diet of, a diet his ancestors lived by for hundreds of years, he managed to lose nearly 100 pounds and admittedly felt better than he had in many years.

Kibbe Conti, a Native American nutritionist, a lady who is bringing nutritional meals to the Indian Health Service Hospital in Rapid City, advised Beau when he first started his diet about the additional nutritional foods he would need to support his efforts.

Beau said, “My ancestors lived long lives that often reached 100. They were active in the hunt and their main diet was the buffalo and here we live only half of that time and the answer is right here in front of us, staring us right in the face and we can’t get ourselves organized.”

As Beau’s friends watched him shed the pounds they would often say, “I wish I could do what you are doing,” and they would let it go with that and not even volunteering to try it.

This documentary did not answer all of the questions that arose in my mind, but in a small way it is a start. It was produced by the Native American Public Telecommunications, Inc. in Lincoln, Nebraska and you can get it by contacting Jessica Kinser at 402-472-8607 or emailing her at jkinser2@unl.edu.

Tim Giago

Tim Giago, an Oglala Lakota, is President of Unity South Dakota. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985. He was the founder of The Lakota Times, Indian Country Today, Lakota Journal and Native Sun News. He can be reached at UnitySoDak1@knology.net

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A commericial jingle for today: ‘Cobell Warming’

S.E. RUCKMAN

Sometimes words just stick together and a phrase is born. Online digging says that centuries ago coining a phrase was usually for promotional purposes. Suddenly the words “Cobell warming” stuck in my head like a commercial jingle.

I defend my pun because we were, after all, nearing mail-outs of the landmark $3.4 billion Cobell trust case. The half-inch thick booklet I got at one of the sponsored meetings informed us the settlement could possibly mean a minimum $1,000 for each Individual Indian Money (IIM) holder through the U.S. Bureau of Indian Affairs (BIA). Cash on the barrel head (another coined phrase, I add).

Admittedly, a recent appeal to the Cobell decision has halted check mail outs for the near future. That and there’s still a few tribal leader consultations scheduled regionally. In any case, the chattering has started amongst beneficiaries of this class-action lawsuit. Most have gotten their computer printed letter from the Bureau telling them that they are eligible. Cobell warming is a reality, I tell you.

Not surprisingly IIM holders are starting to calculate what they may do with their unsolicited windfalls. The plans are veritable. I’ve heard a lot of people say they’re going to the casino (to take their entire family to the tribe’s sit-down buffet). But I’ve heard serious plans for the payout, too. One of my Comanche relatives is waiting on the money to make the down payment on braces for her only child.

Which goes back to my newly minted phrase; I would characterize Cobell warming as a wave of enthusiasm or fervor rising up in Indian Country as a result of impending trust payouts. Now is a healthy time to get on the good side of your favorite IIM account holder.

But not everyone in Indian Country is warm because of happy, toasty feelings. I know of a group which has eschewed any disbursement. The settlement let each potential recipient decide to cash in or opt out of the multi-billion negotiation. Some of those who defer it are doing so with the idea that they could bring separate suit against the federal government for a century of royalty mismanagement by the BIA.

One Muscogee Creek Nation (MCN) citizen I interviewed told me that his great-grandfather had his IIM account siphoned without his knowledge to help fund American war efforts. The actual amount that his forebear was entitled to was probably incalculable, he asserted.

I agreed with him. The payout monies are an admission of guilt by the U.S. Government that it grossly mishandled a fiduciary duty to the very folks it was sworn to protect. The enormity of which, I am guessing, that $3.4 billion pales in reality (and approaches incredulity).

During this period of Cobell warming, I read with humor an article published in a mainstream Utah paper. This quiet-seeming state has now issued an official word of warning to its Indian citizens to be on the lookout for scammers looking to remove them from their settlement monies.

The Utah Division of Securities said that fraudulent investors are waiting to swoop down because “religious or ethnic communities, professional organizations or other close-knit groups are often targets for similar scams.” This is rich. The state is concerned that con-men will mislead unsuspecting Indians. I maintain that the more things change, the more they stay the same.

Years ago, my tribe had received a federal settlement on its aboriginal claim for most of what is now Oklahoma (at the bargain rate of about one cent/per acre). Therefore, my per capita payment sat in an IIM account during the eligible time period. Cobell warming was going to include me after all.

I had my doubts about what to do with federal money. So I did what I do when unsure about anything-- I just pondered it for a while. I certainly knew about the case, wrote about it and read disbelievingly through yards of Cobell case testimony.

I was certain that this settlement held a bigger lesson that I could upload if I just paid attention. When I least expected it, my personal answer alighted. I have watched my dreams for over 10 years and learned to respect what messages my subconscious mind released.

In the dream, I was next in line at a bank teller window (a dream symbol is loaded in meaning). Right as I was preparing to go up to the bank teller, two Indian elders (men) spoke to me. They were not in the line but rather on the sides, I recall.

These two men wore gray braided pigtails, trousers, plaid shirts and suspenders. They called out to me: “Are you going to take that money? Are you going to take that little bit of money that is nowhere near the amount the government owes (us)? “ The dream was months ago, I am paraphrasing.

This message was clear to me and for me. I decided right then and there, no Cobell warming for me. Then my daughter mentioned that she wished she had gotten a per capita payment from the tribe (she was born a year past the cut-off date). She missed out and always felt the loss.

Having been a single mom, the answer on what to do with my portion is logical. I didn’t opt out, though. But I plan on spreading the wealth of this belated guilt money. As we wait on the distribution of the Cobell settlement payouts, I hope lots of little Indian kids will somehow get a taste of the monies (via school clothes, basketball shoes, football cleats, backpacks, etc.) too.

S.E. Ruckman is a citizen of the Wichita and Affiliated Tribes in Anadarko, Okla. She graduated from the University of Oklahoma’s School of Journalism and has written for the Tulsa World and the Native American Times. She is a freelance writer who is based in Oklahoma.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.
Send letters to editor@nativetimes.com. Please sign your name, tribal affiliation and city of residence for verification purposes.

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CLASSIFIEDS

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CHEROKEE NATION

Cherokee Nation whose headquarters are located in beautiful Tahlequah, Oklahoma is a national leader in Indian tribal governments and economic development in Oklahoma, We are a dynamic, progressive organization, which owns several business enterprises and administers a variety of services for the Cherokee people in Northeastern Oklahoma. Cherokee Nation offers an exceptional employee benefits plan with Comprehensive Health, Life, 401(k), Holiday Pay, Sick Leave and Annual Leave.

CURRENT OPPORTUNITIES

#5580 RFT Parenting Paraprofessional (Indian Child Welfare), Pryor – Close 9/21/2011

#5556 RFT Parenting Paraprofessional (Indian Child Welfare), Pryor – Close 9/21/2011

#5581 RFT Parenting Paraprofessional (Indian Child Welfare), Tahlequah – Close 9/21/2011

#5480 TPT Registered Nurse/PRN (Hastings/Hours Vary), Tahlequah – Close 9/30/2011

#5087 TPT Registered Nurse (Hastings OB Inpatient/12 Hour rotations), Tahlequah – Close 9/30/2011

#5479 TPT Registered Nurse/PRN (Hastings/Hours Vary), Tahlequah – Close 9/30/2011

#5478 TPT Registered Nurse/PRN (Hastings/Hours Vary), Tahlequah – Close 9/30/2011

#4995 TPT Registered Nurse/PRN (Hastings OB), Tahlequah – Close 9/30/2011

Interested applicants please apply at www.cherokee.org

Cherokee Nation
Human Resources Department
PO Box 948
Tahlequah, OK 74465
(918) 453-5292 or 453-5050

Or Visit our website at: www.cherokee.org
Employment will be contingent upon drug test results.
Indian preference is considered.

THE WYANDOTTE NATION is currently seeking letters of interest for a

LICENSED ATTORNEY

to conduct an overall review and update of the Wyandotte Nation Civil Code, Criminal Code, Rules of Evidence, Court Procedures and advise leaders on the creation of a Tribal Judicial System. This position requires the candidate to be extremely knowledgeable in tribal law. A valid license to practice law in the state of Oklahoma is required. The Wyandotte Nation is an Equal Opportunity Employer. Please send your letter to: Wyandotte Nation Police Department, ℅ Jan Everley, Justice System Coordinator, 64700 E. Hwy. 60, Wyandotte, OK 74370

TOLL COLLECTOR II

FOR TURNER TURNPIKE NEEDED

The Oklahoma Turnpike Authority has an opening for a Toll Collector on the Turner Turnpike Mainline Plaza (Stroud) in Creek County. One year experience working with the public and cash-handling skills required, or equivalent education and experience. Excellent pay and benefits package. Apply on-line at www.jobaps.com/ok. Keyword: toll collector.

Look for Native American Times on Facebook! Friends get front page scoops and breaking news.

IT Director

Summary:
Full Time position that offers Medical, Dental and Vision Insurance. Under general supervision, is responsible for the reliability, security, and availability of information systems and communications equipment. Serves as the direct liaison between network users and third party vendors providing information services. Assesses user requirements to develop solutions that are seamlessly implemented into an operational environment. Performs research and assessments of network resources, and develops plans to enhance capabilities and maximize utilization of technology. Researches and implements policies and procedures regarding information technology and security. Undertake general tasks which will promote seamless use of IT infrastructure in the work environment. Trouble shoots and resolves network problems encountered by end users.

Minimum Qualifications:
Associate's degree with at least two years of coursework in computer sciences and 5-7 years of progressively responsible IT experience. Equivalent combinations of education and experience will be considered. Current experience providing journey-level technical desktop and network support OR one year of experience and an MCP (Microsoft Certified Professional) certificate. Demonstrated experience implementing local area networks using multi-operating systems and platforms, network and computer trouble-shooting and problem solving skills required. Specific knowledge of TCP/IP to include DNS and DHCP. Experience with Microsoft Windows 2003 and 2008 Server. Experience with Microsoft Exchange Server.

The Otoe-Missouria Tribe is an equal Opportunity Employer. Native American preference will be observed. All appointments are subject to drug screening and background checks.

Please submit employment application to Human Resources, 8151 Hwy 177, Red Rock, OK. 74651 by 4:30 p.m., September 28, 2011 or email to hr@omtribe.org. An application form can be found at www.omtribe.org (Human Resources\Forms).
Resumes are accepted but will not substitute for application.

GENERAL MANAGER

The Casino General Manager is responsible for planning, organizing and directing the overall activities of the casino. This includes budgeting, financial planning, accounting, recording of financial results, disbursements, collections, purchasing, supply management of materials and equipment and supervision of Casino Personnel. The General Manager will also be responsible for developing department policies and procedures, long range planning, review department budgets, gaming reports and financial statements

GAMING INDUSTRY EXPERIENCE IS REQUIRED

College graduate and/or equivalent in experience. Must have minimum of three years in gaming environment at supervisory and management levels. Excellent negotiating, communication skills, supervisory skills and computer literate.

Must be able to pass a background check with no prior convictions of any felonies and a pre-employment drug test.

Applications can be obtained from the
Ponca Tribe Administration Building
20 White Eagle Drive
Ponca City, Ok
580-762-8104

The Ponca Tribe of Oklahoma is an equal opportunity employer. Native American preferences will be observed. Verification of Indian Heritage must be included with application.

The Golden Pony Casino, a Thlopthlocco Tribal Town Development, has an opportunity for the following position: **General Manager**

Duties: Must plan, direct and coordinate the daily operations of the Casino. Must be able to work days, nights, week-ends and holidays if warranted. Duties and responsibilities include implementing and enforcing casino policies and procedures, maintain and improve casino profitability, must be able to develop and monitor budgets and must maintain compliance with the daily operations of the casino.

Requirements: Bachelor's degree in marketing, business administration, finance, accounting or equivalent experience is required. Must have 5-10 years experience in the management and operations of a similarly situated casino having gaming activities in Class II and III. Must submit to and pass all necessary background checks. (NO FELONIES)

Applications are now being accepted at the Golden Pony Casino Administrative Offices, I-40 Hwy/Exit 227 Clearview Road between the hours of 9:00 a.m. and 5:00 p.m. Monday-Friday. For more information you may call the Human Resources Department at 918-560-6199 Ext. 202.

Closing Date: September 28, 2011 @ 9:00 a.m.

RFQ/RFP

Request for Qualifications

Delaware Tribe of Indians • 5110 Tuxedo Boulevard • Bartlesville, OK 74006

The Delaware Tribe of Indians is seeking Design/Build services for a Social Services Building. Estimated size of the structure is 5000-6000 square feet. Scope of the design-build services includes, but is not limited to: surveying, design, site development, parking and construction. The successful respondent will be responsible for surveys, securing all permits, verifying zoning criteria and compliance with all Federal Regulations. Preference given to Indian owned (51% or greater) Contractors. Selection of an Indian Owned Design/Build construction firm will be based on evaluation of the following in descending order: Firm Experience /Qualifications, 0-25 points; Staff Experience/Qualifications, 0-25; Availability to meet Schedule of 200 days, 0-15; Past experience working with Tribes; 0-15, Firm Past Design/Build Performance, 0-15; Indian Owned, 0-15. This project is subject to Section 3 of the Housing and Urban Development Act of 1968 12 U.S.C. 1701u and 24 CFR Part 135. These regulations will be incorporated into all contracts and sub-contracts. Offeror's can be a partnership, corporation, association, and/or other legal entity which will have contractual responsibility for the project. A proposed joint venture should provide profiles for all firms in the joint venture. Provide four Qualification packets, including all items as stated above, for selection. The U.S. Army Corps of Engineers (USACE) will provide technical review and quality assurance to all aspects of this project. Qualification packets must be received no later than 4:00 p.m., Friday, CSDT, September 30, 2011 at Delaware Resource & Education Center, 5110 Tuxedo Blvd., Bartlesville, OK 74006, Attn: Ms. Sherry Rackliff, Executive Director. Further information may be obtained from Ms. Rackliff at (918) 337-6500.

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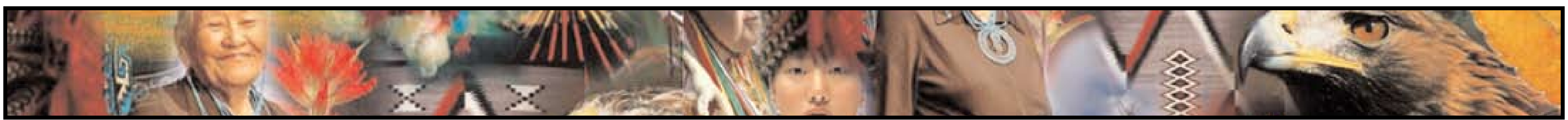


EVENTS

*Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

FIRST FRIDAY
Indian Taco Sale, 11:00 a.m. - 2:00 p.m. at Norman First American UMC, 1950 Beaumont Drive, Norman, OK 73071, 405/321-5640

EVERY 2ND SATURDAY
Indian Taco Sales - from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 or nnyc@ihcrc.org

THROUGH JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

SEPTEMBER 23
Kanza Health Clinic Health Fair at Johnny Ray McCauley Multi purpose room, 3251 E. River Road, 1 mile east of stop light at Newkirk, OK. Fun Walk at 8:30 a.m., Fair at 9:00 a.m. Lunch at 11:00 a.m. Lots of Door Prizes, Grand Prize Flat Screen TV. Information contact: Lana Nelson, 580-362-1039.

SEPTEMBER 23-25
Haskell Class of 1961 Reunion 50th anniversary on campus, Lawrence, KS. Reception Friday, banquet and dance on Saturday, Sunday brunch. For more information, call J. Berryhill 918-756-2318 or Patsy McIntosh 918-286-3170 or visit www.haskellreunion.com. All Classes Welcome.

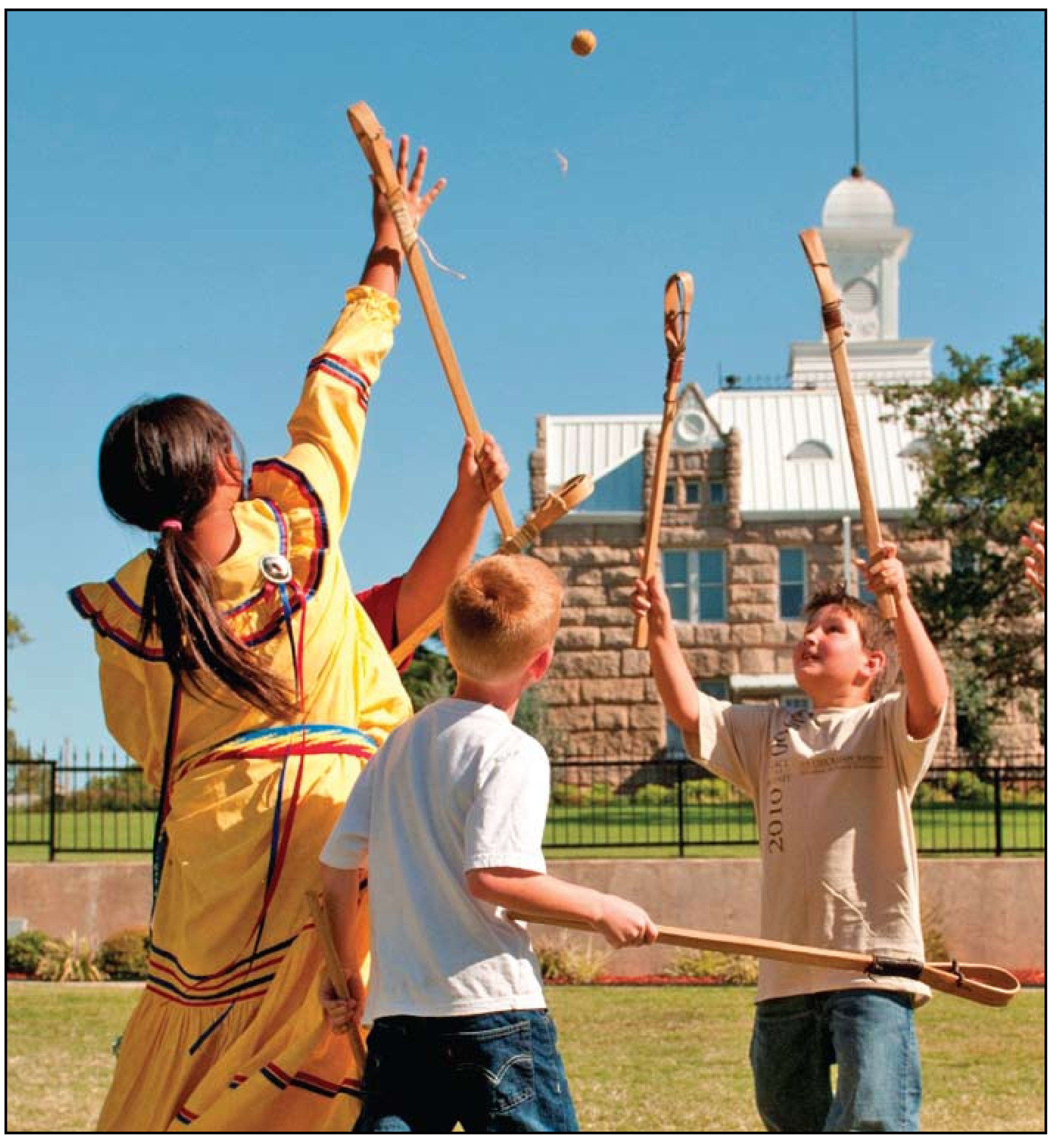
SEPTEMBER 29
Free Diabetes Prevention Curriculum Training, 8:30 a.m. – 3:30 p.m. at the Indian Health Care Resource Center of Tulsa, 550 S Peoria, Tulsa, OK. Registration deadline is Monday, Sept. 26. To register, please contact Gabrielle Taylor at 918.382.2229, gtaylor@ihcrc.org or fax: 918.582.6405. Registration and materials are free.

SEPTEMBER 29 - OCTOBER 1
Keetoowah Cherokee Celebration, various locations in Tahlequah, OK. See ad page 3 or call 918-431-1818 or 877-431-1818. Online visit www.unitedkeetoowahband.org

SEPTEMBER 30 & OCTOBER 1
Keetoowah Cherokee Celebration Powwow, two miles south of Walmart - turn west on Willis Rd to Celebration Grounds, Tahlequah, OK. Contests, Golden Age Special, Tiny Tots Day Money. Info call Joe Byrd or Stephanie Wickliffe, 918-431-1818 or 877-431-1818

OCTOBER 8
Pryor Wellbriety Powwow, Mid-American EXPO Center, Pryor, Okla. (four miles south of Pryor) Gourd Dancing at 2pm & 5pm • Grand Entry at 6pm. More info call Mary Hayes: (918) 698-0583

OCTOBER 29
Following the Trail Men and Boys Conference at Cornerstone Indian Baptist Church, 17020 E Tecumseh Rd., Norman, Okla. Info call Bryce Scott, 405-912-0044 or visit online www.followingthetrail.net



MARCY GRAY / COURTESY CHICKASAW NATION

Students play the ancient tribal game of stickball on the Chickasaw Capitol grounds in Tishomingo during last year's Chickasaw Annual Meeting and Festival. Beginning Sat., Sept. 24 and culminating Sat., Oct. 1. Events and activities are planned throughout the Chickasaw Nation including Ada, Sulphur and Tishomingo.

Chickasaw Annual Meeting, Festival starts this weekend

Liiholiitoblichi! -"Let's Celebrate!"- is the 2011 Theme

Chickasaw people, culture and traditions will be celebrated during the 51th Chickasaw Nation Annual Meeting and 23nd annual Chickasaw Festival, which kicks off Saturday, Sept. 24 and culminates Saturday, October 1.

The 2011 theme is Liiholiitoblichi, meaning "Let's Celebrate".

"Chickasaws from all walks of life have contributed to the success of the Chickasaw Nation," said Chickasaw Nation Governor Bill Anoatubby. "From unprecedented growth in our economy to revitalization of our language and culture we have many reasons to celebrate as we gather with family and friends for this annual event."

Activities for the week-long celebration are scheduled in Tishomingo, Ada, Emet, and Sulphur. Many exciting events are planned such as Cultural Evening, Art Show and Market, Annual Meeting, cultural events, entertainment, games, fellowship and more.

Precincts announced for Cherokee Nation Sept. 24 special election

Cherokee Nation Release

TAHLEQUAH, Okla. – Cherokee Nation has set the final list of precinct locations for a Saturday, Sept. 24 special election for principal chief. The precincts remain the same as in earlier elections held in 2011, but officials with the tribe's Election Commission said a few physical locations have changed because of availability, meaning voters should double-check where they go to cast their ballots.

Any registered voter who wishes to do so may vote early at the CNEC office, 2116 S. Bald Hill Rd., on Sept. 17, Sept. 20, Sept. 21 and Sept. 22, 2011, 9 a.m. to 5 p.m.

At-large voters can only vote by absentee ballot or in person on early voting days. To vote absentee by mail, the voter must mail the duly executed ballot to the CNEC at P.O. Box 1188, Tahlequah, OK, 74465. The notarized ballot must be received at the post office by 12 p.m. Sept. 24, 2011. At-large voters may also bring their ballots to drop off at the CNEC office on Sept. 21-24, from 7 a.m. to 7 p.m. A free notary public service will be available onsite for any voter who needs to have his or her absentee ballot notarized.

We've posted a complete list of polling locations online at http://www.nativetimes.com/news/tribal/6039

UKB to break ground on Elder Living Center Sept. 30

MARILYN CRAIG
UKB Release

TAHLEQUAH, Okla. – The United Keetoowah Band of Cherokee Indians in Oklahoma will break ground for an Elder Living Center on Friday, September 30, at 4 p.m. The event will be part of the 61st Annual Keetoowah Cherokee Celebration.

The Elder Living center will be located at the Keetoowah Cherokee Tribal Complex at Keetoowah Circle off West Willis Road just south of the Tahlequah City limits. The buildings will set west of the UKB Elder Nutrition Center and east of the UKB Wellness Center.

The UKB project is a joint effort with the United States Department of Agriculture's Rural Development Office, along with the Oklahoma Housing Finance Agency, in cooperation with the City of Tahlequah, and Tahlequah Public Works.

The Elder Living Center will be made up of 30 units; a mix of one bedroom and two bedroom homes which will be built into quadplexes, with one duplex.

"The tribe is grateful for the partnering agencies that have come together with us to provide our elders with homes that are safe and affordable," said Tim Good Voice, UKB Executive Director of Planning and Development.

There is a beautiful stand of Pecan trees at the site, and Good Voice said every effort would be made to preserve the mighty Pecan trees and build around them.

In addition to the ground breaking, and a myriad of events slated for the weekend, the tribe will also host a ribbon cutting on the John Hair Cultural Center and Museum.

For more information, visit www.unitedkeetoowahband.org

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2011 Keetoowah Cherokee Pow Wow
Sept. 30 & October 1 • Tahlequah, OK
Sixth Annual Pow Wow
Head Staff
Head Man Dancer: Darren Henson, Keetoowah Cherokee, Tahlequah OK
Head Lady Dancer: Crystal Holt, Osage, Pawhuska OK
Emcee: Rob Daugherty, Cherokee, Tahlequah OK
Arena Directors: R.G. Harris, Sac n Fox, Stroud OK & Joseph Byrd, Cherokee/Osage/Quapaw, Tahlequah OK
Host Northern Drum: Haylushka Singers, Ho-Chunk Nation
Host Southern Drum: Wild Band of Comanches, Fletcher OK

Join us for The 61st Annual Keetoowah Cherokee Celebration!

Contest & Prize Money
Adults
1st-$600, 2nd-$400, 3rd-$300
Men: Traditional/ Grass/ Straight/ Fancy
Women: Buckskin/ Cloth/ Jingle/ Fancy

Juniors 11-16
1st-$250, 2nd-$150, 3rd-$100
Boys: Traditional & Straight/ Fancy & Grass
Girls: Buckskin & Cloth/ Fancy & Jingle

Friday Night - Golden Age Special!
1st-$600, 2nd-$400, 3rd-$300
Men: 50+ Combined
Women: 50+ Combined
Tiny Tots-Day Money

Contacts: Joe Byrd or Stephanie Wickliffe, 918-431-1818 or 877-431-1818
Vendors Contact: Felicia Hadley, 918-456-8698
Directions: 2 Miles south of Wal-Mart (HWY 51 & 62), turn west on Willis Road to Celebration Grounds.
www.unitedkeetoowahband.org

EVENTS
Friday
Registration 5-7 pm
Grand Entry
7pm
Exhibition
Tiny Tots
All Juniors Contest
Golden Age Special
Saturday
Registration 12- 3 pm
Grand Entry
3pm
Tiny Tots, Juniors, & Adult Dance
Supper Break 5pm
Adult Dance Continues

- Exhibition points for Friday Adults
- If not 3 in each category, committee reserves the right to combine categories. All decisions of the committee are final.
- No Drugs or Alcohol
- No Pets
- Schedule subject to change without notice.

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Osage Nation Language Department
Fall 2011 Schedule of Classes
September 12 – December 5, 2011

WWW.OSAGETRIBE.COM/LANGUAGE

	Monday
Time	School - Class
6:30pm-7:30pm	Fairfax - Intro to Orthography & Vocabulary
6:00pm-8:00pm	Pawhuska - Children's
6:00pm-8:00pm	Pawhuska - Intro to Orthography & Vocabulary
6:00pm-8:00pm	Pawhuska - Beg II
6:00pm-8:00pm	Pawhuska - Grammar & Sentence
	Tuesday
Time	School - Class
Noon to 1:00pm	Pawhuska - *Lunch with Language*
5:30pm-7:30pm	Fairfax - Advanced
6:00pm-7:00pm	Hominy - Intro to Orthography & Theory
7:00pm-8:00pm	Hominy - Common Phrases
8:00pm-9:00pm	Hominy - Grammar & Sentences
6:30pm-8:00pm	Edmond - Osage Language Class I & II *(Sept. 20)*
	Wednesday
Time	School - Class
Noon to 1:00pm	Pawhuska - *Lunch with Language*
1:30pm-2:30pm	Fairfax - Intro to Orthography – Elder's
2:30pm-3:30pm	Fairfax - Common Phrases - Elder's
6:00pm-7:00pn	Hominy - Study Group
	Thursday
Time	School - Class
1:15pm-2:00pm	Pawhuska - Elder's
Community Partnerships	Fairfax: Head Start; Boy's & Girl's Pawhuska: High School; Head Start Teachers

Rebekah HorseChief, Recruiter–918-287-5279 or rhorsechief@osagetribe.org

BEARS

Continued from Page 1

Fewer than 6,000 of the 120,000 members of Sioux tribes, who often identify themselves as Lakota, speak the language or its less common but closely related Dakota dialects. The average age of a Lakota speaker is 60.

JAMES MacPHERSON / AP PHOTO

In this Friday, Sept. 9, 2011, photo Papa Bear and Mama Bear of the Berenstain Bears wave to children at the United Tribes International Powwow in Bismarck, N.D. Twenty episodes of the beloved bruins' animated series have been translated into Lakota to help revive the endangered Sioux language.

the mid-1990s to help preserve that language and culture, but never before has an animated series been translated to help children learn new words and phrasings with each episode, said Wilhelm Meya, executive director of Lakota Language Consortium.

Fewer than 6,000 of the 120,000 members of Sioux tribes, who often identify themselves as Lakota, speak the language or its less common but closely related Dakota dialects. The average age of a Lakota speaker is 60, he said.

"The bears are doing their part to save a language," said Meya, who is fluent in Lakota. "Kids love cartoons. This is a great way to reach them to engage them in the language in a fun and yet educational way."

About 500 languages existed in North America around the time Christopher Columbus came ashore, but only about one-fifth are still spoken, Meya said, estimating that fewer than 20 may survive. He said a language needs 100,000 speakers to maintain viability over the long term.

Meya's nonprofit, along with the Standing Rock Sioux Tribe and public broadcasting, produced the Lakota series and recorded it in Bismarck. Lakota speakers from reservations in the Dakotas provided the voices, and Berenstain Enterprises Inc. waived licensing fees for the project.

Jan Berenstain, who introduced the first Berenstain Bear books with her late husband, Stan, in 1962, said the Lakota project is important to help children learn the endangered language.

"I think it's terrific," said Berenstain, who at 88 continues to write and illustrate Berenstain Bears books from her studio in Pennsylvania. "We're very happy about it."

The humanlike honey-loving bear family and their furry friends have taught millions of children worldwide gentle life lessons, addressing subjects from bullying to the birds and the bees.

More than 260 million copies of Berenstain Bear books have been released in more than 20 languages, including Arabic and Chinese, said Mike Berenstain, who writes and illustrates books with his mother. And they were excited to add an American Indian language.

"We were delighted to cooperate in getting this done," he said.

Hundreds of children from tribes throughout the Great Plains got a sneak peek at the series last weekend at the United Tribes International Powwow in Bismarck. Costumed Berenstain Bear characters made their rounds, posing for pictures and shaking hands with wide-eyed children, many of them resplendent in traditional Sioux dress.

Ten-year-old Chad Morsette Jr. gave the cartoon a thumbs-up.

"It's pretty good. Awesome, really," said Morsette, who lives in Twin Buttes on North Dakota's Fort Berthold Reservation. "I think a lot of kids are going to like it."

His grandmother, Maryann Morsette, said she speaks Lakota to her children and grandchildren as often as English. The cartoon, she said, should help children absorb Lakota even more.

"I think it will help make kids interested in the language," said Morsette, 57. "I am full-blooded Sioux, and quite of bit of elders speak the language but the kids don't. It has to be spoken every day in the home for it to take hold."

Voices for the characters came from about a dozen Lakota-speaking residents on the Standing Rock, Cheyenne River, Pine Ridge and Rosebud reservations in the Dakotas. There are about two dozen Sioux tribes in North America, with reservations also in Montana, Nebraska, Minnesota and Canada that "share many of the same stories and songs, but they do have slightly different histories."

Kenny Little Thunder and his wife, Bernadine, of the Cheyenne River Sioux Reservation in South Dakota, provided voices for several of the bear characters.

Kenny, 53, and Bernadine, 50, said they are among the youngest fluent Lakota speakers on the reservation. They said most of the children from their generation were punished for speaking their native language at school.

"You couldn't speak your language – you were hit," said Kenny Little Thunder, a former Marine. "They beat the language out of you."

Bernadine Little Thunder said there was a time when even Lakota children pressured others not to speak the language.

"This is important for our children," she said of learning the language. "I think it will help to realize that it is cool to be Lakota."

Sunshine Archambault-Carlow, education manager for the Standing Rock Sioux Tribe, said the lessons taught by the Berenstain Bears mirror Lakota values. Archambault-Carlow, 32, has been learning Lakota for the past four years and has immersed her three children because Lakota culture is embodied in the language.

"I don't see how they can exist without each other," she said.

———

Online: http://lakotabears.com/about/index.html

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SKIATOOK
Friday, October 7
5:30 PM Wanda Watson Band
7 PM Mike Black & The Stingrays
8:30 PM Jumpshots

BARTLESVILLE
Friday, October 14
5:30 PM Admiral Twin
7 PM Retro Rockerz
8:30 PM Red Dirt Rangers

PAWHUSKA
Saturday, October 29
5:30 PM Black Water Band
7 PM Sextion 8
8:30 PM Hell or High Water

PONCA CITY
Saturday, November 5
5:30 PM 60 West
7 PM Kinsey & Co.
8:30 PM Morrison 33

HOMINY
Saturday, November 12
5:30 PM 98 in the Shade
7 PM Michael Todd & The Wild Frontier Band
8:30 PM Thomas Martinez

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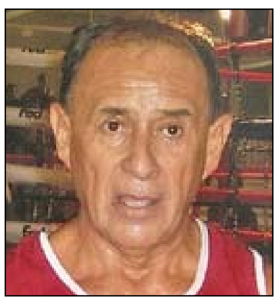
A FREE PUBLICATION

Inside this issue:
- Rock band has unconventional beginning
- Cherokee driver makes NASCAR debut
- Quapaw elder scores boxing championship



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NATIVE AMERICAN TIMES

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Tribes make case to boost economic plan

MICHAEL GORMLEY
Associated Press

ALBANY, N.Y. (AP) – Top tribal leaders in New York said Sept. 21 they wanted to move beyond the fighting over cigarette taxes that has dominated their relations with the state, urging Albany to partner with the tribes that run some of upstate's fastest growing companies.

Ray Halbritter, of the Oneida Nation that operates Turning Stone Casino and a string of retail stores, noted that no Native Americans were appointed to Gov. Andrew Cuomo's 10 regional economic development councils.

"Why is that?" Halbritter said at the state's first hearing on "State-Native American Relations."

Cuomo had no immediate comment. Cuomo has appointed dozens of local business operators to the councils, some of which are among his bigger campaign contributors.

Sen. George Maziarz of western New York says he will pass along the tribes' concern to the governor.

The tribes' offer of a new relationship comes as Cuomo is exacting tax revenue from Indian sales of cigarettes that previous governors didn't, and while tribes try to negotiate a less costly deal. Cuomo also is in negotiations over land claims that continue with some tribes. Cuomo is also considering action that would allow non-Indian casinos to open in New York.

Tribal leaders last Wednesday, however, said their goal is to soften that adversarial relationship and provide economic development to the state without costly tax breaks to companies that could move for the next best deal.

"Through good times and bad times, through poverty and prosperity, we have been here and we will be here to the end of time," said Halbritter. "That is our guarantee ... it is the same guarantee our people made to George Washington in 1794."

Maziarz said a fast way to benefit from a better relationship is to support the Senecas' federal application to operate a hydropower dam at the Pennsylvania border. Federal and state officials forced the tribe off 10,000 acres in 1961 and their homes were burned to make way for a reservoir as part of the Kinzua Dam on the Allegheny River in northern Pennsylvania that is run by an Ohio-based company.

Maziarz said the dam is still a scar for the Senecas. The deal would help heal that and the tribe agrees to provide much needed energy to Jamestown and the Southern Tier, which needs it to attract employers.

See **PLAN** *Continued on Page 3*

Seneca injunction against cigarette taxes upheld

ALBANY, N.Y. (AP) – A federal appeals court has upheld a preliminary injunction won by Seneca Indians that blocks enforcement of a federal law requiring the western New York tribe's tobacco businesses to prepay state excise taxes.

The Second Circuit Court of Appeals rejected government arguments that Judge Richard Arcara's July 2010 order granting the injunction was an abuse of his judicial discretion.

Arcara stayed enforcement of last year's Prevent All Cigarettes Trafficking Act, concluding the Senecas are likely to win based on their claim that requiring out-of-state retailers to pay state excise taxes, regardless of their contact with a state, violates their constitutional rights.

The three judges say in the Sept. 20 ruling Arcara reached "a reasonable conclusion" at this preliminary stage of what is "a close question of law."

RICK BOWMER / ASSOCIATED PRESS PHOTO

William Clark's descendants Peyton 'Bud' Clark and Carlota 'Lotsie' Holton hold gifts Thursday, Sept. 22, 2011, at Cape Disappointment State Park, near Ilwaco, Wash. Back in 1806, explorers Meriwether Lewis and William Clark stole a canoe from Native Americans living on the Pacific Coast. More than 200 years later, Clark's descendants are making amends to the Indian's descendants by having a 36-foot replica built for them.

Capt. Clark's descendants make amends for theft

■ Historian James Ronda, an expert on the Corps of Discovery's dealings with Native Americans, said the theft was significant because it violated the explorers' code of ethical conduct.

NIGEL DUARA
Associated Press

LONG BEACH, Wash. (AP) – After completing their journey west and spending a wet and wretched winter at the mouth of the Columbia River in 1806, William Clark and Meriwether Lewis prepared to head home. There was just one problem: They were short a canoe.

So they stole one from the Native Americans who had kept them alive all winter.

It has long been a sore subject with the Chinook tribe in the Pacific Northwest, who perceived the theft as a major insult. Canoes were a sacred part of their culture and an important mode of transportation.

More than 200 years later, William Clark's descendants made amends by presenting a 36-foot (11-meter) replica of the canoe to the Chinook Indian Nation during a ceremony here last Saturday.

"We talked about what happened 205 years ago, and we believed that things could be restored if something like this were done," said Carlota Clark Holton of St. Louis, Missouri, seven generations removed from William Clark.

"I think everyone acknowledges that it was wrong, and we wanted to right a wrong," she said. "The family was very much behind it."

The Lewis and Clark expedition arrived at the Columbia River's estuary in late 1805. They built a fortification outside present-day Astoria and called it Fort Clatsop, after a tribe that is part of the Chinook Nation.

Though they braved the previous winter in North Dakota, the explorers found the rainy season on the northern Pacific Coast far worse.

"The winds violent," a grumpy Clark wrote. "Trees falling in every (direction), (whirl) winds, with gust of rain, hail and thunder, this kind of weather lasted all day, certainly one of the worst days that ever was."

The expedition couldn't find any elk and was running low on tobacco and goods to trade with

See **THEFT** *Continued on Page 3*

Woman returns ancient artifacts to Idaho tribe

KATHY PLONKA / THE SPOKESMAN-REVIEW

Cliff SiJohn, the Coeur D'Alene's cultural awareness director, explains the importance of the artifact's return.

ALISON BOGGS
The Spokesman-Review

COEUR D'ALENE, Idaho (AP) – In dozens of camps along Lake Coeur d'Alene and the Spokane River, Coeur d'Alene Indians used stone tools to pound and grind meat, berries and roots. The handmade tools would be left in the water, where they would continue to be shaped by its flow.

Dozens of the tools were used by Indian families on the tribe's aboriginal lands dating to ancient times, said Cliff SiJohn, the Coeur d'Alene Tribe's cultural awareness director. Since the tribe stopped using the lands, numerous artifacts have been picked up by visitors and kept as souvenirs, he said.

Two such items recently were returned to the tribe by a Spokane Valley woman who said the artifacts had been in her husband's family for more than 80 years. During a recent visit with her daughter to the tribe's casino and hotel, Marilyn Closson saw the elaborate display of artifacts and crafts and said she knew what needed to be done with the mortar and pestle that had been kept for years on her husband's family farm between Colfax and Pullman.

Closson said she didn't know how the mortar and pestle were acquired by her husband's family, whose farm is within the boundaries of the Coeur d'Alene Tribe's traditional homeland. But she said her 87-year-old husband remembers seeing them in the house when he was a child.

"I knew what it was but I didn't know who to give it to," said Closson, who is 70. "I didn't know what to do with it. Maybe I was just supposed to be the caretaker of it until the time was right. It just needed to go home. It just went back where it belongs."

SiJohn received the artifacts with tears and gratitude. He did not know their age, but said they could be prehistoric. The pestle is about a foot long and conical. The oval-shaped mortar is about two feet long. SiJohn said the tools would have been left in a camp and used each time the tribe returned because they are too heavy to carry.

Though the tribe has thousands of artifacts and historic crafts, he said, each one provides a vital link to the past. The items have been logged into the tribe's cultural re-

See **ARTIFACTS** *Continued on Page 4*

Missouri senator seeks review of Native contract

The senator is a long-time critic of the advantage tapped by Alaska Native corporations in obtaining billions of dollars in federal contracts through a SBA program.

U.S. Sen. Claire McCaskill

RACHEL D'ORO
Associated Press

ANCHORAGE, Alaska (AP) – U.S. Sen. Claire McCaskill is seeking a review of a $46 million no-bid contract awarded by NASA to an Alaska Native corporation.

The Missouri Democrat said in a Sept. 16 letter to NASA Inspector General that the contract with Arctic Slope Regional Corp. raises "issues of concern," including its award without competition.

McCaskill, who chairs the Senate Subcommittee on Contracting Oversight, is a long-time critic of the advantage tapped by Alaska Native corporations in obtaining billions of dollars in federal contracts through a Small Business Administration program.

She introduced a bill last year that would strip the corporations of that edge.

The NASA contract was awarded last year to subsidiary ASRC Regional and Technical Solutions for engineering studies and technical support work.

According to McCaskill staffers, one point in the senator's letter was that NASA had sufficient time to put the work out for competitive bids. Another point was that the contract was a "cost-plus-fixed-fee" agreement rather than an incentive-fee contract, so there was no incentive to keep costs down, staffers said.

"Missourians sent Claire to the Senate to help clean up Washington – in part by cracking down on waste, fraud, and abuse in government contracting," McCaskill spokesman John LaBombard said in an email Sept. 19. "Claire continues working to pass her legislation to close loopholes for Alaska Native Contracting, but in the meantime, she intends to keep holding government leaders accountable for questionable contracts."

The Inspector General's office received the letter Monday, said executive officer Renee Juhans. She declined to comment further.

Arctic Slope Regional Corp. noted in a statement that McCaskill's objections came 10 months after the contract was awarded.

"We're proud of the work that our family of companies is doing, and the work that we've done in the past," Tara Sweeney, ASRC's senior vice president of external affairs, said in the statement. "We look forward to working with the appropriate people on this matter."

McCaskill's bill, among other changes, would eliminate contracts with no monetary caps for Alaska Native corporations under the SBA's 8(a) program, which is designed to help small disadvantaged firms, including those run by American Indian tribes and Hawaii Natives.

McCaskill, a former auditor, has said only a small portion of ANC profits are reaching their shareholders.

Her office says that new, tighter oversight rules governing the SBA program don't go far enough.

Under the bill, which has not been heard on the Senate floor, the corporations would still be able to participate in the SBA program, but they would no longer receive unprecedented benefits ushered through Congress two decades ago by then-Alaska Sen. Ted Stevens.

The Native corporations would have to qualify under the same rules as other program participants, such as being designated as socially disadvantaged businesses and managed by equally disadvantaged individuals. The ANCS also would have to meet size requirements.

The corporations would be able to receive no-bid contracts with $6.5 million caps for goods and $4.5 million for services. They would have to compete for larger contracts.

Tribe: We can hunt on privately-owned rez land

COEUR D'ALENE, Idaho (AP) – The Benewah County prosecutor was incorrect to say the Coeur d'Alene Tribe in northern Idaho does not have the right to hunt or fish on reservation land owned by non-tribal members, tribal officials say.

"Any explanation or advice to people that tribal members can't hunt and fish anywhere on the reservation is wrong, and potentially dangerous," said Helo Hancock, tribe spokesman. "I think it misleads people and could lead to people getting into a conflict situation."

Hancock said the tribe owns about 3,500 acres in the reservation, or about 25 percent of the land. He told the Coeur d'Alene Press that the rest is state, federal or privately owned.

Doug Payne, the county's prosecutor, said a 1960 opinion by the Solicitor General of the Department of the Interior said the executive order that created the reservation didn't reserve to tribal members the right to hunt and fish on the land.

But Hancock said that the opinion Payne referred to had been overturned by the U.S. Supreme Court in 1968.

He also said he's never heard of conflicts between tribal hunters and private property owners, which include The Golf Club at Black Rock.

"I think there's mutual respect," he said. "For example, Black Rock is located within reservation boundaries. But you don't hear about instances of elk being shot on the ninth hole."

Payne disagreed, saying, "I've averaged for the last 10 years probably half a dozen complaints a year from landowners who say, 'They came right in my yard and they shot at elk.'"

A public meeting with U.S. Attorney Wendy Olson was planned for Tuesday to discuss the legal matter.

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Claims Filing Assistance

in the $760 million Keepseagle Indian Farmer/Rancher Settlement

DATE: October 4-6, 2011 TIME: Between 9:00 a.m.-5:00 p.m.

LOCATION: Choctaw Nation
529 North 16th Avenue
Durant, OK

What is this About?

The class action settles claims that the USDA discriminated against Native American farmers and ranchers seeking farm loans or loan servicing.

Who is Included?

The Settlement includes:

- Native American farmers who:
  - Farmed or ranched (or attempted to) any time from 1981 to late 1999.
  - Tried to get a farm loan or loan servicing from the USDA.
  - Complained about discrimination to the USDA either directly or through a representative.
- Heirs of the above.

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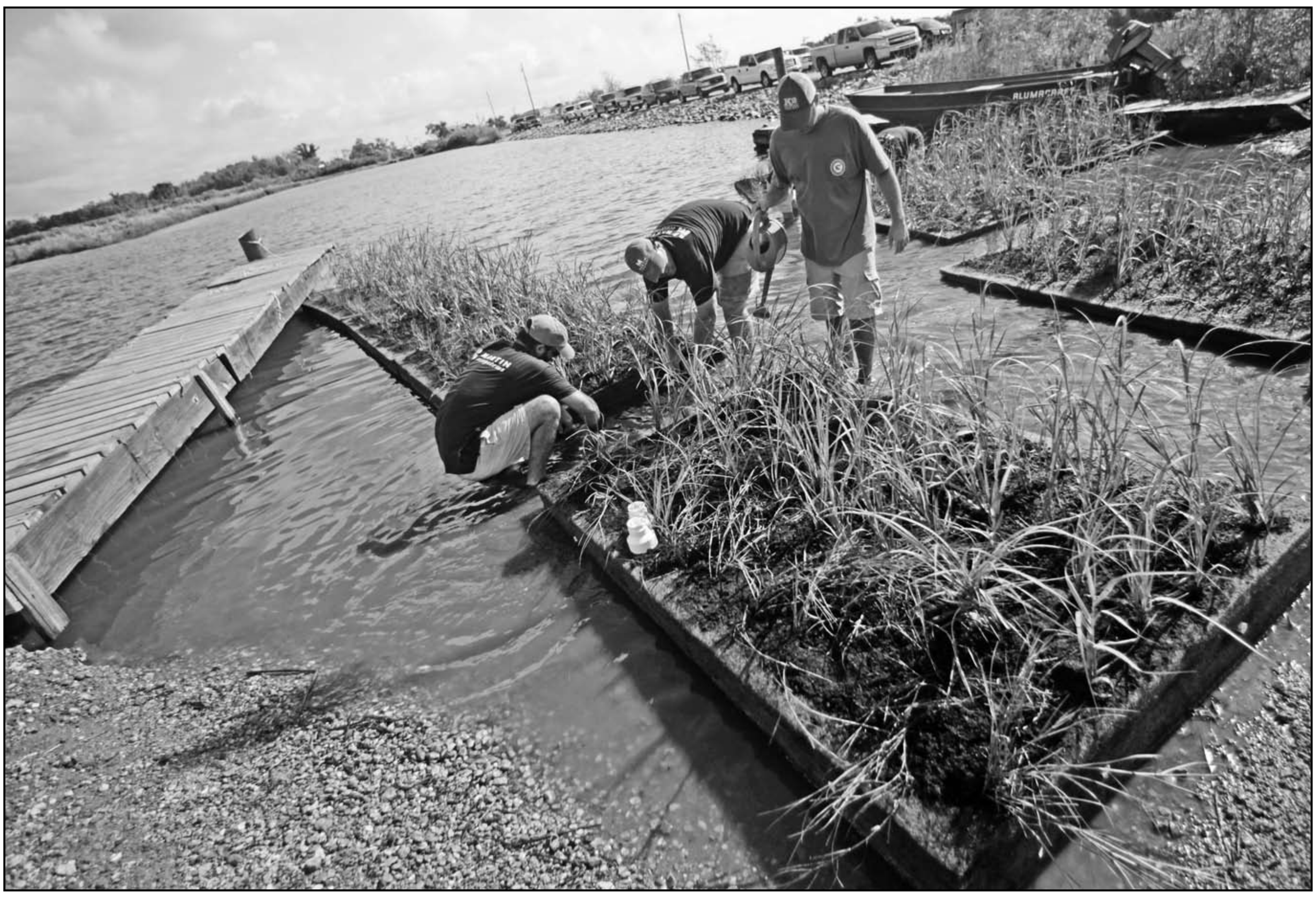
You may be eligible for a payment of up to $50,000 or more and full or partial loan forgiveness.

To receive a payment, you must file a claim by December 27, 2011
To get help in filing a claim, attend a meeting or call: 1-888-233-5506
or visit: www.IndianFarmClass.com



GERALD HERBERT / ASSOCIATED PRESS PHOTO

Employees from Martin Ecosytems connect floating mats made from recycled material, with marsh grass planted on them, designed to take root and build new marsh land, to be anchored on the edge of in Pointe- aux-Chenes wildlife management area, in Isle de Jean Charles, La., Friday, Sept. 23, 2011.

Indians get a new road, new ‘islands’

CAIN BURDEAU
Associated Press

ISLE DE JEAN CHARLES, La. (AP) – Hope that their way of life will be saved is dimming among the American Indians who live on this ribbon of land in coastal Louisiana, a place of golden marsh, alligators and exotic birds that has been torn apart by hurricanes, oil drilling and the Army Corps of Engineers.

Still, two last-ditch projects – a new blacktop road to replace an old one washed out by Hurricane Rita in 2005 and new floating plastic marsh patches meant to bring back land lost to erosion – are cause for a small amount of celebration among the American Indians of Isle de Jean Charles, a marsh community on the verge of disappearing due to coastal erosion.

This summer, crews finished a $7 million road to the island, a spit of soggy land six miles from the Gulf of the Mexico and home to a collection of interrelated families with French, Choctaw, Houma, Biloxi and Chitimacha bloodlines that go back 170 years when a Frenchman came here with his Choctaw wife and named the island after his father, Jean Charles.

And then this week, more than 300 volunteers from corporate giants Shell and Entergy Corp., sport fishermen with the Coastal Conservation Association and students from local schools helped with an experiment to build new marsh with 1,500 linear feet of plastic mats that look like big pot scrubbers. The mats were anchored in an area of open water that, at one time, was covered in thick marsh. Today, the single road to Isle de Jean Charles crosses this open water.

“This is not one of those Army Corps of Engineers’ studies where millions of dollars are spent and nothing is done,” said Chris Chaisson, a 28-year-old member of the United Houma Nation, one of several American-Indian tribes in south Louisiana. He lives in the nearby Indian village of Pointe-au-Chien and helped plant the mats on Friday alongside dozens of Shell office workers from New Orleans.

The project using the “floating islands” is costing about $150,000. If all goes well, the mats made from recycled plastic drinking bottles and threaded with marsh grasses should take root in about a year and a half, said Nicole Waguespack, the president of Martin Ecosystems, a Baton Rouge company that makes the mats.

She said the mats are anchored to the ground by heavy-duty cables and should be able to withstand tides and hurricanes. Mats have been placed in two other locations in south Louisiana and are now rooted to the land, she said.

Clearly, the mats will play only a small role in solving Louisiana’s bigger problems. The state has lost about 1,900 square miles of land since the 1930s and continues to experience erosion. The loss is expected to get worse with sea level rise.

Eugene Turner, a coastal scientist at Louisiana State University, said projects like these are worth doing. “I like to see people try different things,” he said. But he added that they need to “get quantitative results to see if they work.”

In the big scheme, though, this recent attention to the plight of Isle de Jean Charles has not changed the bleak outlook many American Indians here have.

Near his home, Edison Dardar, an American Indian in his 60s, cast a net for shrimp and had little to say. He called floating islands “silly.” As for the new road, he was glad it was done, but added: “They could have made it higher.”

Before it was rebuilt, the road habitually flooded in storms and even when the winds and tides pushed out of the Gulf. Residents said the new road still floods because it was not built high enough out of the water.

Albert Naquin, the chief of Isle de Jean Charles Band of Biloxi-Chitimacha-Choctaw, said Friday that the new floating islands might work, but he questioned why they were placed on the north side of the road. He reckoned that location would do little to help stop the surge coming from the south.

“To me it’s a big joke,” Naquin said. “It serves no purpose at all for the island people. I asked myself this morning: `Do they think we’re stupid? If they want to truly help the island, why don’t they bring some rocks (as buffers), and then bring the little islands in?’”

The future looks bleak, he said. Not long ago, the natural gas line to the island was cut off because it would have been too costly to rebuild it, he said. He figures the loss of telephone service to the island is next. In the meantime, he said families continue to move away.

The village is a sad sight today. Half the houses are empty shells, blown apart by hurricanes. Most of the others are raised high on pilings – not for the view, but to keep their homes from flooding. The village sits outside the main levee systems of south Louisiana, and in the middle of some of the fastest eroding wetlands in the world.

Charles Verdin, the chairman of the nearby Pointe-au-Chien Indian Tribe, was gloomy too.

Although his village is protected by low levees and remains intact, he said the future was uncertain.

He said any work to save the area was worthwhile, but he was pessimistic because coastal restoration efforts have not included robust plans to allow the Mississippi River to run wild again. Since the river was hemmed in by levees in the 1930s, the Louisiana delta has been deprived of land-building sediment.

“I’m glad they’re trying, don’t give up, but as long as they don’t open up the Mississippi River, we’re just going to keep eroding away,” Verdin said. “All they can do is try to slow it down.”

He said Pointe-au-Chien faces a fate similar to Isle de Jean Charles.

“Our turn is coming too,” he said. “It’s just a matter of time. We’re going to go back into the Gulf.”

PLAN

Continued from Page 1

“If the governor were to say we support the Senecas’ application for this license, we can’t lose, the state of New York can’t lose,” Maziarz said.

The St. Regis Mohawks in Franklin County at the Canadian border say the state could be a partner as the tribe diversifies from gambling into “sorely needed” opportunities including bringing public transportation to the sparsely populated region.

“While the population of our neighboring towns is dwindling, our population is growing and so is our potential,” said Ron LaFrance Sr., a chief of the St. Regis Mohawks at the Canada border.

LaFrance said the tribe envisions other “sorely needed” opportunities, including bringing public transportation to the sparsely populated northern New York region.

But trust will have to be earned at both ends first.

Richard Nephew, chairman of the Seneca Nation Council, said that for all the state’s claims that tribes owe state taxes, the state still owes the tribe.

He cited the 1976 expressway agreement in which the tribe allowed a highway that was to become Interstate 86 to go through Seneca territory in the Southern Tier. The tribe received $494,386 and promises to maintain the road as well as other highways and to improve health care for nation members, promises Nephew said haven’t been kept.

“Trusting New York again,” Nephew said, “my people, say, ‘Are you crazy?’”

THEFT

Continued from Page 1

Some of Clark’s descendants and a few friendly donors eventually stepped forward to pay for the canoe, which was custom built in Oregon.

Native Americans.

The captains decided to head home that spring but found they were also short on boats. So they took one from the Chinook.

The expedition then whitewashed the theft by saying the tribe owed them for six stolen elk, a debt the Native Americans – and historians – say was repaid by delivering three dogs to Fort Clatsop.

Historian James Ronda, an expert on the Corps of Discovery’s dealings with Native Americans, said the theft was significant because it violated the explorers’ code of ethical conduct.

“The captains were abandoning a two-year tradition of never stealing from the Indians,” Ronda wrote in his book “Lewis and Clark Among The Indians.”

Ronda told The AP in a phone interview from Oklahoma, “It was theft, and a malicious thing to do.”

The expedition left Fort Clatsop on March 23, bound for home.

Two hundred years later, Clark Holton was working at a Washington nonprofit when she was introduced to Ray Gardner, chairman of the Chinook Nation’s tribal council. The two worked on a project to bring down dams in the area, and on a trip paddling down a Virginia river, they talked about the canoe theft and its consequences to the Chinook.

Some of Clark’s descendants and a few friendly donors eventually stepped forward to pay for the canoe, which was custom built in Oregon.

The Chinook Indian Nation is not formally recognized by the U.S. government. Federal recognition would make the tribe eligible for economic assistance, land, housing grants and other government benefits.

Whatever happens with the Chinook’s continued efforts for recognition, the tribe looked forward to the Sept. 24 ceremony with Clark’s descendants.

The canoe will be cleansed, blessed and named, Gardner said. Then, it becomes a living member of the tribe.

“Once it’s named, then we’ll take it down and put it in the Columbia River,” Gardner said. “I know I’m going to be skippering it.”

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Associated Press writer Terrence Petty contributed to this report.

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Freedmen vote deal called milestone

■ **Previously, hundreds of freedmen descendants were only told they could cast provisional ballots last Saturday, but they would only be counted in the event of a court order.**

JUSTIN JUOZAPAVICIUS
Associated Press

TULSA, Oklahoma (AP) – A last-minute agreement allowing nearly 3,000 descendants of slaves once owned by members of the Cherokee Nation to vote for the tribe's principal chief was being hailed Sept. 21 by supporters who called it a major victory in the group's decades-long fight to become fully recognized tribal members while cautioning that "the war is still not over."

At least two tribal attorneys hailed the compromise hatched a day earlier outside a Washington D.C. federal courtroom as a milestone for the descendants, known as freedmen, because it was the first time the Cherokee Nation admitted in a federal courtroom that the freedmen had tribal rights.

The compromise calls for extending balloting for the tribe's Sept. 24 special election until Oct. 8 so that those qualified to vote can be notified and participate. Previously, hundreds of freedmen descendants were only told they could cast provisional ballots last Saturday, but they would only be counted in the event of a court order.

"This is why it's such a huge day for the freedmen," said tribal attorney Jon Velie, who represents some of the freedmen in court. "I hope this is in indicator the healing process may now begin between the Cherokee administration and the Cherokee people, and hopefully leads to the inclusion of the Cherokee freedmen in the tribe as a whole."

Attorney Ralph Keen Jr., who also represents freedmen clients in tribal court, applauded the compromise – finally inked between the Cherokee Nation and attorneys for the freedmen last week – but referred to the ongoing federal case that will ultimately determine who is a citizen of the nation.

"I would say the freedmen won this battle, but the war is still not over," Keen said. "The federal court still needs to determine the matter, which is a good thing."

Saturday's special election for the leader of Oklahoma's largest American Indian tribe was ordered by the tribe's Supreme Court after recounts from a flawed election in June were reversed several times, with the longtime chief and his challenger each being declared the winner twice. Tribal experts believe the freedmen could swing the vote to new leadership of one of the country's largest tribes.

Chad Smith, who was chief until a temporary replacement was named after the June election, has actively campaigned for the last decade to remove non-Cherokee freedmen from the tribe's voter rolls. His challenger, longtime tribal councilman Bill John Baker, also backed their removal but was not as vocal and is believed to have the support of many freedmen who voted.

In dueling statements Sept. 21, Baker and Smith blamed each other for the reason the freedmen were being allowed to vote. Baker accused Smith and his attorneys of cutting the Tuesday compromise deal to allow the freedmen to vote while "ignoring our nation's sovereignty." Smith implied Baker and an aide made a deal to allow Baker's (freedmen) supporters to vote even though it violated tribal law.

Although no official breakdown exists, attorneys for the freedmen estimate that between 330 and 500 freedmen voted during that election. The tribe initially announced Smith had won by 11 votes, but subsequent tallies had the margins at seven, 266 and five votes.

After ballots were counted a fifth time from the June election, the tribe's Supreme Court said it couldn't be sure the tally was correct and ordered a new election.

But in the meantime, it upheld a 2007 vote by tribe members to revoke the freedmen's suffrage rights after three-fourths of voters favored doing so.

The Cherokee Nation has about 300,000 members, making it Oklahoma's largest tribe and one of the largest tribes in the U.S. About 2,800 freedmen held tribal rights after fighting for years to regain citizenship privileges that they believe were granted to them under the 1866 treaty, which gave the freedmen and their descendants "all the rights of native Cherokees."

Amid mounting pressure from the federal government, which included the freezing of $33 million in Cherokee funds by the Housing and Urban Development Department, the tribe's election commission decided to allow freedmen to cast provisional ballots for chief – but said those votes would only count in the event of a court order.

"I hope the action today will allow those $33 million in HUD funds to be released to us," Cherokee Nation Acting Principal Chief S. Joe Crittenden said Sept. 20. "It's a significant sum and the people at the Cherokee Nation who work in housing programs will not have to worry about the funding or services to our people." Additional requests for comment were not immediately returned to The Associated Press.

Last week's agreement would count those votes and stipulate that a letter go out to other freedman by Sept. 22 notifying them of their right to participate. It would also require the tribe to submit its election procedures immediately to the U.S. government for review and that no ballots be counted until the end of the extended election period.

Okla. lawmakers discuss state's water future

■ **Leaders from the Chickasaw and Choctaw Nations have expressed frustration with a lack of any progress on meaningful talks with state leaders on water-related issues.**

SEAN MURPHY
Associated Press

OKLAHOMA CITY (AP) – State lawmakers on Wednesday stressed the important role of Native American tribes in ongoing discussions about the state's future water needs, even as two of the state's largest tribes remain locked in a federal lawsuit against a state agency over water rights.

The Joint Legislative Water Committee met at the state Capitol for a briefing on a five-year, multi-million dollar comprehensive water plan scheduled for final approval next month by the Oklahoma Water Resources Board. The plan includes a detailed analysis of Oklahoma's water quality and quantity and makes recommendations on how the state should involve Native American tribes and define water-related terms like excess and surplus water, among other things.

Although the committee is composed entirely of state legislators and doesn't include any tribal officials, Steele said members of the state's 39 federally recognized tribes have been welcome to attend the meetings and provide input to the committee.

"We dedicated our very first meeting to studying tribal rights and treaties in the state of Oklahoma as a clear signal that we're very interested in working with everyone and being inclusive in making sure we take everyone's rights and positions into consideration," said Steele, R-Shawnee. "My hope is that we'll work together and negotiate a plan that is a win-win situation for everyone involved.

"That is ultimately in the best interest of the state and in the best interest of our tribal partners."

Last month, following the committee's first meeting, the Chickasaw and Choctaw nations filed a federal lawsuit against the Oklahoma Water Resources Board to keep the agency from selling and exporting water from a southeast Oklahoma reservoir without first reaching agreements with the tribes.

Leaders from both tribes expressed frustration with a lack of any progress on meaningful talks with state leaders on water-related issues.

"To date, they don't feel like they've been involved," said Michael Burrage, lead counsel for the Chickasaw and Choctaw nations. "But the tribes are certainly willing to move forward to seek a solution on a government-to-government basis, with the tribes' sovereignty being recognized."

Secretary of State Glenn Coffee, one of Gov. Mary Fallin's chief negotiators on tribal issues, said the governor has repeatedly said she had every intention of negotiating with the tribes once the OWRB gave final approval to the water study.

"Waiting on the release of the study is important because it allows the governor and her staff to get an accurate picture of what Oklahoma's water resources and needs are. That information is essential to developing water policy that best serves the needs of all Oklahomans," Coffee said in a statement. "The decision by the Choctaw and Chickasaw Nations to file a lawsuit against the state has interrupted that process.

"The governor has requested representation from the attorney general's office to help develop a strategy that best protects the water rights of the state of Oklahoma. Her first priority is to ensure that Oklahoma has the strongest legal position possible."

Coffee said the governor already has successfully negotiated a motor fuels compact with the Osage Nation and believes the state can work well with the tribes moving forward.

J.D. Strong, director of the OWRB, urged lawmakers to develop a formal consultation process with the tribes involving the governor and the Legislature, including deciding on the authority to conduct negotiations and approve negotiated agreements. The OWRB plan also suggests the state assemble a team to meet with tribal representatives on the process and conduct negotiations with the tribes.

"The tribes have recommended negotiation opposed to litigation all along," Strong said.

Sara Hill, assistant attorney general for the Cherokee Nation who attended Wednesday's meeting, said the state should have involved the tribes early on as they were beginning to develop the long-term water plan.

"I think that the state didn't really plan for tribal involvement when they started planning for water," Hill said. "It's clear that those ideas are beginning to change, that they're seeing the need for tribal involvement. I think that there's going to need to be a lot of work with the state to begin to build government-to-government relationships with the tribes to talk about water, and I don't think they've done that so far."

Speaker Steele also emphasized that the current leaders in the House and Senate want stronger relations with the tribes.

"I know that the tribes have not been happy with the process in the past and their involvement in the process in the past," Steele said. "I want to say that it's a new Legislature with new leadership, and we're going to continue to do what we can to reach out and work with our tribal partners as we develop policy that would ultimately affect the state of Oklahoma with relation to water."

–––

Sean Murphy can be reached at www.twitter.com/apseanmurphy

ARTIFACTS

Continued from Page 1

The mortar and pestle were used not only to pound and grind meat, berries and roots, but also to mix different foods into meal bags.

sources system, and SiJohn said he hopes to include it in a resort display by Thanksgiving.

"It's like a tie back to our people from long ago," said SiJohn, who is 66 and remembers both his grandmother and his father still using stone mortars and pestles to prepare food when he was a child. "It's an integral part of our history. We're sitting here looking at a piece of history that we can feel, touch."

SiJohn said as the tribe advances into "new frontiers" with its casino, hotel and other businesses, it remains determined to preserve its culture and traditions. That's why artifacts and crafts are displayed throughout the recently expanded area of the casino and hotel, he said.

"The hope is that people come in and see the display case and will think of things they may have collected over the years along the river banks and the lake inlets," SiJohn said. "We hope people will see this display case and return them to us."

The tribe had 18 camps around the lake, six big camps along the Coeur d'Alene River heading toward Cataldo, a big camp at the mouth of the Spokane River, and 16 smaller camps from the mouth of the Spokane River to about where Plante's Ferry is now, SiJohn said.

In each one, numerous stone tools would have been used by families. The mortar and pestle were used not only to pound and grind meat, berries and roots, but also to mix different foods into meal bags for traveling, he said.

"There was a necessity to dry as many foods as possible for winter survival," SiJohn said. "People would feel good when they were preparing and working with these stone tools. It was the power of these tools that saved the people during the winter months.

"Some people might look at it and say, a plain old rock, so what?" SiJohn said. Not Closson and her daughter, Teresa Johnson. "When they returned it," he said, "there were a lot of tears going on in this room. They recognized that this was a significant part of the history of the Coeur d'Alene Indian people."

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COMMENTARY ▼ ▼ ▼ ▼

The mission kids only knew him as ‘Rochester’

Notes from Indian Country
TIM GIAGO (Nanwica Kciji)
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My old friend and classmate, Patrick Red Elk, from the Catholic Indian mission boarding school we attended, died a couple of weeks ago and as I read his obit in the local daily I swear that I would not have known who he was if I had not run into him in December..

During the annual Lakota Nation Invitational Basketball Tournament, probably the largest Native American basketball tournament in the United States, the host of the tournament, an Oglala Lakota named Bryan Brewer, decided he would use this tournament to honor the veterans of the Korean War.

As a Korean vet I was invited. All of us were issued large name tags, probably to make up for our weakening eye sight, and the man seated next to me was wearing a tag with the name Patrick Red Elk. All of us had aged. Our hair was grey or totally white and we certainly did not walk with the spring in our legs we had when we served in Korea.

Patrick and I studied each other for a minute and he knew me right off because my photo often appeared with my weekly column in the local newspapers. Finally he said, “Tim? It’s Roch.” I thought oh my God, it’s Rochester, a nickname we hung on him in the 1940s because as kids, we thought he bore a resemblance to the character in the Jack Benny movies, a guy named Rochester.

Well, Roch and I renewed our ancient friendship and, of course, we reminisced about the days and nights we spent at the Holy Rosary Indian Mission. Some of the conversations made us laugh out loud and other parts made us a little sad. But we shook hands at the end of the reunion and went our separate ways.

When Roch’s obit appeared in my newspaper, Native Sun News, I made sure that he was listed as Patrick “Roch” Red Elk so that any of his old friends still living who only knew him by his nickname could offer him a silent prayer.

His death made me wonder how many more of my classmates had passed away and I never knew it because I only knew them by their nicknames.

If Mr. Lone Dog’s name appeared in an obit many of his classmates would not know who he was because he carried the moniker “Dopey” given to him after we saw the movie Snow White and the Seven Dwarfs. To all of us he was simply “Dopey” Lone Dog. To this day I do not know his real first name.

Nicknames were common and plentiful among the boys and girls of the mission school. The only other group I knew that handed out so many nicknames was the Cosa Nostra.

I cannot remember the first name of “Bozo” Richards. He died of a mastoid at the mission school when he was about 17 or 18. My friend “Chief” Day Boy and I were given the task of digging his grave. We took turns shoveling and using the pick axe. It was my turn with the pick axe and as I took one mighty chop and then pulled the pick axe in the air, there was a human skull attached to the blade. “Chief” saw the skull while I still had it in the air as he was sitting at the edge of the grave, which was now about four feet deep, and he let out a screech and started running down the hill. When I saw the skull I leaped from the grave, caught him and passed him in front of the Catholic Church at the bottom of the hill. I could have outrun Billy Mills, also from Pine Ridge, the Tokyo Olympics’ 10,000 meter Gold Medal winner.

“Bozo’s” younger brother, whose full name was Richard Richards, was tagged with the name Richard “Dix” after a cowboy character we saw in one of the Sunday night movies we all loved.

Ironically, one evening in Yokosuka, Japan, I was walking along the very long bar at the Enlisted Men’s Club when someone reached out and grabbed me by the arm. It was Richard “Dix” and he nearly got punched in the nose because he startled me. I thought “what a small world.” Here were two young guys from the Pine Ridge Indian Reservation running into each other all the way around the world.

At the mission school we had Capone, Dillinger, Wobbie, Red, Heavy, Peter Rabbit (which evolved into Pete and then into Snow Shoe), Chesli (Lakota word for poop), White Man, Moot, Mouse, Chief, Bull Moose, Tiny Tim (not me), Squash Head, Spud Head and the list goes on.

Tim Giago

All of these names popped into my head as “Roch” Red Elk, my old friend from the Indian mission, took his journey to the Spirit World.

Tim Giago, an Oglala Lakota, is President of Unity South Dakota. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985. He was the founder of The Lakota Times, Indian Country Today, Lakota Journal and Native Sun News. He can be reached at UnitySoDak1@knology.net

Around the Campfire: Fear of Termination

DR. DEAN CHAVERS
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To me, termination is real. I am working on a book about it now, and living with the book daily. Most young Indian people don’t have any idea of what it is, and how it affected Indian people from 1953 until 1976.

Congress declared in 1953 that it would end all Indian treaties. It then terminated 176 tribes. Termination did not end until 1976, when Sen. Henry “Scoop” Jackson got the “Self-Determination” act passed. Even though Pres. Richard Nixon had declared in 1970 that termination was over, Congress did not make it so until six years later. Both Nixon and Jackson had been strong supporters of termination in the 1940s and 1950s. Both changed their minds because of Alcatraz.

I had a fear of termination again in the late 1970s. The defenders of wildlife such as Ducks Unlimited, the anti-Indian farmers and ranchers that lease Indian lands, and the National Association of Counties banded together to call for an end to tribal treaties. They got a lot of ink, and stirred up quite a controversy. They eventually went away, but their feelings didn’t.

It scares me to know how short our memory is. Young kids have no idea that Indian college students occupied Alcatraz Island in 1969. They have no idea it led directly to the end of the termination era when Pres. Nixon announced the next year that termination was over. It scares me that Indian people have only a tenuous idea that the Congress is the only Indian lifeline. And it scares me that Congress almost never hears from Indians.

For seven years I organized a lobbying force of Indians to go to DC and talk to Congress. Then NCAI put their teepees on the mall, and we quit going.

The last year we did it, 1995, we decided to target Republican congressmen, mainly from the western states. Out of 80 people we visited that year, exactly none had seen an Indian in the previous year. One of the congressmen from Georgia said he had never been on an Indian reservation and would like to visit one some day.

One of my friends from Laguna told me later about how she had met a member of Congress from the East. She invited him to visit Laguna, and he did. He was shocked at the poverty and the unemployment, and amazed at how far one village is from another. The distances in the east are very short. It’s further from Gallup to Flagstaff than it is from DC to New York.

Congress, despite being the savior of Indians, is woefully ignorant of what Indian culture is all about. They have no idea how bad the school buildings are our kids have to attend. They have no idea what 50% unemployment is like. They have no idea what it means to have to wait two days to see a doctor when you’re sick. And they need to know all these things.

It was frustrating to know that tribes worked against us going to DC. When one of our potential lobbyists went naively to the Navajo Nation to ask for support to get to DC, they told her not to go. “We will take care of lobbying,” they told her. “We have an office there.” The only problem was they weren’t on the Hill from that office. Their influence is minimal.

It took a monumental effort just to get people to go to DC. That last year we sent out 2,700 letters and got 17 people to go. That 17 was the largest number we got in seven years of trying. It took a monumental effort just to get there. Two ladies got in their car in Washington State and drove the whole way by themselves. We got by doubling up in cheap motels and staying in campgrounds.

Most people think the Indian offices in DC spend a lot of time on the Hill. They don’t. They spend a lot of time in their offices, going to meetings, and planning meetings.

Congress terminated 113 reservations between 1953 and 1966. Those 113 reservations had 176 tribes on them. These statistics show the current status of these 113 tribes:

Number that have been recognized again by the federal government: 78

Number that are still not recognized by the federal government: 35

Number that have been recognized by state government: 10

Number of tribes that are landless: 30

Number that are now extinct: 24

Number that have casinos: 35.

Does anyone worry about the poor tribes that are still terminated? Will they ever have justice and regain federal recognition? The tribes that are still terminated tend to live at the end of a long dirt road, they are isolated, unemployment is high, they have huge social problems that were mainly caused by the federal government, and many of them are without help. They have no access to researchers, academics who could help them, and lawyers.

The next attack is going to come from the obvious—gaming and economic development. The attack is going to come from people who are so ignorant that they put all Indians into one category. They think that the handful of small tribes that have large casinos should support all Indians.

They have no clue, and do not care, that the difference between an eastern tribe and one from Oregon is about the same as the difference between a Norwegian and a Mongolian. Andy Rooney, the guy from “60 Minutes,” leads the way in this ignorance.

The established non-Indian gaming leaders are going to lead the way. They will have the support of the anti-Indian people living on or near reservations. The wildlife people, the National Association of Counties, and others will join in.

Bad guys led the last termination battle. Sen. Arthur Watkins from Utah and Rep. E. Y. Berry of South Dakota were the lead villains in the attack on tribal sovereignty. But they were aided by another dozen key people. It will be the same next time.

We are going to lose one of the Indian defenders shortly. Rep. Dale Kildee of Michigan, and Indian supporter for more than 30 years, announced that he is not running again.

The only way to defeat termination is to stay in touch with people in Congress. Every tribal council member should know every one of his Members personally. All of the Members should have an Indian staff person, too. Now few of them do. I hope I’m wrong, but I don’t think so. There are still too many Indian haters out there.

Dean Chavers, Ph.D., is the Director of Catching the Dream, a national scholarship and school improvement program for American Indians, located in Albuquerque. His address is CTD4DeanChavers@aol.com. His latest book is “Racism in Indian Country,” published by Peter Lang.

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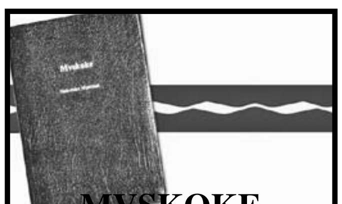

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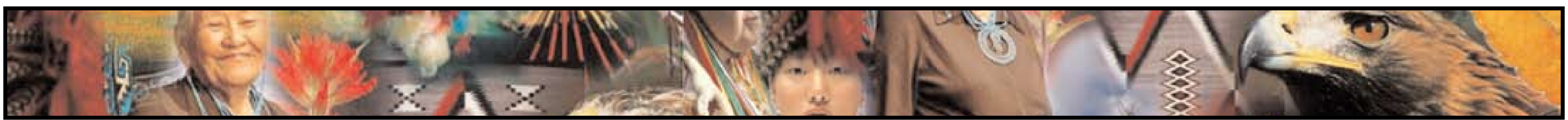

EVENTS

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Indian Taco Sale, 11:00 a.m. - 2:00 p.m. at Norman First American UMC, 1950 Beaumont Drive, Norman, OK 73071, 405/321-5640

EVERY 2ND SATURDAY
Indian Taco Sales - from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 or nnyc@ihcrc.org

THROUGH JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

SEPTEMBER 29
Free Diabetes Prevention Curriculum Training, 8:30 a.m. – 3:30 p.m. at the Indian Health Care Resource Center of Tulsa, 550 S Peoria, Tulsa, OK. Registration deadline is Monday, Sept. 26. To register, please contact Gabrielle Taylor at 918.382.2229, gtaylor@ihcrc.org or fax: 918.582.6405. Registration and materials are free.

SEPTEMBER 29 - OCTOBER 1
Keetoowah Cherokee Celebration, various locations in Tahlequah, OK. See ad page 3 or call 918-431-1818 or 877-431-1818. Online visit www.unitedkeetoowahband.org

SEPTEMBER 30 & OCTOBER 1
Keetoowah Cherokee Celebration Powwow, two miles south of Walmart - turn west on Willis Rd to Celebration Grounds, Tahlequah, OK. Contests, Golden Age Special, Tiny Tots Day Money. Info call Joe Byrd or Stephanie Wickliffe, 918-431-1818 or 877-431-1818

OCTOBER 1
Oklahoma State University 2011 Fall Contest Powwow. Payne County Fairgrounds, 3 miles East of Perkins Road on Highway 51 (East on 6th Street of Stillwater) Phone: 405-744-0401 or E-mail: robin.starr.williams@okstate.edu

OCTOBER 8
Pryor Wellbriety Powwow, Mid-American EXPO Center, Pryor, Okla. (four miles south of Pryor) Gourd Dancing at 2pm & 5pm • Grand Entry at 6pm. More info call Mary Hayes: (918) 698-0583

OCTOBER 8
Comanche Nation Election Board election seminar from 10 am to 3 pm at the Comanche Nation complex new conference room. Comanche voters can learn the Comanche Nation election process, the election ordinance and more. Classes will be held in each voting precinct. Info call the CNEB at the (580) 492-3274.

OCTOBER 15
Indian Taco Sale: 11a.m. to 2:00p.m./Gro Bingo @ 2:30p.m. Adults: $6.00: Kids 10 & under $3.00: @ Indian Fellowship Baptist Church 6130 So. 58th W. Ave, Oakhurst, Okla. More info or deliveries: Mary Kelly @ 918-636-8394

OCTOBER 15
Haikey Chapel Indian Taco Sale 11 am till 3 pm. $ 7.00 for taco and drink. 8815 E 10st St, Tulsa. Proceeds from this sale will go toward our Christmas fund.

OCTOBER 29
Harvest Carnival: Noon to 4:00pm/ Gro. Bingo @ 4:30p.m @ Inidan Fellowship Baptist Church 6130 So. 58th W, Ave Oakhurst, Oka. Info call Mary Kelly @ 918-636-8394

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Unconventional beginnings: Rock band ready to represent

KAREN SHADE
Native American Times

PHOTO COURTESY CHEROKEE NATION ENTERTAINMENT

The Cherokee Rock Band continues on with members Adam Chuculate, bass, Rocky Ford, Okla. (from left); Steve Smith, guitar and vocals, Oaks; Barry Hurt, drums and vocals, Broken Arrow; and James Dunham, guitar and vocals, West Siloam Springs.

TULSA, Okla. – Adam Chuculate is not a stranger to standing in front of people watching him, yet when he found himself alone on stage at the Joint earlier this year with a small audience, he wasn't comfortable.

As a bass guitar player, he prefers a spot near the drummer. This audition, however, was for a place in the Cherokee Nation's first official rock band, and Chuculate was center stage at the Hard Rock Tulsa Hotel & Casino's event arena trying to hide his struggle for the bass line.

"It was the first time I've been put on the spot like that to play along with a track," he said. "I'm used to playing with just a bunch of guys."

He must have picked it up quickly. Of the nearly 40 Cherokee guitarists, bassists, drummers and singers who applied to be a part of the Cherokee Nation Rock Band, he was one of four selected.

The Cherokee Rock Band will play the Hard Rock casino's Cabin Creek stage Thursday (Sept. 29) night. While it's been many months since the idea for the band first took shape in the headquarters of Cherokee Nation Businesses, the band will be ready, said Barry Hurt, drummer and band leader.

A seasoned musician who knows the realities and compromises of record deals and tour life, Hurt – like the rest of the band – is ready to play and represent.

"It was a chance to represent the Nation," he said during a break from a recent rehearsal at his Broken Arrow home. "I've always kind of been proud of my heritage, so I thought this is a neat idea … I'm just honored to be in it."

Cherokee Nation Business' tourism division began a search for Cherokee musicians back in December when it announced auditions for the band. Molly Jarvis, vice president of cultural tourism for CNB said Chad Smith, the Cherokee Nation principal chief, suggested it.

The first round of auditions followed in January. In April, more musicians were auditioned. By early summer, a nameless band was chosen by the judging panel made up of CNB employees and other musicians invited to help. Soon after, the public was asked to pick a name. The Cherokee Rock Band was the winner.

"We were looking for Cherokee citizens and looking for those who can represent the Cherokee Nation and provide quality music," Jarvis said. "We work really closely with out entertainment venues to make sure that we're giving them the product that they need."

Hurt and Chuculate were among the original band members selected from the auditions, but James Dunham and Steve Smith joined them later after two players left because of scheduling conflicts with work. Lead guitarist Dunham, Oaks, was a runner-up during the auditions. Smith, West Siloam Springs, became to new guy in the band when it needed a new lead singer and rhythm guitar player fast.

The Cherokee Rock Band plays cover songs from a variety of genres: country, classic rock, alt rock among them. For all, it's been an adjustment. Dunham, who's played for 23 years, has stretched from the blues into country music, while Smith has tempered the hard rock sound he's known for in the popular band Night Train to show his versatility.

"I'm kind of the old guy of the group," said Hurt, "and this has kind of been my life. I was a regional act for quite a few years when I was younger, got to the table a few times on record deals … With that experience I feel fortunate to have a group of guys that their egos are not enormous, but their talent is enormous. Usually, it's the other way around."

While Chuculate and Smith have had past opportunities to play together, the members mostly were new to one another. Some music acts come under fire when the elements are arranged by outside influence – in essence, manufactured – rather than fleshed out of old-fashioned musical chemistry and organic inspiration. The Spice Girls and boy bands of yesterday year enjoyed the highs of popularity for a time, but they never quite had the credibility some musicians and songwriters claimed through years of collaboration and experimentation.

While the Cherokee Rock Band may have been assembled by the tribe's corporate operations arm, it is a different animal endowed with creative control over its music. At the band's service, CNB's tourism division manages bookings made easier since all Cherokee Nation casinos offer live entertainment promoted by the division's communications staff. It helps at this early stage, but everyone involved hope to see the band gain a following that will take them to venues outside of the casinos.

"We definitely want the band members to feel like they have some ownership in the band and decision-making ability in terms of who fits well and who works well together," Jarvis said.

So far, it has been a good fit for all the members, and now they are developing their sound on cover songs

See **BAND** *Continued on Page 8*

UKB powwow this weekend

MARILYN CRAIG
United Keetoowah Band

TAHLEQUAH, Okla. – This year, the Keetoowah Cherokee Powwow expands into a two day event, Friday, September 30 and Saturday, October 1. On Friday, registration will be held held from 5 to 7 p.m., and the Grand Entry begins at 7 p.m. Dances will include exhibition, Tiny Tots, All Juniors Contest, and a Golden Age Special. The Golden Age Special is for dancers 50 years old and older.

Saturday, October 1, registration is from noon to 3 p.m., with the Grand Entry scheduled for 3 pm. Everyone is invited to come out enjoy a good time with powwow friends at the Keetoowah Cherokee Celebration, which is a beautiful wooded area on the south side of Tahlequah.

Miss Indian Oklahoma Devon Fraizer will be among the many visiting royalty to attend this years dance along with friends and family from the Eastern Band of Cherokee Indians. All royalty is welcome to join the newly crowned Miss and Jr. Miss Keetoowah Cherokee.

Over $15,000 in prize money is up for grabs in competitions including Men's Traditional, Grass, Straight and Fancy dancing; Women's Buckskin, Cloth, Jingle and Fancy dancing; Juniors (11 to 16 years) Boys' Traditional/ Straight and Fancy/Grass and Girls' Buckskin/Cloth and Fancy/Jingle and Tiny Tots. On Friday night, spectators can enjoy the Golden Age Special for men 50+ and for women 50+.

"This is our Sixth Annual Powwow. It brings together Native Americans and visitors from all walks of life. We get to share our culture with them and visitors and dancers get to witness hospitality that is 1st Class and people want to come back year after year because of the way they were treated," said Joe Byrd, Powwow Co-Chairman.

The work of planning this year's Powwow began close to a year ago, as committee members came together to evaluate and critique last year's event. The Keetoowah Cherokee Powwow committee consists of co-chairs Stephanie Wickliffe and Joe Byrd, Lois Fuller, Norman "Hominy" Littledave and Charles Smoke.

At the Powwow, these committee members are joined by Keetoowah Cherokee Casino and UKB employees and volunteers that make sure the event runs smoothly. "Our employees and volunteers are wonderful, they work long hours to ensure the success of the Powwow," stated Stephanie Wickliffe, Powwow Co-Chair. " But most of all we look forward to our friends and family from across Indian Country joining us to celebrate the Keetoowah Cherokee people, this gathering lets them meet, form new friendships, learn about our rich and beautiful history and progress," she added.

Head Powwow Staff for the event include Head Man Dancer Darren Henson, Keetoowah Cherokee from March Field, CA; Head Lady Dancer Crystal McKinley, Osage, from Pawhuska, Oklahoma; Emcee Rob Daugherty from Tahlequah, Oklahoma; Arena Directors R.G. Harris, Sac and Fox from Stroud, Oklahoma; and Joseph Byrd, Cherokee/Osage/Quapaw from Tahlequah, Oklahoma; Host Northern Drum, the Haylushka Singers from the Ho-Chunk Nation and Host Southern Drum, the Wild Band of Comanches from Fletcher, Oklahoma.

"Again, we welcome all Nations to this very excellent powwow. One of the best you will attend in this region," said Rob Daugherty, this year's emcee. "I have emceed this dance since its inception and it is a honor to be part of such an excellent gathering."

Darren Henson is a member of the United States Air Force and is a member of the 144th Fighter Wing, stationed at March Field, California. Currently, he is an Aircraft Mechanic for the F-16 fighter jet. This year, he has just hit his 26 year mark for military service.

Henson is a Southern Traditional Dancer, commonly referred to as a "Gentleman's Dance" or "Straight Dance".

"I enjoy Powwows; I love everything about them, from frybread stands to Grand Entry. Powwows are a time of meeting old friends, and making new friends. This enjoyment inspired me to start a 'Powwow Workshop'. With the help of other instructors, we teach dancing and singing to our native youth," said Henson.

Head Lady Dancer is Crystal McKinley, a proud member of the Osage Nation. She is from the Grayhorse District and is of the Eagle Clan. She resides in the Pawhuska Indian Village with her fiancé, Chris Standingbear. Together they have a daughter, Blaire. Crystal also is step-mother to Louis and Arabel Standingbear.

Crystal is involved with many aspects of her culture. She served as Head Cook for the Grayhorse District for six years and was a cook for ten years prior, spanning three Drum Keepers. She is an "Angel" for the Grayhorse War Mother's group and is a member of the Immaculate Conception Catholic Church in Pawhuska.

Many vendors will be available to purchase food, arts and crafts. For more information on the Keetoowah Cherokee Powwow, call (918) 431-1818 or go to www.ukbcelebration.com.

A SOVEREIGN NATION IS REBORN

61st Keetoowah Cherokee Celebration
Schedule of Events

Time	Activity	Location
Thursday, September 29		
6 - 9 pm	3 on 3 basketball Tournament	(Wellness Center)
Friday, September 30		
8:30 am - 5 pm	Vendors set up	(Grounds)
4 pm	UKB Elder Living Center Ground Breaking	
5 pm	Dinner for Gospel Singing	(Elm Tree Baptist)
5 - 7 pm	Pow Wow: registration	(Grounds)
6 pm	Gospel Singing	(Elm Tree Baptist)
6 pm	John Hair Cultural Center and Museum Ribbon Cutting	
6 - 9 pm	3 on 3 Basketball Tournament	(Wellness Center)
7 pm	Pow Wow: Grand Entry	(Grounds)
Saturday, October 1		
7 am	5K Run and 2K Fun Run/Walk	(begin @ NSU/ Downtown)
7 am	Kids Fishing Derby	(Grounds)
8 am	Dignitaries Breakfast	(Location TBA)
10 am	Parade	(Downtown)
10 am - 3 pm	Cultural Demonstrations	(Shed @Grounds)
11 am	Keetoowah History	(Museum)
11:45 am	State of the Nation Address	(Pavilion)
	Introduce Tradition Keepers	
	Miss and Jr. Miss Keetoowah	
Noon	Entertainment - Music	(Pavilion)
Noon - 3 pm	Pow Wow: registration	(Grounds)
Noon - 5 pm	Make and Take Crafts	(Shed @Grounds)
12:15 pm	Children's Activities	(Grounds)
1 pm	Marbles	(Behind Daycare)
	Volleyball	(Front of Daycare)
	Traditional Indian Meal	(Pavilion)
1:30 pm	Cornstalk Shoot	(Grounds)
2 pm	Children's Turtle Races	(Grounds)
	Horseshoe Tournament	(Behind Daycare)
	Blowgun Competition	(Behind Daycare)
2 - 4 pm	3 on 3 Basketball tournament	(Wellness Center)
3 pm	Pow Wow: Grand Entry	(Grounds)
3:30 pm	Free Bingo	(Pavilion)
4 pm	Stickball	(Grounds)
6 pm	Cash Giveaway	(Pavilion)
11 pm	Stomp Dance	(Grounds)

For more information, call (918) 431-1818

Keetoowah Cherokee Celebration
September 30 - October 1, 2011 • Tahlequah, OK

BAND

Continued from Page 7

The Cherokee Rock Band is a different animal endowed with creative control over its music.

they all have a part in selecting. In the future, they hope to write and perform their own songs and make the most of this unique opportunity.

"Yeah, I've been in rock bands before, but with the Cherokee Rock Band, we've got the backing of the Cherokee Nation behind us," Smith said. "They have the means, they have the facilities, they have the money to pretty much do with us whatever they want, and the sky is the limit."

Thursday will be Dunham's first big show as the band's lead singer. As he also steps into the role of representing the tribe, he doesn't feel overwhelmed by the weight.

"It's a motivator," Dunham said. "It makes me want to excel at my playing."

"To be honest," Hurt said, "I'm more excited about this than about any record deal I've been with."

For Chuculate, it's about the work that goes into making a really, really good band with potential to go far. With the tribe and CNB's backing, he believes it could happen.

"I'm not doing it to get noticed, I'm doing it to play music," he said. "It's not just a bar band, it's something we're all working for."

The band is scheduled to play 8-9 p.m. Sept. 29 at Cabin Creek in the Hard Rock Tulsa Hotel & Casino, 777 W. Cherokee St., Catoosa, or the Intersection of Interstate 44 and 193rd East Avenue. For more, call (800) 760-6700.

Watch for the band's future dates on its Web site at www.cherokeerockband.com. New dates and a new site will be announced.

Ellick brings home championship belt

MIAMI, Okla. – In spite of being a diabetic with high blood pressure and a metal hip replacement, Henry "Chief" Ellick, 64, brought home a boxing championship belt last month.

Ellick triumphed after a knock down to decision his competitor in the men's master's division of the 11th annual Ringside World Championships in Kansas City, Missouri Aug. 6. The tournament drew nearly 1,500 fighters from around the world.

Ellick made good that day on a 43-year-old vow that he would make up for a narrow loss to a local fighter in an amateur match in Joplin.

"I think it was a hometown call. He was from the Joplin Boys Club," Ellick said of that 1968 fight. "To this day, I always thought 'that man didn't beat me.'"

That thought motivated Ellick to enter the RWC. After watching contestants train and box one weekend, he solidified his decision.

"I can do this," he said to himself. "I can win this."

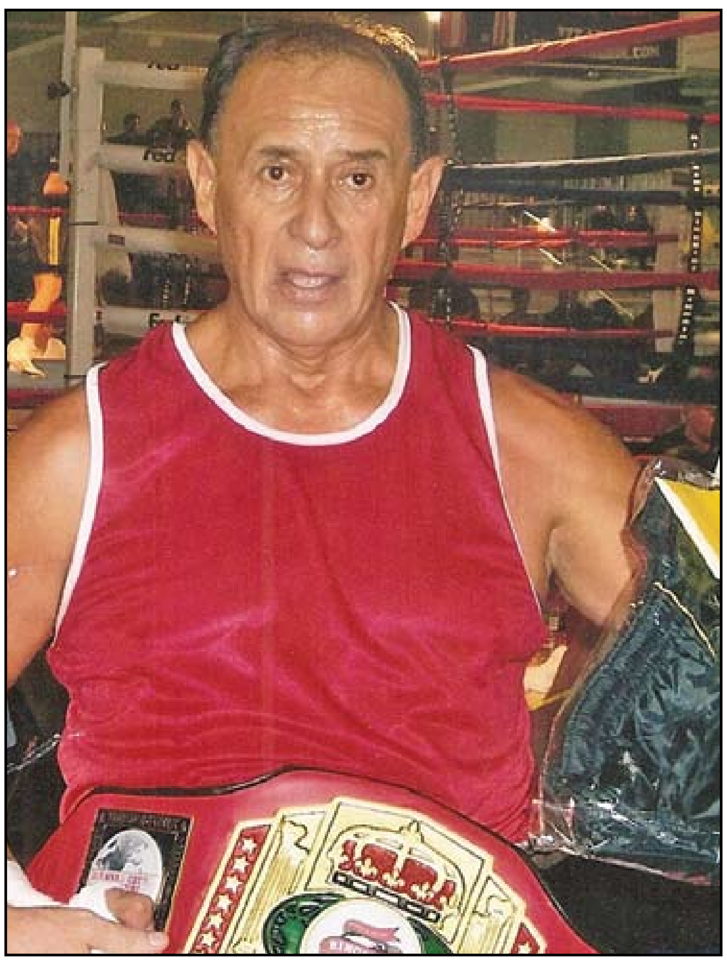
He trained every day since by himself and sparred only twice before the tournament.

"The last two months, I did 1,000 crunches a day, in the heat, in the garage," he said.

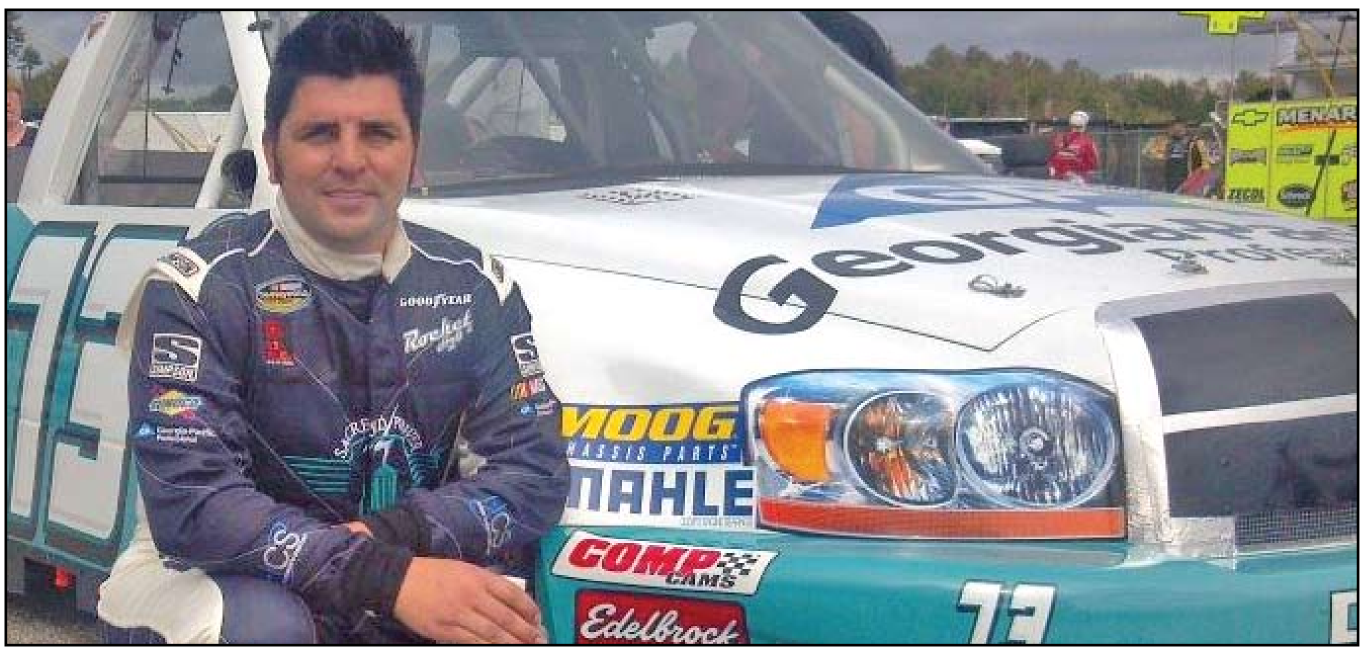
Ellick, who is Quapaw, Shawnee and Delaware, is an active professional boxing and Mixed Martial Arts judge.

"I just want people to know, if I can do this, in spite of diabetes and high blood pressure, anyone can," he said. "Our people need to know it's possible."

Ellick lives in Miami, Okla. and has three children and six grandchildren. You can catch him officiating fights at the Buffalo Run Casino.


COURTESY PHOTO

Henry "Chief" Ellick shows off his championship belt.


COURTESY PHOTO

A.J. Russell and the Sacred Power Motorsports Dodge RAM

Cherokee race driver makes NASCAR debut

ALBUQUERQUE, N.M. – Sacred Power Motorsports (SPM) made its racing debut in the #73 Dodge RAM at New Hampshire Motor Speedway in the NASCAR Camping World Truck Series last weekend. SPM is the first top level Native American owned NASCAR team that also fields a Native American driver. A.J. Russell, a citizen of the Cherokee Nation in Oklahoma, is the behind the wheel. Russell has an impressive racing resume with experiences in Indy Pro Lights, Supermodifieds and California Asphalt Trucks.

The owner of the team is David Melton from the Pueblo of Laguna tribe in New Mexico. Melton also owns Sacred Power Corporation, the largest Native American owned solar integration company in the country.

The goal is to run the full NASCAR Camping World Truck Series in 2012. For live updates follow Sacred Power Motorsports @SP–Motorsports and www.facebook.com/sacredpowermotorsports.

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SKIATOOK
Friday, October 7
5:30 PM Wanda Watson Band
7 PM Mike Black & The Stingrays
8:30 PM Jumpshots

BARTLESVILLE
Friday, October 14
5:30 PM Admiral Twin
7 PM Retro Rockerz
8:30 PM Red Dirt Rangers

PAWHUSKA
Saturday, October 29
5:30 PM Black Water Band
7 PM Sextion 8
8:30 PM Hell or High Water

PONCA CITY
Saturday, November 5
5:30 PM 60 West
7 PM Kinsey & Co.
8:30 PM Morrison 33

HOMINY
Saturday, November 12
5:30 PM 98 in the Shade
7 PM Michael Todd & The Wild Frontier Band
8:30 PM Thomas Martinez

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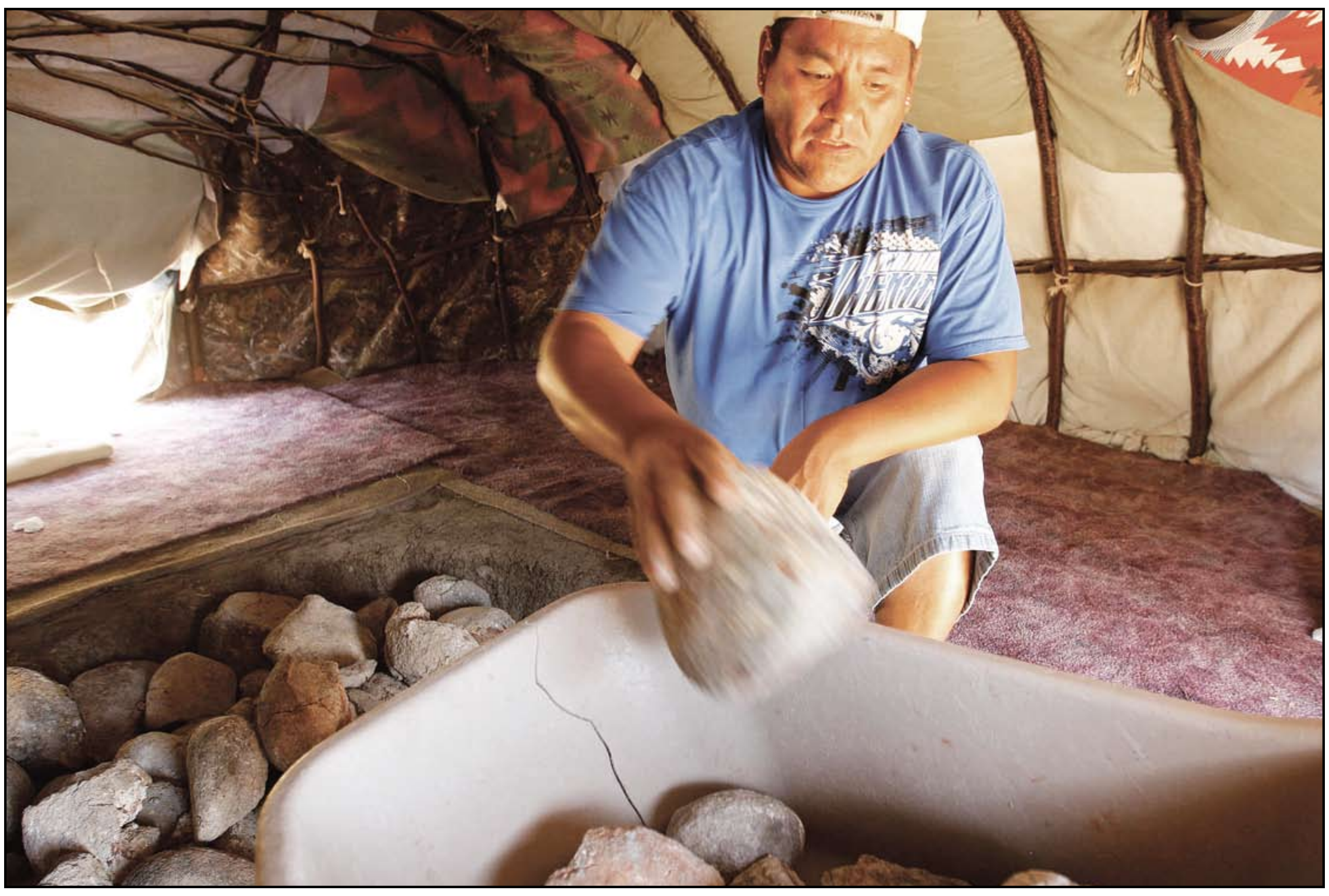

DAN CEPEDA / CASPER STAR-TRIBUNE / ASSOCIATED PRESS PHOTO

Telano Groesbeck removes stones from inside the sweat lodge in preparation for that night's sweat on Aug. 23, 2011, in Ethete, Wyo. Bringing young people into traditional ceremonies like the sweat lodge is one method the Northern Arapaho Tribe is using to help fight suicide in the tribe.

Using tradition to combat suicides

TOM MAST
Casper Star-Tribune

CASPER, Wyo. (AP) – It began inside a jail cell, where a young man hanged himself.

What followed was a cascade of death that threatened to engulf the Wind River Indian Reservation.

During August and September of 1985, nine young people killed themselves. Most were Northern Arapahos.

Four of the victims were between the ages of 14 and 19, and five between 23 and 26.

Three additional victims, between the ages of 18 and 23, had ties to the reservation and to some of the other victims.

Eighty-eight verified suicide attempts or threats also were recorded, the majority by young people 13 to 19 years old.

Mental health experts from around the nation tried to intervene.

"But it wasn't doing any good," Nelson White Sr., an Arapaho elder, recalled.

National media descended on the scene, an intrusion many people resented as insensitive and bent on sensationalism. One television crew tried to crash a victim's funeral. Eventually, tribal leaders barred the press from Indian land.

Almost as quickly as it spread, the contagion ended.

Alcohol was a direct contributing factor in four of the deaths. But in the absence of concrete answers, larger causes remained matters of conjecture.

At the height of the episode, an Arapaho elder remembered that certain ceremonies had been performed during an epidemic many years earlier.

Prayers were said, and offerings made to the four directions and to the Creator, to purify and restore harmony in a manner consistent with traditional beliefs.

Elders Nelson White Sr. and Crawford White said that's when the deaths stopped.

Their account is corroborated by a scientific review of the incident.

In a journal article, Margene Tower of the Indian Health Service referred to a "traditional medicine" ceremony that happened at the height of the epidemic.

"This ceremony was held following the ninth suicide," she wrote. "It was an important cultural and spiritual event that aided in the resolution of grief and increased cohesiveness in the community. No further deaths occurred after this ceremony was held."

She noted that while suicide attempts remained abnormally high for two months after the ninth deaths, these soon subsided as well.

It was the power of community and a people's prayer that

See **SUICIDES** *Continued on Page 4*

Report: Mental health care gaps in Indian Country

MATTHEW BROWN
Associated Press

BILLINGS, Mont. (AP) – A new U.S. government report highlights serious gaps in mental health care for many American Indians and Alaska Natives, groups that suffer from problems including a teenage suicide rate more than twice the national average.

One in five hospitals and clinics in Indian Country provide no mental health services, according to the Inspector General's Office of the Department of Health and Human Services.

Only half provide drug therapy treatments, and at dozens of facilities some drug treatments are handled by non-licensed social workers, counselors and nurses.

The inspector general's report covers a government health system that serves almost 2 million people, belonging to more than 500 tribes scattered across 35 states. It was released Friday by Montana U.S. Sen. Max Baucus.

The Democrat in 2008 had requested an investigation into problems with mental health care on reservations, which often are set in remote areas with struggling economies and where health care services of any sort are often in short supply.

"The demand for men-

See **GAPS** *Continued on Page 3*

Judge tosses 1 of 2 suits over Cherokee freedmen

OKLAHOMA CITY (AP) – A federal judge on Friday dismissed one of two lawsuits over whether black slaves once owned by members of the Cherokee Nation have the right to tribal citizenship.

U.S. District Judge Henry Kennedy in Washington ruled that a lawsuit brought by the slaves' descendants alleging that about 2,800 freedmen were disenfranchised in violation of the 13th Amendment of the U.S. Constitution and the Treaty of 1866 could not proceed because the tribe was not a defendant in the case and couldn't be compelled to abide by the court's ruling.

The dismissed suit also claimed the Treaty of 1866 gave the freedmen and their descendants "all the rights of native Cherokees."

The tribe at one time was a defendant in the 2003 lawsuit but it was dis-

See **FREEDMEN** *Continued on Page 3*

Explorers' Inuit kin plug into globalized world

CHARLES J. HANLEY
AP Special Correspondent

NUUK, Greenland (AP) – Two American explorers, one white, one black, made a historic assault on the North Pole a century ago and then headed home, leaving behind a legacy of daring and discovery, and of two little boys in sealskins – their half-Inuit sons.

Today it's the descendants of those 3-year-olds who are exploring the world.

"He said, 'I'll find the way or I'll make a way.' That's what I'm doing, too," Robert E. Peary II, 55, a well-traveled Inuit lecturer-performer, says of his famous great-grandfather, Rear Adm. Robert E. Peary.

Those bearing Matthew A. Henson's name – Peary's chief aide – are venturing beyond their remote Greenland birthplaces as well.

"I have that feeling, I want to be traveling always," says Avo Henson Sikemsen, 27, who recalls dogsled trips from her Arctic village as a girl, but who has since seen the world, from Cairo to New York. One cousin is even off to Harvard.

Over four generations, the two family lines, rooted in the planet's northernmost communities, have multiplied, spread out, even intermarried, and are now plugging in to a globalizing world. But for decades their existence was unknown beyond the frozen fjords and towering icebergs of Greenland's far northwest.

It was there, in the Thule region, that Peary's party set up base in the 1890s to begin a series of Arctic expeditions that ended with the epic 1909 trek, after which the U.S. Navy officer was acclaimed as discoverer of the North Pole.

During those years 1,300 kilometers (800 miles) above the Arctic Circle, Peary relied heavily on Inuit – or Eskimo – hunter guides. But that wasn't the only companionship he and Henson found.

Peary, a Pennsylvanian in his 40s with an American wife and daughter at home, had a relationship with a much younger Inuit

See **KIN** *Continued on Page 4*

BRENNAN LINSLEY / ASSOCIATED PRESS PHOTO

This July 24, 2011 photo shows descendants of Matthew A. Henson, the black American aide to famed U.S. polar explorer Rear Adm. Robert E. Peary, in Nuuk, Greenland. Both Henson and Peary fathered sons by Inuit women in far northern Greenland a century ago. Pictured here are grandsons Vittus Henson, 64, rear right, and Qidtlaq Henson, 59, third from right. Vittus is flanked by wife Cecilie, right, and son David, 30, rear. Qidtlaq's daughter Avo Henson Sikemsen, 27, stands in front, holding son Luka, 4. To her right is great-granddaughter Eqilana Henson, 49, with daughters Anna-Aviaq, 20, and Aviaaja, 12.

New lawsuit accuses Mont. nuns of abusing children

▪ All 45 unnamed plaintiffs are American Indians, he said. Several of the alleged abusers are dead. Tamaki said he believes some are still alive, though the statute of limitations to pursue criminal charges has long passed.

MATT VOLZ
Associated Press

HELENA, Mont. (AP) – A new sex abuse lawsuit filed last week against the Roman Catholic Diocese of Helena is one of the first involving abuse by nuns toward Native American children, the plaintiffs' attorney said.

The latest suit, which also names the Ursuline Sisters of the Western Province as a defendant, is the second in as many weeks that claims child rape and molestation at the hands of clergy decades ago in western Montana.

It alleges the mother superior and three nuns at the Ursuline Academy in St. Ignatius abused 22 of the plaintiffs from the 1940s to the 1970s. Another 21 plaintiffs were abused by priests who taught or were affiliated with the school, said plaintiffs' attorney Blaine Tamaki.

"They want accountability. The perpetrators have never been criminally prosecuted, they've never been punished," Tamaki said of the plaintiffs. "It's unfortunate that the only accountability that remains for the victims is through the civil system."

All 45 unnamed plaintiffs are American Indians, he said. Several of the alleged abusers are dead. Tamaki said he believes some are still alive, though the statute of limitations to pursue criminal charges has long passed.

The previous week, 34 people filed a lawsuit the Helena diocese over similar clergy abuse allegations at Catholic schools in St. Ignatius and Missoula, also dating from the 1940s to the 1970s. Tamaki said the plaintiffs are different in each case, though the two lawsuits have similarities, including some of the same schools and clergy members accused.

Both lawsuits claim the Helena diocese was negligent in allowing the abuse to happen and that it knew clergy members were abusing children and did nothing about it.

A spokeswoman for the Ursuline Sisters did not return a call for comment. Diocese spokeswoman Renee St. Martin Wizeman said the alleged abusers in both lawsuits were nuns and priests who belonged to the Ursuline and Jesuit orders.

"It appears that these are not Diocese of Helena priests or nuns. We don't have any nuns that are diocesan nuns," St. Martin Wizeman said.

The diocese has not yet been served with either lawsuit, and she said she expects a more detailed response by the diocese by week's end.

Some of the plaintiffs in last week's lawsuit were also among the hundreds of Native Americans and Alaska Natives who brought claims against the Oregon Province of the Society of Jesus, which earlier this year agreed to pay $166 million to drop the lawsuit alleging sex abuse in Catholic-run schools across the Northwest and Alaska.

Tamaki also represented plaintiffs in the Oregon lawsuit.

The plaintiffs in the new lawsuit are also seeking unspecified monetary damages, though Tamaki said that is not what's driving them.

"I'm offended by that criticism of brave victims who have worked through a lifetime of dysfunctional issues to deal with something that should not have happened to them as children," he said. "They're exercising their rights, and I consider that a noble and good thing."

40 added to suit against Helena diocese

HELENA, Mont. (AP) – Attorneys have added 40 new plaintiffs to the 34 already suing the Roman Catholic diocese of Helena over sexual abuse they say they suffered as children at the hands of clergy members.

Missoula attorney J.R. Casillas filed the amended lawsuit in Helena district court on Sept. 29.

The plaintiffs are all adults and the estate of one deceased person. They say the diocese must answer for gross negligence in allowing the alleged abuse to take place from the late 1940s to through the 1970s in the towns of St. Ignatius, Missoula and Arlee.

A separate lawsuit was filed earlier last week by another 45 Native American plaintiffs who are making similar allegations of abuse at the hands of Ursuline nuns and priests in St. Ignatius.

Tribal chairman Bailey plans run for Congress

JOHN FLESHER
Associated Press

TRAVERSE CITY, Mich. (AP) – Derek Bailey, chairman of the Grand Traverse Band of Ottawa and Chippewa Indians, said Sept. 29 he will seek the Democratic nomination to challenge freshman U.S. Rep. Dan Benishek in northern Michigan's 1st Congressional District.

Bailey joins former state legislator Gary McDowell in the race to unseat Benishek, a tea party-backed Republican from Crystal Falls elected last year. Benishek replaced Bart Stupak, a Democrat who decided against seeking re-election after serving 18 years in the House.

Democrats consider the seat among their best prospects for reversing the GOP's takeover of the House in 2008, even though the district may be somewhat more GOP-friendly since its lines were redrawn following the 2010 census. It still takes in all the Upper Peninsula and a large section of the northern Lower Peninsula.

Bailey, 38, described himself as a bridge builder who would cooperate with members of both parties at a time of fierce partisanship to reduce the federal debt and strengthen the economy.

"Working together respectfully ... is the basic expectation for our representatives," he said. "I pledge, and stand by my past work efforts, that I will bring this perspective to Congress and simply get work done."

Bailey was elected in 2008 as chairman of the Grand Traverse band after serving four years on the tribal council. The 4,100-citizen tribe operates two casinos and the Grand Traverse Resort and Spa, and provides government services in six counties: Antrim, Benzie, Charlevoix, Grand Traverse, Leelanau and Manistee.

Derek Bailey

A Traverse City native who grew up there and in neighboring Leelanau County, Bailey was appointed by President Barack Obama to the National Advisory Council on Indian Education. He said he would be an advocate for early childhood education and rural families.

Another priority would be protecting the Great Lakes environment, particularly by preventing invasions of species such as Asian carp, Bailey said.

"Within our culture we have a teaching that any decision you make today should be based on how it will impact seven generations to come," Bailey said. "If you truly embrace that teaching and apply it when making law and policy, then of course you will protect our greatest natural resource."

Responding to Bailey's entry into the race, McDowell said he would keep his focus on Benishek. "No one in Congress is looking out for Northern Michigan and Dan Benishek is part of the problem," McDowell said.

Benishek's spokesman, Kyle Bonini, said the congressman "is focused on representing Northern Michigan and will let this be decided by the citizens."

Claims Filing Assistance
in the $760 million Keepseagle Indian Farmer/Rancher Settlement

DATE: October 11-13, 2011
TIME: Between 9:00 a.m.-5:00 p.m.
LOCATION: Housing Building Conference Room
2951 North Wood Drive
Okmulgee, OK

DATE: October 11-13, 2011
TIME: Between 9:00 a.m.-5:00 p.m.
LOCATION: Comanche Nation College
1608 Southwest 9th Street
Lawton, OK

What is this About?
The class action settles claims that the USDA discriminated against Native American farmers and ranchers seeking farm loans or loan servicing.

Who is Included?
The Settlement includes:
- Native American farmers who:
    - Farmed or ranched (or attempted to) any time from 1981 to late 1999.
    - Tried to get a farm loan or loan servicing from the USDA.
    - Complained about discrimination to the USDA either directly or through a representative.
- Heirs of the above.

How Much Money Can I Get?
You may be eligible for a payment of up to $50,000 or more and full or partial loan forgiveness.

To receive a payment, you must file a claim by December 27, 2011
To get help in filing a claim, attend a meeting or call: 1-888-233-5506
or visit: www.IndianFarmClass.com

EPA plan targets highly contaminated mine

FELICIA FONSECA
Associated Press

FLAGSTAFF, Ariz. (AP) – The federal government has approved a plan to clean up the most badly contaminated uranium mine site on the Navajo Nation.

The U.S. Environmental Protection Agency announced the plan last Thursday to remove 1.4 million tons of contaminated soil from the former Northeast Church Rock Mine near Gallup, N.M., at a cost of $44 million. The mine operated from 1967 to 1982 and has long topped the priority list for cleanup on the vast reservation.

"This is an important milestone in the effort to address the toxic legacy of historic uranium mining on the Navajo Nation," said Jared Blumenfeld, administrator for the EPA's Pacific Southwest Region in San Francisco.

The mine site includes two underground uranium shafts, waste piles, surface ponds and buried waste, contributing to the 4 million tons of uranium ore that was mined from the reservation over four decades. Rain and flash floods have carried the radium-contaminated soil from the mine down an arroyo where children play and livestock graze, and the wind blows it into people's yards.

Clancy Tenley, associate director for tribal programs at the EPA in San Francisco, said the soil will be placed in a lined repository and capped, atop tailings at an adjacent mill site owned by United Nuclear Corp. The EPA is finalizing an agreement with the corporation's parent company, General Electric Co., for the cleanup that will take several years, beginning next summer.

The EPA considered more than a dozen sites to stockpile the waste but said storing it at the mill site also owned by United Nuclear Corp. would be the most cost-effective and could be implemented in a reasonable time frame while protecting human health. Exposure to elevated levels of radium over a long period of time can result in anemia, cataracts and cancer.

"If all goes well, seven years from now the project will be complete," Tenley said.

About 10,000 tons of waste that has higher concentrations of radium will be shipped to Utah for reprocessing or disposal, Tenley said. General Electric said in a letter to the EPA that it didn't believe off-site disposal was necessary, given other waste from other nearby mines could be sent to the repository, dwarfing any potential risk with the more contaminated waste. But General Electric said it would defer to the EPA.

Creating a mound up to 10 feet high that's filled with contaminated waste wasn't the first remedy of choice for the residents or the tribe, who said they would rather see the soil hauled off far from the reservation. But knowing the design phase will take three years and that an Albuquerque, N.M.-based research group that works closely with Navajo uranium issues has been hired as a technical adviser on the project has provided some comfort.

"There's some assurances we got that led us to be supportive of the remedy," said Stephen Etsitty, executive director of the tribe's EPA. "Part of the assurances are that the (Navajo) Nation is going to be heavily involved in the design and engineering as we begin this work."

Larry King, who worked as an underground surveyor at the Northeast Church Rock Mine in the 1970s and early '80s, said he's concerned that the contaminated soil could weigh heavily on the existing mill tailings cells causing the liner to break and groundwater to be spoiled. The EPA said it evaluated the concerns and found that the soil can be placed on the tailings without affecting the groundwater or stability of the tailings.

Still, King said, "It will be in the back of everybody's mind that we can't really spend too much time standing here, because that's where the waste pile was and the radiation."

General Electric has done smaller cleanup projects in the area – demolishing and rebuilding a structure in 2007 and removing 40,000 tons of contaminated soil last year. Nearby residents were temporarily moved during the last cleanup, and Tenley said they will be asked again if they'd like to relocate, either to hotels or by receiving a cash settlement to buy a home.

King said he's not sure he'll be offered alternative housing, but he sounded doubtful he'd take it.

"I have to think about my livestock, my livelihood," said the 54-year-old. "This is where we were raised."

Man's sentence reduced in 1975 AIM slaying

DIRK LAMMERS
Associated Press

SIOUX FALLS, S.D. (AP) – A Denver man convicted of first-degree murder for his role in the 1975 shooting death of an American Indian Movement activist has had his federal prison sentence reduced from life to 20 years, federal court documents show.

In February 2004, a federal jury in Rapid City, S.D., convicted Arlo Looking Cloud, 58, in the slaying of fellow AIM activist Anna Mae Pictou Aquash, a 30-year-old member of the Mi'kmaq tribe of Nova Scotia. He was sentenced to a mandatory life prison term.

But Looking Cloud in December testified for state prosecutors against co-conspirator John Graham, whom jurors convicted of felony murder.

A series of court filings in Looking Cloud's federal case since March have been sealed, but documents show that U.S. District Judge Lawrence Piersol signed an order in August reducing Looking Cloud's sentence.

Mark Salter, a spokesman for the U.S. Attorney's Office in South Dakota, said he couldn't offer any additional information other than what was in the signed amended judgment.

A call to Looking Cloud's attorney was not immediately returned last Monday.

Aquash's frozen body was found in February 1976 on the Pine Ridge Indian Reservation. The Canadian woman had been shot in the head.

Federal agents investigated for years but didn't bring an indictment until March 2003, when Denver police arrested Looking Cloud.

Graham, of the Southern Tutchone tribe in Canada's Yukon territory, was arrested in December 2003 in Vancouver, British Columbia, on federal charges in Aquash's killing. But two courts ruled that the U.S. government lacked jurisdiction to try Graham because he is not American Indian, and the case was eventually moved to state court.

In Graham's December trial, Looking Cloud testified that he stood nearby as Graham shot Aquash on the reservation and left her to die.

Graham's attorney, John Murphy, suggested that Looking Cloud had embellished his story to get his life sentence reduced. Looking Cloud agreed that he had left out details before, but repeatedly said he was trying to tell the truth in the testimony.

Aquash's elder daughter, Denise Maloney Pictou, said last week that she had no comment on the sentence reduction.

AIM was founded in the late 1960s to protest the U.S. government's treatment of Indians and demand the government honor its treaties with Indian tribes. The group grabbed headlines in 1973 when it took over the village of Wounded Knee, leading to a 71-day standoff with federal agents that included the exchange of gunfire.

Prosecutors believe Graham, Looking Cloud and a third AIM activist kidnapped and killed Aquash because AIM leaders thought she was a government spy.

GAPS

Continued from Page 1

In one year, there were five suicides and 20 attempts at suicide at the reservation's Poplar Middle School, prompting tribal leaders to declare a crisis.

tal health services outstrips capacity at some IHS (Indian Health Service) and tribal facilities," the report's authors wrote, adding that American Indians and Native Alaskans "rank first among ethnic groups as likely to suffer mental health disorders such as anxiety and depression."

The consequences of those problems came into dramatic focus over the last two years on Montana's Fort Peck reservation. Five suicides and 20 attempts in one year at the rural reservation's Poplar Middle School prompted tribal leaders last year to declare a crisis and the government to dispatch an emergency team from the U.S. Public Health Service.

At least two more teenagers have killed themselves since and dozens of other children across the reservation have tried.

The inspector general's report says drug and alcohol abuse, depression, and unemployment also drive the need for better access to mental health services.

Some changes have been made since Baucus first called for the investigation, including new programs promoting the use of telemedicine, in which doctors can speak with patients remotely.

"In Montana, we've seen all too well the tragedies that result when folks don't get the mental health care they need," Baucus said in a statement. "It's clear from this study that more needs to be done, and my staff and I will continue working with Indian Health Service and folks on the ground in Montana."

The inspector general's office called for the Indian Health Service to further expand the use of telemedicine and also link up with non-native mental health care providers.

An Indian Health Services spokeswoman said no one from the agency was available Sept. 29 to comment on the report. But in an August letter to the Inspector General Daniel Levinson, IHS director Yvette Roubideaux said she agreed with the recommendations and would work to put them into practice.

FREEDMEN

Continued from Page 1

missed. The tribe's chief and officials at the U.S. Department of the Interior, which includes the Bureau of Indian Affairs, also were named as defendants.

Friday's ruling doesn't affect a court order issued the previous week that allows the freedmen to vote in the special election for principal chief. A tribal supreme court order reinstated a tribal constitutional amendment that effectively kicked the freedmen out of the tribe and wouldn't allow them to participate in balloting.

Kennedy also transferred a second lawsuit by the Cherokee Nation against another group of freedmen back to federal court in Tulsa, where it was initially filed. In that lawsuit, the tribe argued that federal statutes modified the 1866 treaty in a way that no longer provided the Freedmen rights to citizenship.

Kennedy wrote that the lawsuit, Cherokee Nation v. Nash, offers the freedmen an alternative forum for the legal issues underlying the case to be addressed.

"Unlike a potential judgment in this case, which would not bind the Cherokee Nation, the Cherokee Nation is the plaintiff in Nash and would be bound by any judgment rendered in that suit," he wrote.

Attorney Jon Velie, who represents the descendants, said he was disappointed with the ruling but added the fight isn't over.

"It's a technical ruling. It didn't determine whether the treaty was valid or whether the freedmen were or were not citizens," Velie told The Associated Press Sept. 30.

Tribal attorney general Diane Hammons said Kennedy's ruling upheld arguments the tribe made more than two years ago.

"The order from Judge Kennedy was exactly what the Cherokee Nation had asked for: a full dismissal of the Vann case and a transfer of the Nash case, brought by the Cherokee Nation, back to Oklahoma where it was filed and where it should be heard."

Chief Chad Smith, who was principal chief when the litigation was initially filed, praised the ruling.

"Today's ruling proves that when the Cherokee Nation stands up and fights for its rights, it can win," he said in a statement.

Marilyn Vann, the lead plaintiff in the dismissed lawsuit, said she isn't sure if an appeal of the ruling will be sought.

"All we ever wanted is our rights, the rights our ancestors were promised and we're trying to defend."

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SUICIDES

Continued from Page 1

A tearful Lakota man thanked the Northern Arapahos for their help.

broke the deadly cycle, Nelson White Sr. said: "We belong to the Creator."

What happened among the Northern Arapahos in 1985 has not been forgotten.

Efforts to forestall suicides today incorporate ceremonies conducted in the Arapaho language, talking circles, sweat lodges and involvement of elders, all woven together in a kind of community safety net.

Trained suicide interveners watch for early signs of trouble. Both the Northern Arapahos and the Eastern Shoshones with whom they share the Wind River reservation have suicide prevention programs.

These efforts have been largely successful.

In 2009, an 18-year-old woman shot herself to death in Arapahoe, according to records of the Fremont County coroner. Before that, a young person had not died by suicide since 2003, when a 10-year-old Fort Washakie boy killed himself.

Between 2000 and 2010, 116 people in Fremont County killed themselves. Twenty-seven, or 23 percent, were American Indian.

Chaos erupted.

A 15-year-old boy threatened to harm himself with a knife; screaming and confusion ensued.

The cops wanted to jolt the boy with a Taser gun; nobody wanted him to run.

Into this tumult stepped Telano Groesbeck, only a couple of weeks out of suicide prevention training.

"I was scared," he said. "My heart was pumping." Would he say the wrong thing and make matters worse?

Groesbeck began searching for some thread that would establish a connection. And among the Northern Arapaho, there's always a connection.

"The whole tribe's a family," Crawford White said. "One way or another, we're related."

On this occasion, Groesbeck knew the teenager's dad, which established some common ground. Slowly, a potentially lethal situation was defused.

The Northern Arapaho tribe provides within its structure a support network for early intervention.

A distraught young person confides in a friend, who alerts an aunt, who tells Groesbeck, who invites the young person to a talking circle or a youth sweat lodge.

Groesbeck said depression and suicidal thoughts often are intertwined with drugs and alcohol abuse.

In a sense, such behaviors are a slow motion form of self-destruction: "They're killing themselves doing it," he said.

The roots of destructive behavior can be complex, but Groesbeck said the pernicious impact of bullying is sometimes missed. A child bullied at school might also be bullied in reservation housing by the same tormentors, and so abuse can be unrelenting.

"The answer's always within the kid," he said. "You have to listen."

Suicide prevention efforts often are high-profile. Harmony Spoonhunter, director of Eastern Shoshone Tribal Health, noted that a suicide prevention powwow was held in June.

Powwows are major community events. They can be used as an opportunity to share information and galvanize community action.

Suicide prevention programs in schools also are common, and both tribes actively seek to train people in suicide prevention.

George Leonard, suicide prevention coordinator for the Northern Arapahos, likened the stirring of suicidal thoughts to a wild river. The goal is to rescue a young person at risk before he or she reaches the falls.

Talking circles and sweat lodges provide young people with opportunities to learn more about their language, their culture and traditional spirituality, and therefore themselves, he said.

"These kids have it in here," Leonard said, tapping his heart.

At age 14, Daisy Norse was depressed and suicidal.

That was two years ago. Today, the Wyoming Indian High School student is making plans for her future. She credits the change to medication and participation in the Tribal Youth Program, which offers sweat lodges for young American Indians.

At first, Daisy wasn't impressed with the sweat lodges. "I really didn't want to go in," she said. "It felt like boring to me. It just didn't seem that cool at the time."

But after a while, the traditional practice began to resonate. "I found that way I could pray to the Creator about my problems," she said.

And not just prayers about her problems, but also more expansive prayers for her relatives, cancer victims, starving children, blessings for people facing all manner of difficult circumstances.

With the help of modern medication and traditional practice, Daisy found her way through the darkness.

Suicide prevention efforts on the Wind River reservation have not gone unnoticed.

A year ago, Northern Arapaho elders were called upon to help stop a suicide outbreak claiming the lives of young people on the Pine Ridge reservation in South Dakota.

"The way it was done, it was low key. There was no press, no news," Crawford White said. "It was kept quiet."

At a powwow later in Denver, a tearful Lakota man thanked the Northern Arapahos for their help.

Even more recently, people at the Crow Creek reservation of South Dakota contacted Arapaho elders to help them break another cycle of suicides.

Nelson White Sr. said news media often pounce on the negative, but there are many young people who have walked away from the darkness, hold jobs and have finished school.

Traditional ceremonies, community, spiritual wellness -- it's all tied together. "We're a family. We take care of each other," Crawford White said.

Cherokee Nation sets extra voting dates for election

TAHLEQUAH, Okla. (AP) – The Cherokee Nation says tribal members who are registered to vote but haven't cast their ballot in the special election for principal chief will have additional time to do so.

Tribal officials said Sept. 29 that voters can walk into the Election Services Office in Tahlequah on Tuesday, and on Thursday Oct. 6 from 9 a.m. to 5 p.m.

The Cherokee Election Commission also will accept absentee ballots until Oct. 8 from any eligible, registered voter who requested one but hasn't used the ballot yet. Those ballots may be hand-delivered to the Election Commission offices on either of the remaining walk-in voting days or until 7 p.m. on Oct. 8.

Absentee ballots also can be mailed to the Election Commission, but must be received by Noon on Oct. 8.

KIN

Continued from Page 1

None has struck out farther than Kaala's multilingual grandson Robert II, or Hivshu, whose website describes him as a lecturer and translator, Eskimo storyteller and traditional drum singer, and whose appearances have spanned North America and Europe.

woman, Aleqasina, who bore him two sons, one of whom died young. The Maryland sharecropper's son Henson, also married but without children, had an Inuit mistress as well, Akatingwah. Their son, Anaukaq, was born in 1906, as was Peary's surviving son, Kaala.

After the Americans left in September 1909, never to return or communicate with the Greenlanders, their Inuit families fell into destitution. Many years later, Kaala, who died in 1998, recalled wearing dogskin clothes as a boy, a badge of poverty.

But the youths learned from stepfathers the traditional skills of hunting seal, narwhal, polar bear – the essence of life in the harsh Arctic. With dogsled and kayak, Kaala Peary and Anaukaq Henson grew into formidable hunters and, by the 1930s, supporters of their own families. Kaala had five children – three daughters and two sons. Anaukaq had five sons who survived.

Admiral Peary's forgotten son first came to outsiders' attention through French explorer Jean Malaurie, who spent a year with the Polar Eskimo tribe in 1950-51 and later wrote of Kaala, who was almost killed by an enraged walrus while hunting.

Anaukaq Henson, who died in 1987, remained little known until Harvard University's S. Allen Counter journeyed to Greenland's far north in 1986 to confirm rumors of "black Eskimos." The neuroscientist was campaigning for proper historical recognition for Matt Henson, whose accomplishments had been obscured because of American racial attitudes in generations past.

Counter succeeded in having the black explorer's remains reinterred at Arlington National Cemetery near Admiral Peary's grave, and he sponsored a U.S. visit by Anaukaq, Kaala and grandchildren in 1987, when the Greenlanders met for the first time with Peary's American descendants and with Henson's more distant relatives.

"I'd like to go to America again, to see those tall buildings," Anaukaq's son Vittus, a solidly built 64, said in a recent interview in Nuuk, capital of this self-ruling Danish island.

Vittus and other descendants met with a reporter over lunch to talk, in a mix of Greenlandic and English, about the families and how they have grown and prospered – to number more than 60 in the great-grandchildren's generation.

In a testament to how closely knit they remain, great-granddaughter Eqilana Henson, 49, grabbed the reporter's notebook at one point and in a flash sketched out the entire family tree.

Robert E. Peary II explained the closeness.

"We have family relationships stronger than in Western countries, because in this area we have to survive, and family members are important for survival, and we keep it that way."

This Peary great-grandson, who lives in Sweden and also goes by the Inuit name Hivshu Ua, was reached by mobile phone in the ancestral village of Qaanaaq, where he was visiting and hunting with relatives after piloting a small boat five days up Greenland's west coast.

Most Pearys and Hensons still reside in Qaanaaq, some as hunters and fishermen. But others have struck out farther afield in Greenland, working as teachers, store clerks, home-care workers. Vittus is a machine operator in Nuuk. Some have moved to Denmark and elsewhere in Scandinavia, to Canada, even the U.S. Vittus' son Anaukaq Matthew Allen Henson, 24, is in a six-month study program at Harvard.

Facebook keeps them in touch with each other. "We love Facebook. We're on it all the time," said world traveler Avo Henson Sikemsen, a government employee and daughter of a Henson grandson and an adopted Peary great-granddaughter.

One can find a spiky-haired great-great-grandson of "Pioulissouak," the Great Peary, on Facebook, along with descendants whose "likes" range from yoga to Shakira, from "The Simpsons" to Las Vegas to Martin Luther King Jr.

None has struck out farther than Kaala's multilingual grandson Robert II, or Hivshu, whose website describes him as a lecturer and translator, Eskimo storyteller and traditional drum singer, and whose appearances have spanned North America and Europe.

"I am just a human being like Admiral Peary, exploring my life like everybody does," he said by phone during his demanding 1,000-kilometer (600-mile) motorboat trek.

"Peary did what he did because he wanted to know more. Some people are testing their limits by challenging themselves. I do this because I want to seek, feel, inhale life."

This 21st-century "explorer" has striking Caucasian features, as did grandfather Kaala. Similarly, many Hensons are darker than other Inuit.

It's known that Aleqasina was later shunned by some Inuit because of her relationship with the admiral. Even Hivshu remembers, as a child in the 1960s, "they said I was not a real Eskimo." Hensons, too, sometimes faced neighbor children's taunts as "kulnocktooko," black people.

But such attitudes haven't kept Pearys from leadership positions in Qaanaaq. And the Hensons "are very proud of their black heritage," said Inga Hansen, a Greenland television journalist who is close to the family. "Many people know who the Hensons are."

Great-granddaughter Aviaq Henson, 32, a Nuuk business-school teacher, is so proud of her lineage that she persuaded the Greenland postal service to issue a stamp in 2009 commemorating her American ancestor. He's pictured in Inuit furs against a backdrop of an Arctic map showing the 1909 route to the North Pole.

The map evokes another lingering legacy: century-old skepticism that Peary and his dogsledding band of Henson and four Polar Eskimos actually made it to "90 degrees north." Some contend they went off course by tens of kilometers (miles).

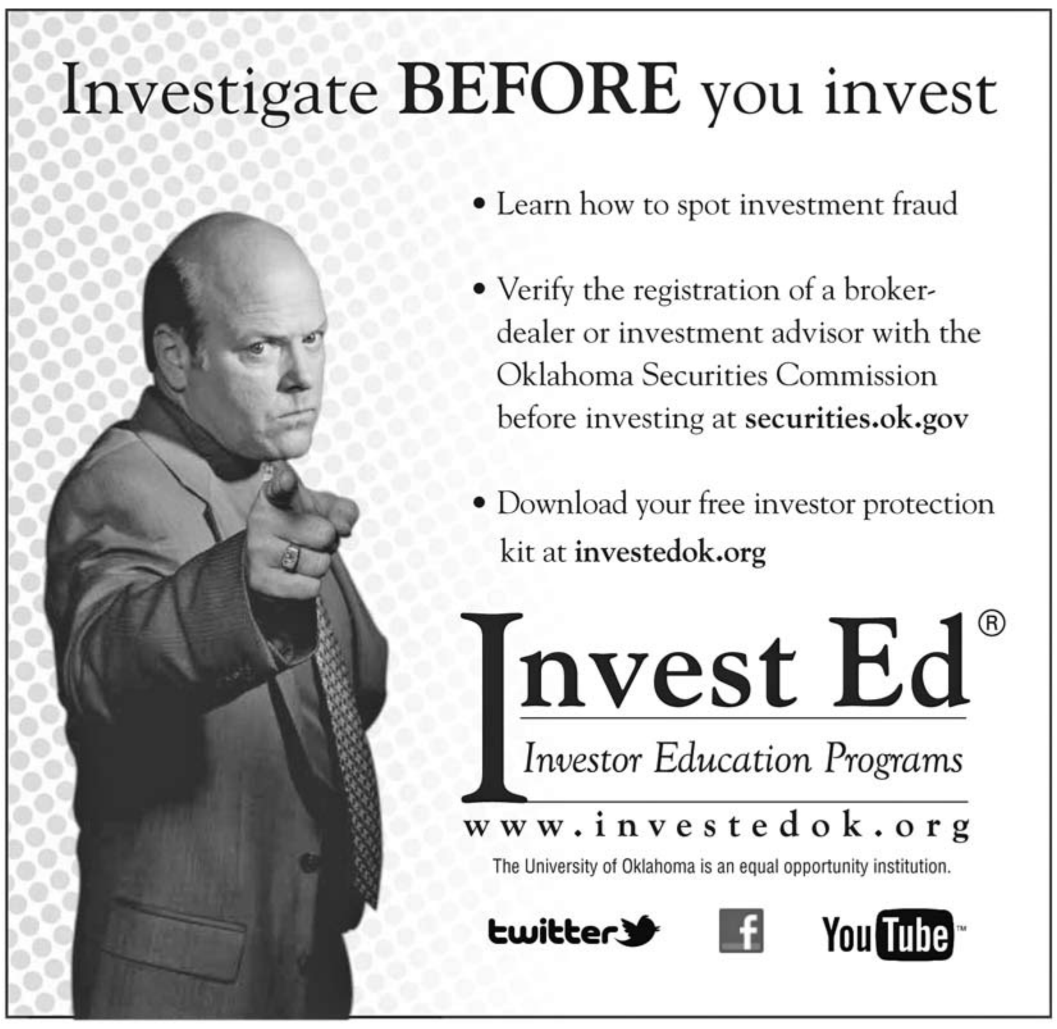
Their descendants naturally defend Peary's claim, and they believe they found heavyweight backing two years ago, in a message from U.S. President Barack Obama marking the expedition's centennial.

"That shows President Obama believes they reached the pole," insisted grandson Qidtlaq Henson, 59, a Qaanaaq schoolteacher.

Obama has won a niche in the Henson pantheon. He crops up as a favorite on family Facebook pages. In a prominent place in the Qaanaaq schoolhouse, so far from the White House, so near the North Pole, hangs a picture of the American first family for the 150 children to see, kids who in many cases can trace their heritage back to two Americans, black and white, who sojourned there so long ago.

Why is America's first mixed-race president special? A smile went around the Nuuk lunch table, until Eqilana Henson finally spoke up.

"Why is he special?" she said. "Most likely it's because it's in our blood."



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COMMENTARY

The irony of the Black Hills' annual Buffalo Roundup

Notes from Indian Country
TIM GIAGO (Nanwica Kciji)
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There is a historic marker west of Custer, S. D. that reads: " Historic Sites, Buffalo Rock – Site where the last buffalo was killed in the Black Hills in 1887 by Joe Humphreus, Bob Patterson – Charles Sager nearby is the site of the first lime kiln in the Black Hills".

As is turned out, this was not the last buffalo killed in the Black Hills.

And so how ironic it is that just a few miles from this marker a Buffalo Roundup is held annually that draws up to 15,000 spectators.

What started out as a small roundup attended mainly by buffalo ranchers has grown into an event that not only draws huge crowds, but has now expanded into a three-day spectacle that includes a Buffalo Roundup Arts Festival, which includes exhibits of Native American and Western arts, crafts, musicians, dancers and poets, and educational programs on nature and history. There is the annual chili cook-off where all of the chili cookers must use buffalo meat and there are also booths stocked with tasty buffalo burgers.

The Roundup has been touted by South Dakota Tourism as "the largest herd of wild bison in the United States." The annual event takes place in Custer State Park located in the Black Hills and has become one of the biggest outdoor spectacles in America and certainly in South Dakota. Ironically, the park is named after George Armstrong Custer, probably the man most hated by the Lakota people.

The legal issues surrounding the Black Hills have never been settled. The Lakota (Sioux) still claim title to the Black Hills. When the U. S. Supreme Court decided to make a monetary settlement in the case in 1980, Justice Harry Blackmun said of the case, "A more ripe and rank case of dishonest dealings may never be found in our history."

An editorial in the Rapid City Journals notes, "The roundup is more than mere spectacle; it helps park officials to maintain a healthy number of bison that the park can support, while providing breeding stock to buffalo ranchers at a later auction. The buffalo are also checked for pregnancy, tested for diseases such as brucellosis, and vaccinated against others. Last year the auction generated $325,000, and park officials say rising prices for buffalo nation-wide could see record income at this year's sale."

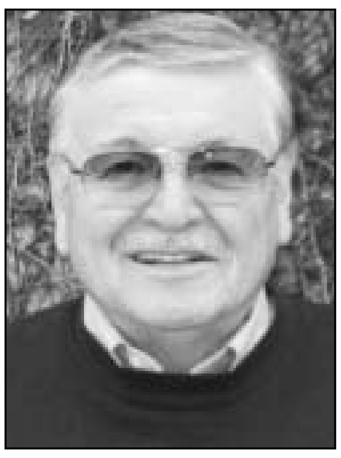
You can rest assured that not one penny from the auction sales has ever gone to any of the Sioux tribes in South Dakota. The tribes do get some buffalo to restock their herds, but with an unemployment rate hovering at 80 percent on the Pine Ridge Reservation alone, some of the profits from the buffalo sale would be welcomed by the tribes. In fact, not one penny of the millions of dollars in timber sales generated annually has ever gone to the contested owners of the Black Hills. The billion dollars in gold extracted from the Hills while they were still under litigation between the government and the Sioux has gone into the pockets of private investors.

This year the herd numbered around 1,200 head. The biggest spectacle for the tourists is to see real live cowboys pushing the herd across the prairie grasslands. For the past few years Native Sun News has suggested that Native American riders be included in the roundup, but thus far this suggestion has fallen on deaf ears. Now wouldn't that add to the spectacle to see Sioux warriors in their full regalia riding bareback chasing the buffalo herd?

I find this roundup to be the irony of all ironies because it was the policy of the United States and of South Dakota to kill off the buffalo herds in order to deny sustenance to the Lakota people and thus, bring them to their knees. Knowing full well that it was the herds of buffalo that fed, clothed and offered spiritual sustenance as well, the well-thought out program of eliminating the buffalo did exactly what it was intended to do: it starved the Lakota people into submission and eventually opened millions of acres of land to settlement, including the theft of the Black Hills. The buffalo became an iconic symbol to the Native Americans and to the whites: A symbol of survival to the Sioux and a symbol to destroy

If it had not been for a few diligent whites and Hispanics, the buffalo would have gone the way of the dodo bird. .

The past is gone, but native South Dakotans can repair a lot of damage and greatly improve upon race relations if they stop thinking of the Lakota as a part of history that should be forgotten and begin to include them in all of the activities that are accepted every day as the norm. Stop leaving the Lakota at the window looking in and just open the door and invite them to the table. The Buffalo Roundup is a good place to start.


Tim Giago

Tim Giago, an Oglala Lakota, is President of Unity South Dakota. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985. He was the founder of The Lakota Times, Indian Country Today, Lakota Journal and Native Sun News. He can be reached at UnitySoDak1@knology.net

Celebrating & Honoring the Native Way of Life

Sen. John Thune

SENATOR JOHN THUNE
R-S.D.

At the urging of the late Governor George Mickelson, the South Dakota legislature voted in 1989 to establish Native American Day. Since 1990, officially designated the "Year of Reconciliation," Native American Day has been celebrated in South Dakota on the second Monday of October each year.

Today, our state stands as one of only a few that honors the native ancestry of our country with such a day. This official state holiday is a celebration, as well as a time of reflection on the vast contributions Native Americans have made and the hardship they faced in the past.

The traditions of the Lakota, Dakota, and Nakota people are continually seen throughout our state's culture. Through music, food, art, design, and language, South Dakota's nine tribes continue to contribute to the vibrancy and culture of our state.

I am proud to have worked alongside tribal leaders over the years to help foster an environment in which our tribes can preserve this rich history, while making necessary improvements for future success. Specifically, this year marks the one-year anniversary since the Tribal Law and Order Act was signed into law. After listening to tribal leaders' concerns of crime and safety on our reservations, I took the insight I gained from those discussions back to Congress to improve and strengthen the Tribal Law and Order Act legislation, first introduced in 1998.

While this piece of legislation will serve as an important tool in improving security on our reservations for years to come, we still have work to do to ensure the Native way of life is preserved and protected.

This October, let us all remember and reflect on the great and many contributions Native Americans have given to South Dakota.

October is Breast Cancer Awareness Month

U.S. REP. KRISTI NOEM
South Dakota

If you haven't already, you will be seeing a lot of pink this month—on ribbons, t-shirts and even on the State Capitol in Pierre. For the past twenty years, October has been the month that we wear the color pink to raise awareness of breast cancer and to recognize the progress made towards a cure.

This debilitating disease is the second most common cancer among women (after skin cancer) and affects one out of every eight women. Breast cancer awareness groups like Susan G. Komen For the Cure are active in South Dakota raising money to fund new research projects that will hopefully end this disease that takes the lives of thousands of mothers, daughters, sisters and wives each year.

This month, Susan G. Komen of South Dakota held its annual Race for the Cure in Vermillion. Since its start in 2005, the group has raised over $735,000 through race registration fees and donations. This money has stayed in South Dakota to support the fight against breast cancer. Groups like Susan G. Komen For the Cure are doing good work for the women of South Dakota.

While the purpose of Breast Cancer Awareness Month is to remind us of the disease and to help find a cure, it is important to remember that with breast cancer, early detection can save lives. The pink ribbons we see during the month of October serve as a good reminder to call our doctor and schedule a yearly mammogram.

Breast cancer robs so many women of their health and, oftentimes, their life. I am encouraged by the work of the Susan G. Komen foundation, as well as other public and private-sector groups who are dedicated to bringing new information and hope for a cure to cancer victims. If you haven't yet, I urge all of you over age 40 to get your yearly mammogram. We are mothers, aunts, sisters, daughters and wives—we need to take care of ourselves so we can continue to take care of our loved ones.

Rep. Kristi Noem is South Dakota's lone U.S. Representative, elected in November 2010. She serves on the Agriculture, Education and Workforce and Natural Resources Committees.

LETTER:

Dear Editor,

The Bureau of Indian Affairs in Muskogee decided to violate Federal Law - The Freedom of Information Act with their refusal to respond to my FOIA request of Sept. 2, 2011 requesting this federal government agency's duties and responsibilities as they apply to the Choctaw people.

In last week's edition of this newpaper, United States Bureau of Indian Affairs official in Washington D.C. Larry Echo Hawk cautioned the Cherokee Nation of Federal Law in regard to the upcoming Cherokee election. There seems to be two sets of rules regarding federal law in the Bureau of Indian Affairs. Native Americans are not allowed to violate federal law and at the same time the Bureau of Indian Affairs violates the Freedom of Information Act federal law of the United States.

These actions raise the question, are federal laws applicable only to Native Americans? This would seem to be the case in the land of "We the People," The Republic of the United States.

Regards,
Larry Shelton,
Choctaw Nation
Idabel, Okla.

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The Notah Begay III Foundation (http://nb3foundation.org) seeks a Chief Operating Officer (COO) for our innovative, quickly growing youth services nonprofit in the Albuquerque, NM area. This experienced, committed person will serve as the internal leader of the organization, coordinating annual operations planning, budgeting, and leading and managing the performance and efficiency of the foundation's programs. With a staff of up to 30 employees, the COO will manage: financial systems, human resources and operations to allow the NB3 Foundation to continue to grow and fulfill its mission. Master's degree and 10+ years experience preferred. Residence in or ability to relocate to New Mexico is required.

For a full job description and to apply, please visit: http://nb3foundation.org/chief-operating-officer.html by Friday, October 28, 2011.

*******American Indian hiring preference applies.*******

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For more information contact HR at (405) 964-2081 ext 277 or email Cheryl Garcia at cherylkto@yahoo.com

Interested applicants should submit their resume detailing education, work experience, job related skills, certificates, etc. to the Kickapoo Tribal Health Center, Attention: Human Resources, P.O. Box 1360, McLoud, Oklahoma 74851, or email resume to cherylkto@yahoo.com.

The Kickapoo Tribe of Oklahoma is committed to Equal Employment without regard to race, religion, color, gender, national origin, age, disability or sexual orientation. However, in accordance with the Indian Preference Act (Title 25 U.S. Code 472 and 473) preference in filling vacancies are given to qualified Indian candidates.

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Student grateful for scholarship opportunity

The next AIGC application deadline is June 1, 2012.

DANA ATTOCKNIE
Native American Times

LAWTON, Okla. – Going to school this year will be a little bit easier for one Comanche student.

Francis J. Attocknie III was recently awarded a scholarship from the American Indian Graduate Center (AIGC) based in Albuquerque, N.M. and will continue earning his master's degree from the University of Oklahoma (OU).

"I'm excited about pursuing my master's degree in the human relations field. AIGC's scholarship will assist greatly with the financial burden of an advanced degree," Attocknie said." I first heard about the AIGC by researching Native American scholarships on the Internet. When a person receives a bachelor degree they now are limited in their financial assistance. I needed extra funding for a graduate degree, so I began to research scholarships on the Internet … I am thankful to the AIGC for their financial assistance."

The scholarship program was created in 1969 by the American Indian Law Center and began by helping American Indian and Alaska Native students attend law school. A separate corporation of the law center, called American Indian scholarships, began assisting American Indian and Alaska Native students pursuing other graduate and undergraduate degrees. The name of the program later changed from American Indian scholarships to the American Indian Graduate Center. Now the law scholarship program works in combination with AIGC and is funded by the Bureau of Indian Education. The AIGC motto is "To build, promote and honor self-sustaining American Indian and Alaska Native communities through education and leadership."

"It's been a very rewarding opportunity for us to be able to give money to students to go to school," Sam Deloria, AIGC director, said. "I think they've been pretty successful and have added to the development that has taken place over the last 40 years, and helped run tribes and help administer tribal programs … almost all the lawyers are in tribal affairs … and they're working all over the place. I think it's been a pretty good addition to the efforts of the tribes."

Deloria said law and education seem to remain the top choices for students to study although other curriculums such as mathematics, science and biogenetics are slowly rising as well. He said some educational establishments seem to be underrating American Indian students and he hopes they "raise our standards considerably. "

"They spend so much time talking about how handicapped our kids are and ill-equipped our kids are and I think that's a bad rap on our Indian young people," Deloria said. "We found that in the pre-law program the kids are able to produce at a much higher level if they're challenged, so I would urge all tribal programs and grant schools and every other program that we can to get people in education to challenge these kids. They're much tougher and smarter than we give them credit for being."

Attocknie takes courses through OU's Advanced Programs at Fort Sill near Lawton, Okla. He said he wants to be a counselor because "you feel like you're helping somebody … there's not a lot of focus on Native kids like that." He earned his bachelor degree in business management from Cameron University in Lawton, Okla. and eventually hopes to earn a doctorate degree.

"I believe I can help others in so many ways. I am a good listener. I can communicate with people well. I can also relate to others depending on the different circumstances of their life," Attocknie said.

AIGC also offers several fellowships to students focusing on health, communication, environment, dentistry, nursing or the fine arts discipline. In addition, AIGC helps administer the Gates Millennium Scholarship Program Initiative that is supported by a grant from Bill and Melinda Gates. The Gates initiative aids students in completing their undergraduate degree and continuing on to earn a graduate degree in areas that are underrepresented by racial and ethnic groups.

Stephine Poston, AIGC Marketing and Development consultant, said AIGC has awarded more than 15,000 scholarships totaling more than $44 million to both graduate and undergraduate students since its inception 42 years ago.

Yet, despite the amount of students AIGC has been able to help, there is still worry over the budget, and tribal support is something Deloria said they would like. He said although they have a scholarship program "it's not a very generous one" because they give everyone who's eligible a little bit of money.

"They're only getting 4 or $5, 000 a year from us if they're lucky and that doesn't even scratch the surface going to grad school. Our kids have about an $18, 000 a year short fall between what it costs to go to school and what kinds of scholarships are available to them. So, they get out of school owing a lot of money and that makes it difficult for them to go back and work for tribes. Tribes can't pay them a lot of money," Deloria said. "We've all got to pitch in from here on out. That means tribes and individuals and alumni and everybody who's in the field because you know our educational efforts have been fairly recent in terms of kids going to higher education. We haven't really developed the tradition of non-Indian schools of alumni support. So our kids get out of school and go off and live their lives … and they pursue their careers, but they still have not got the tradition of 'by golly now I've got to give something back,' in terms of money that helps these programs. We're looking forward to that increasing in the future."

Deloria said regardless of a student's major, they need to take as many courses as they can that require them to write.

"Writing problems are probably the biggest problems in preparation that students have when they get higher up in education … It's not so much what they major in as it is whether they're getting a good grounding in reading well and knowing how to use the library and do research and writing. Even the students who go into scientific fields have to be able to write well because when you're doing science you still have to do proposals to get the money to do the science, and you still have to explain what you found and if you can't write clearly and simply and you can't communicate it hides your light under a bushel," Deloria said. "The advice I always give is work hard, don't take easy courses, major in what you're interested in because if you're interested in it and you like it, you'll do better. Don't pick a major because you think you have to … major in what you like and what you're interested in. Things will fall into place for you."

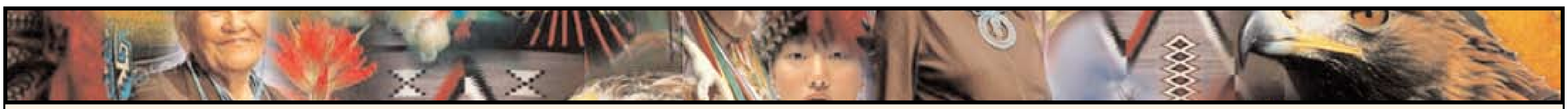
Attocknie said school has been fun and he likes the positive mood of everybody walking out of class feeling like they're going to make it in their career field. He said he hopes someone reads his story and thinks, "Hey everybody, if he can do it a then I can do it." His advice for pursuing higher education is to have a plan.

"A person must consider the cost, the sacrifice, and the time spent while you are getting an education. Going to school and getting an education is great if you let it be. There is nothing wrong to having a backup plan also," Attocknie said. "Anyone who is seeking scholarship information to continue their education can research scholarship information on the Internet. Talking to the schools, colleges or universities and learning what scholarships they have available is an option. Another resource for scholarship information is the library and the bookstore … These can be great resources available for anyone going to school. I hope this information will help anyone who is considering to continuing their education and their future."

The next AIGC application deadline is June 1, 2012. For more information call toll free (800) 628-1920 or visit www.aigcs.org.

Francis Attocknie

Sam Deloria



EVENTS

*Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

FIRST FRIDAY
Indian Taco Sale, 11:00 a.m. - 2:00 p.m. at Norman First American UMC, 1950 Beaumont Drive, Norman, OK 73071, 405/321-5640

EVERY 2ND SATURDAY
Indian Taco Sales - from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 or nnyc@ihcrc.org

THROUGH JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

OCTOBER 8
Pryor Wellbriety Powwow, Mid-American EXPO Center, Pryor, Okla. (four miles south of Pryor) Gourd Dancing at 2pm & 5pm • Grand Entry at 6pm. More info call Mary Hayes: (918) 698-0583

OCTOBER 8
Comanche Nation Election Board election seminar from 10 am to 3 pm at the Comanche Nation complex new conference room. Comanche voters can learn the Comanche Nation election process, the election ordinance and more. Classes will be held in each voting precinct. Info call the CNEB at the (580) 492-3274.

OCTOBER 15
Indian Taco Sale: 11a.m. to 2:00p.m./Gro Bingo @ 2:30p.m. Adults: $6.00: Kids 10 & under $3.00: @ Indian Fellowship Baptist Church 6130 So. 58th W. Ave, Oakhurst, Okla. More info or deliveries: Mary Kelly @ 918-636-8394

OCTOBER 15
Haikey Chapel Indian Taco Sale 11 am till 3 pm. $ 7.00 for taco and drink. 8815 E 10st St, Tulsa. Proceeds from this sale will go toward our Christmas fund.

OCTOBER 22
1st Annual SGT Tike Chapman Memorial Golf Challenge "Supporting Our Troops with Care Packages" · 7:00am - 10:00am at Cherokee Hills Golf Course, 777 W Cherokee St.Catoosa, OK. More info: Yvonne Cahwee (918-946-8024) or Dwayne Cahwee (918-361-8457) http://nawstulsa.angelfire.com/okla/

OCTOBER 29
Harvest Carnival: Noon to 4:00pm/ Gro. Bingo @ 4:30p.m @ Inidan Fellowship Baptist Church 6130 So. 58th W, Ave Oakhurst, Oka. Info call Mary Kelly @ 918-636-8394

OCTOBER 29
Following the Trail Men and Boys Conference at Cornerstone Indian Baptist Church, 17020 E Tecumseh Rd., Norman, Okla. Info call Bryce Scott, 405-912-0044 or visit online www.followingthetrail.net

OCTOBER 29
Bacone Fall Powwow 11:00am - 11:30pm at Muskogee Civic Center, 425 Boston, Muskogee, Okla. Info contact: Kyle Taylor, 918-360-1085 or taylork@bacone.edu

NOVEMBER 5
Euchee Heritage Festival 2nd Annual Miss Yuchi/Euchee Princess Pageant 7:00pm @ Glenpool Conference Center 12205 S Yukon Ave (Hwy 75 & Hwy 117) Behind the Glenpool Wal-mart. All Royalty are Welcome. For more info call Tamara Wilson 918-361-8324

NOVEMBER 12
Telling Stories, A Native Story Slam at Southeastern Oklahoma State University, Little Theater—Fine Arts, 1405 N. 4th Avenue, Durant, OK. Contact: Deana Williams, Native Studies Program Coordinator, dmwilliams@se.edu or call 580.745.3220

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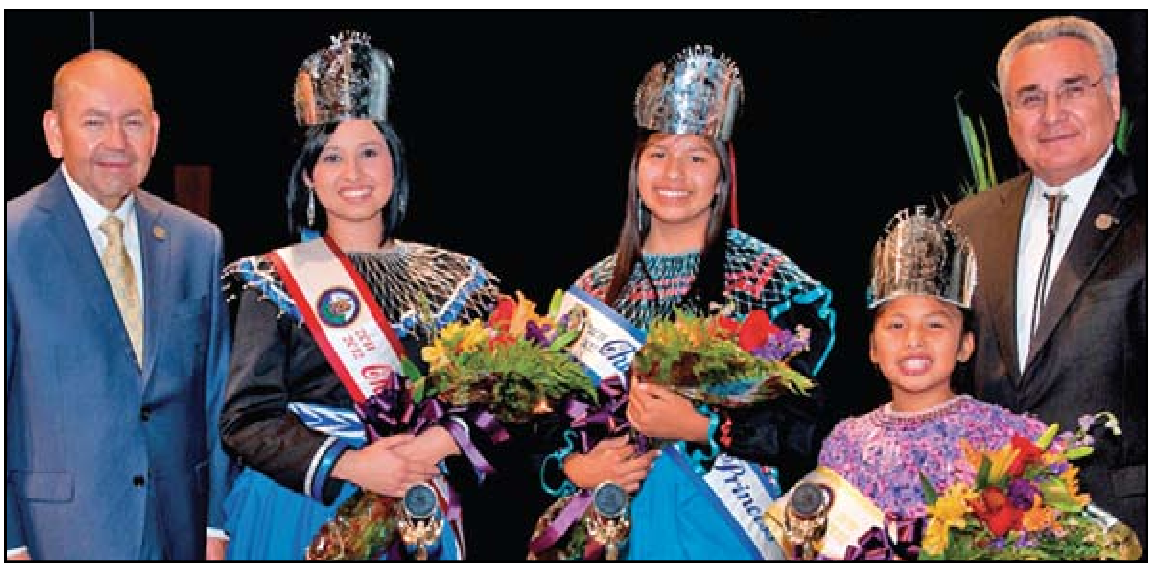
Chickasaw Nation crowns new royalty



MARCY A. GRAY / CHICKASAW NATION COURTESY PHOTO

From left, Chickasaw Nation Gov. Bill Anoatubby, newly crowned Chickasaw Princess Nacobi Walker, Chickasaw Junior Princess Raechell Meely, Little Miss Chickasaw Keilyn Factor and Lt. Gov. Jefferson Keel at the 2011-2012 Chickasaw Princess Pageant Monday, Sept. 26, at the Ada High School Cougar Activity Center in Ada, Okla.

SHARMINA MANANDHAR
Chickasaw Nation

ADA, Okla. – Three young Chickasaw ladies were selected to serve as the ambassadors of the Chickasaw Nation during the 2011-2012 Chickasaw Princess Pageant in Ada, Okla.

Nacobi Walker, of Ada; Raechell Meely, of Sulphur, Okla.; and Keilyn Factor, of Ada, were crowned Chickasaw Princess, Chickasaw Junior Princess and Little Miss Chickasaw, respectively Sept. 26 at the Ada High School Cougar Activity Center.

“We are extremely proud of these three young ladies, who will be representing the Chickasaw Nation as goodwill ambassadors in the upcoming year,” said Chickasaw Nation Governor Bill Anoatubby. “We hope the experience will enhance their lives and enable them to become positive role models to young Chickasaws and other Native American youth.”

The winners received a crown, traditional dress, shawl, sash, trophy, gifts and cash prizes.

The new royalty will have the honor and privilege of representing the Chickasaw Nation at various events nationwide during their one-year reign.

The contestants were judged on the basis of traditional dress, poise, talent and random questions.

Nacobi is the 19-year-old daughter of Darrell W. and Johnna (Ellis) Walker. She is a freshman at East Central University in Ada, majoring in general business.

She previously served as the 2006-2007 Junior Miss Chickasaw.

“I would love the opportunity to travel again and learn even more about our culture and traditions as well as those of other tribes,” she said. “I enjoy learning about where we came from and helping to shape the direction we are heading.”

Raechell, 13, is the daughter of Mitchell Meely and Paula Thomas. She attends the eighth grade at Dickson Middle School in Dickson, Okla.

“There are many honors to being Chickasaw, such as, sharing our culture with others, knowing the history of our culture and being able to represent our nation in a positive manner,” she said.

Keilyn, 9, is in the third grade at Latta Elementary School in Ada. Her parents are Stanley Factor and Gwen Burris.

“As Little Miss Chickasaw, I will make my people proud and be a positive role model for our youth,” she said.

Hagen LeFors, of Ada, was named the first runner-up 2011-2012 Chickasaw Princess.

Other winners in the Chickasaw Junior Princess category were: first runner-up Caitlynn Sparlin, of Tishomingo; second runner-up Mikayla Hook, of Pontotoc; and third runner-up Krysten Wallace, of Ada.

Nevaeh Smith and Karissa Shico, both of Ada, were named first and second runners-up, respectively in the Little Miss Chickasaw category.

The heritage of the princesses began in 1963 when Ranell (James) Harry, daughter of former Chickasaw Governor Overton James, was appointed the first princess. All royalty participants are required to be residents of the Chickasaw Nation and have a minimum one-quarter Chickasaw blood quantum and meet other requirements.

OCU honors Mankiller with tree dedication

OKLAHOMA CITY — Gloria Steinem was the guest of honor at a tree-planting ceremony at Oklahoma City University in remembrance of Wilma Pearl Mankiller, the first female chief of the Cherokee Nation who died last year. The ceremony took place last Thursday in the center of campus, north of the Bishop W. Angie Smith Chapel on N.W. 23rd Street between Kentucky and Blackwelder Avenues. It is open to the public.

Steinem is a famous political activist and journalist who advanced women’s causes in the 1960s and ’70s.

Mankiller led the Cherokee Nation from December 1985 to 1995. She received the Presidential Medal of Freedom in 1998. She was an advocate for American Indian and women’s rights.

Mankiller was instrumental in tripling the enrollment of the Cherokee tribe and opening medical clinics and a career services center.

OCU President Robert Henry and Steinem were among the honored dignitaries who spoke during Mankiller’s memorial service in April 2010.

Okla. kids named winners in calendar art contest

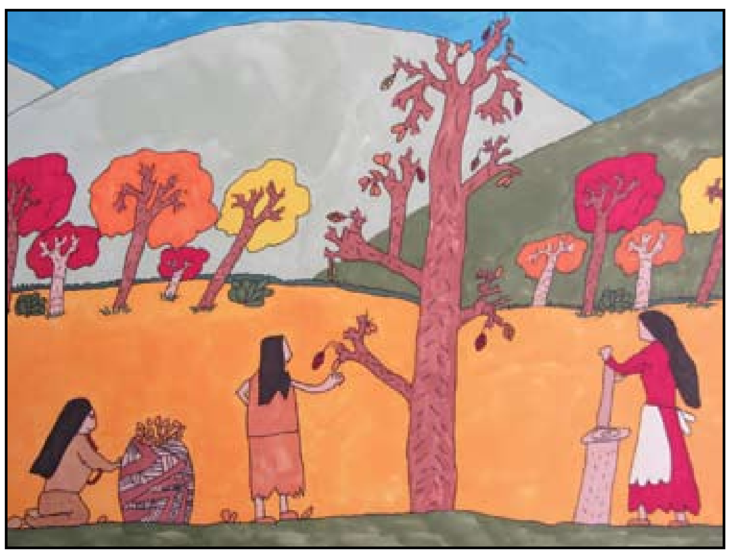
Four winners are from Maryetta School in Stillwell, Okla.

KIM BACA

ALBUQUERQUE, N.M.– Four Oklahoma children have been named as finalists in a Native American-owned security firm’s national art contest for its child abuse prevention and awareness 2012 calendar:

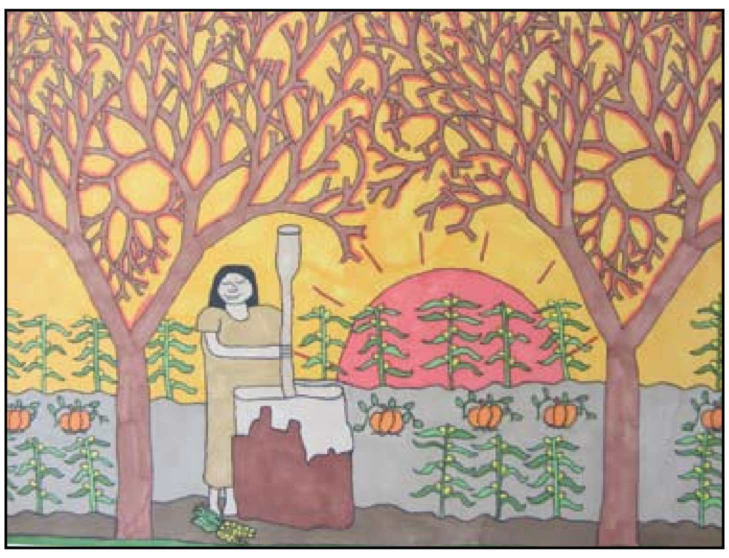
- Kristen Adair, Grade 5, Maryetta School
- Aubrey Brown, Grade 5, Maryetta School
- Katie Stephenson, Grade 4, Maryetta School
- Landon Unger, Grade 6, Maryetta School

The children from Stilwell were among 12 finalists from Alaska and New Mexico in the art contest sponsored by New Mexico-based security firm specialists Personnel Security Consultants, Inc (PSC). Three judges, other New Mexico business owners, looked for originality, artistic ability and entries that best fit the theme “What my Heritage Means to me?” PSC received 52 entries from children grades kindergarten through eighth. PSC held the contest to give children a voice and aid adults in identifying child abuse in Native communities.



COURTESY PERSONNEL SECURITY CONSULTANTS, INC.

Artwork by Kristen Adair



COURTESY PERSONNEL SECURITY CONSULTANTS, INC.

Artwork by Katie Stephenson

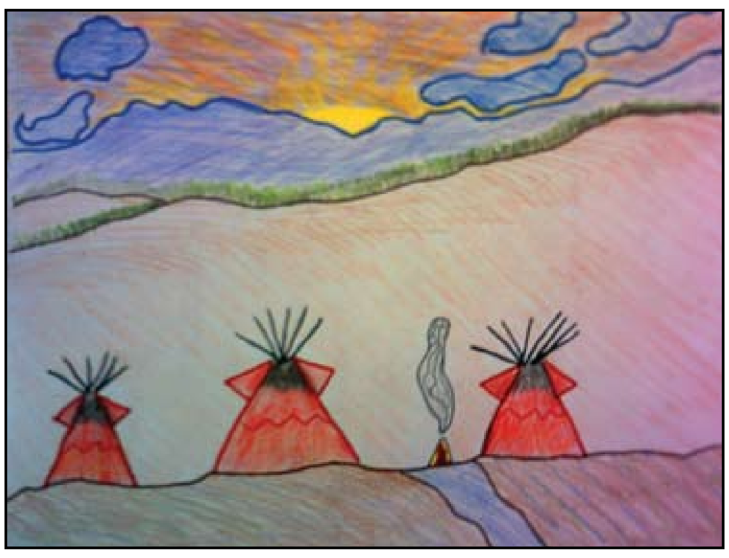
The public is invited to view the finalists’ entries and vote for the calendar cover at PSC’s website www.pscprotectsyou.com until Oct. 5.

In 1990, Congress passed the Indian Child Protection and Violence Protection Act, which requires investigations for employees, contractors or volunteers who have contact with Indian children. But despite the law, abuse, incest and other crimes against Indian children still prevail. Twenty American Indian/Alaska Native children out of every 1,000 are victims of abuse, compared with 10 white children, according to the U.S. Department of Health and Human Services.

“The judges said it was a difficult choice among so many great artists. We’re glad that we’re aiding children, their parents and schools in identifying these issues that plague our community with this calendar,” said PSC President & CEO Michele Justice (Navajo).

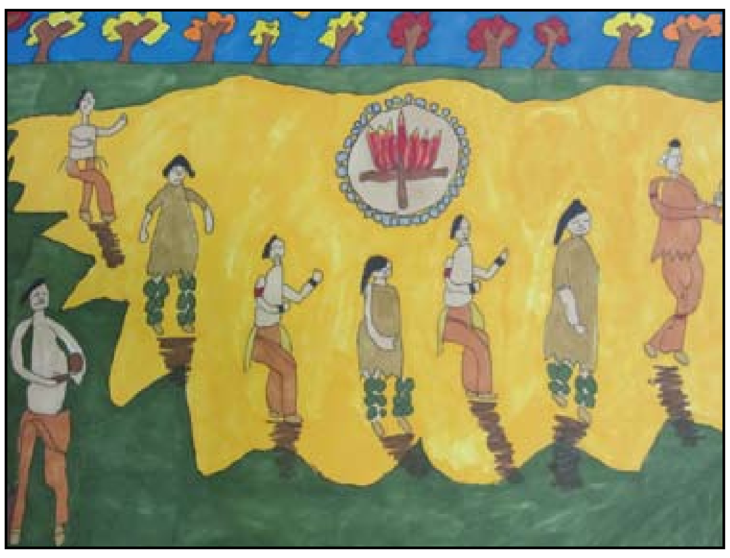
The calendar, which will be released in November, is in preparation of weeklong child abuse protection training and other safety workshops PSC will sponsor for Native American Heritage Month Nov. 6-10, 2011. Proceeds of the workshops will go toward Native American child abuse prevention programs. Children whose artwork is chosen for the calendar will be honored at a dinner in Albuquerque Nov. 7.

PSC is currently taking orders for the calendar. To place an order by phone or email, please contact Jayme Bennett at jbennett@pscprotectsyou.com or 505-214-9117.



COURTESY PERSONNEL SECURITY CONSULTANTS, INC.

Artwork by Eden Brown



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NATIVE AMERICAN TIMES

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Ruling clears way for appeals of Cobell

MATT VOLZ
Associated Press

HELENA, Mont. (AP) – A federal judge has cleared the path for appeals to move forward in a $3.4 billion U.S. government settlement over mismanaged American Indian land royalties, a ruling expected to further delay resolution of the 15-year lawsuit.

U.S. District Judge Thomas Hogan of the District of Columbia ruled last Wednesday that none of the challengers has to put up an $8.3 million bond before proceeding with an appeal.

Six separate notices of appeal have been filed since Hogan approved the settlement in August.

The settlement would resolve the lawsuit led by Blackfeet tribal member Elouise Cobell of Browning, Mont., on behalf of an estimated 500,000 Native American plaintiffs. The lawsuit claims U.S. officials stole or squandered billions of dollars in royalties owed over a century for land leased for oil, gas, grazing and other uses.

After the first three notices of appeal were filed, Cobell's attorneys asked Hogan to require each appellant to put up an $8.3 million bond. They argued that an appeal could delay by a year or more the disbursement of money to the plaintiffs who have been waiting for 15 years, and many of them may not live to see the payments.

They also argued appeals would put off reforms and a planned consolidation of fractionated Indian land included in the settlement.

See **COBELL** *Continued on Page 4*

FILE PHOTO
Elouise Cobell

Minnesota Reservation copes with hunger issues

JULIE SIPLE
Minnesota Public Radio

WHITE EARTH INDIAN RESERVATION, Minn. (AP) – Hunger is such a problem on some parts of the White Earth Reservation that there is a neighborhood some people call Hungry Hill.

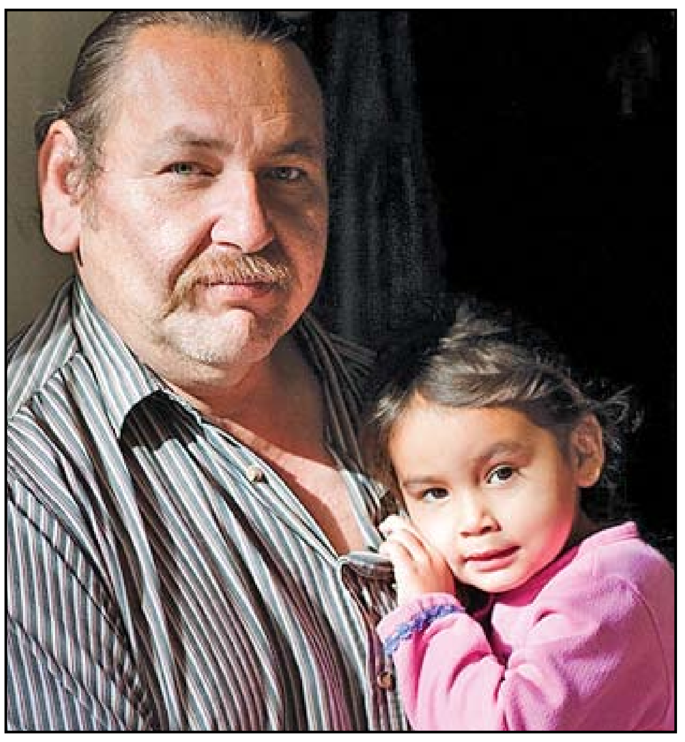
"It's hard, you know, living day to day," said 29-year-old Melissa Manypenny. "Especially when you have children, and it's hard for you to feed your children from day to day."

Manypenny and her boyfriend, Daniel St. Clair, 38, both grew up on Hungry Hill in the town of White Earth. They often relied on a macaroni, which many on the reservation call "Mac." For them, that meant hamburger, macaroni noodles and tomato paste.

"Those three essential foods is what kept Hungry Hill surviving for all these years," said St. Clair, who gets by on the money he earns from the Shooting Star Casino, and with food from a federal commodity program.

Tribal officials estimate up to 50 percent of American Indians on the White Earth reservation live below the poverty line. For

See **HUNGER** *Continued on Page 4*


CAROLINE YANG / MINNESOTA PUBLIC RADIO
Rex Robbins of Ponsford, Minn., sits with his daughter Ciara, 3, in their kitchen on Friday, Sept. 23, 2011. Robbins is father to seven children, four of whom are still young and live with him and his wife. For most of his life, Robbins worked as a truck driver. He also plowed snow and repaired cars. However, he has had to stay home to care for the family since his wife had a stroke nine months ago. The family receives about $700 a month in food stamps, which Robbins says provide enough to feed the family if he budgets carefully. However, the last week of the month is often a struggle. Getting nutritious food is a concern, especially since both Robbins and his wife have diabetes. Despite their limited budget, Robbins regularly opens his doors to other family members who need food.

Crow Tribe mourns 3 killed in family shooting

Sheldon Bernard Chase

MATTHEW BROWN
Associated Press

CROW AGENCY, Mont. (AP) – The tragedy of a triple slaying on the Crow Indian Reservation is "snowballing" across the victims' large and tightly knit families ahead of funeral services that were set for Saturday, Oct. 8, the chairman of the Montana tribe said.

The alleged gunman's grandmother, cousin and cousin's boyfriend were killed in last Tuesday's shooting near Lodge Grass.

Crow Chairman Cedric Black Eagle has known the family since he was in preschool and is distantly related.

He said the initial shock – from the shootings, a tense lockdown on schools and hospitals, and a multi-state manhunt culminating in the Oct. 5 capture of 22-year-old Sheldon Chase – has given way to deep mourning.

More on what happened will unfold, but now is a time for the families to be respected, Black Eagle said.

Gloria Sarah Goes Ahead Cummins, 80, Levon Driftwood, 21, and Driftwood's boyfriend Ruben Jefferson, 20, were killed last Tuesday at a log home they shared with Chase about 10 miles outside Lodge Grass, a town of about 500 people near the Wyoming border.

"We all know one another's family. The effect is snowballing," said Black Eagle, who grew up in Lodge Grass.

Services for Driftwood and Jefferson were scheduled for Oct. 8 at Lodge Grass High School. Cummins' funeral Mass will was Monday at Our Lady of Loretto Catholic Church.

The 12,000 members of the Crow tribe fall into an extensive clan network, and Driftwood's lengthy list of survivors gives insight into how many were affected by the killings: 19 "sisters," 15 "brothers," 12 aunts and uncles – plus 14 entire families are considered part of her "extended family."

Driftwood and Jefferson had two children and were described as "together since grade school" in Driftwood's obituary.

Chase has been jailed in Washington state. Assistant U.S. Attorney Jessica Fehr said Oct. 7 he's expected to be transferred to Montana in the next two weeks to face three charges of first-degree murder. He faces life in prison if convicted.

Friends and relatives say Chase was close to his grandmother, acting as her chauffeur after she suffered a stroke several years ago. He grew up on North Dakota's Fort Berthold reservation but had lived with Cummins for much of the last year while he took Crow language classes at Little Big Horn College.

The case is being handled by the FBI, which has jurisdiction in major crimes involving American Indians. An FBI agent last ;aweek filed an affidavit in which he said Jefferson's 3-year-old son described a fight between Chase and Jefferson moments before the shooting.

Chase also had allegedly stopped taking medications for an unspecified mental illness.

But for family members, the details still don't add up to an explanation for a tragedy that has touched four generations and reverberated through a community.

"It will never make sense to us," said John Cummins III, a grandson of Gloria Cummins and cousin to Chase and Driftwood.

Slave descendants fight to stay in tribe

JUSTIN JUOZAPAVICIUS
Associated Press

TAHLEQUAH, Oklahoma (AP) – Charlene White did not learn the whole story about her grandfather's secret number until she was 12.

Prior to that, she knew only that he had scrawled the mysterious digits – 3489 – on a crumpled piece of paper and hidden it in a drawer. The number was assigned to him as a boy to indicate that members of his family had once been slaves to the Cherokee Nation. It seemed to be a piece of personal history best left in the past.

"I feel like he felt it was shameful being known as a slave, especially a slave of the Indians," White said. "It was an embarrassment."

More than a century after her grandfather got the number, White is telling the story of her ancestors' servitude as she fights along with 2,800 other descendants of Indian slaves across the country to be embraced as full members of the tribe.

Just as many white Americans owned black slaves until after the U.S. Civil War, so did some Cherokee tribesmen. The practice generally ended with an 1866 treaty that afforded freed slaves the same rights as native Cherokees.

But leaders of the Cherokee Nation, one of the largest and most influential American tribes, have been trying to change that policy by declaring that the descendants should not be considered Cherokee

See **FIGHT** *Continued on Page 3*

CHEROKEE NATION
DAVE CRENSHAW / ASSOCIATED PRESS PHOTO
In this Oct. 6, 2011 photo, Rena Logan, a member of a Cherokee Freedmen family, shows her identification card as a member of the Cherokee tribe at her home in Muskogee, Okla. Thousands of people whose ancestors were enslaved by the Cherokee Indians in the 1800s are fighting to keep their status as members of the tribe. Loss of citizenship could also mean losing valuable tribal benefits such as medical care, housing assistance and grocery stipends.

Tribe battles BLM over Nev. gold mine in federal court

SCOTT SONNER
Associated Press

RENO, Nev. (AP) – Tribal leaders and environmentalists last Thursday were trying to persuade a federal judge to leave in place a nearly 2-year-old court order blocking a big gold mine expansion on a mountain that some tribes consider sacred.

Lawyers for the U.S. Bureau of Land Management want Judge Larry Hicks to lift the injunction that the Western Shoshone and others first won in December 2009. The order involved part of the Toronto-based Barrick Gold Corp.'s Cortez Hills project, located on Mount Tenabo, about 250 miles east of Reno.

The 9th Circuit Court of Appeals ruled at the time the BLM had failed to adequately analyze the potential for the project to pollute the air and dry up scarce water resources in northeast Nevada's high desert.

About a dozen tribe members and supporters – some with signs that read "Water is more precious than gold" – gathered in front of the federal courthouse before the hearing for a "water honoring ceremony" and prayer.

"We have great concerns when large corporations and the federal government can trample our natural resources," said Bryan Cassadore, chairman of the Te-Moak Tribe of Western Shoshone.

"The spring water and natural resources of rural Nevada has always been important to the Western Shoshone Indians for thousands of years and continues to be," he said.

Justice Department lawyers argued in their support of the BLM that the agency has a new analysis that it thinks complies with all state and federal environmental laws.

"BLM very thoroughly analyzed the project's potential effects on Native American beliefs and cultural practices," wrote Ty Bair, a lawyer in the department's Environment and Natural Resources Division.

But lawyers for the tribes and the Reno-based Great Basin Resource Watch said the mining plans offer no specific protections for the environment, only a detailed schedule of monitoring intended to detect any potential pollution on groundwater supplies.

Roger Flynn, who represents the South Fork Band Council of Western Shoshone of Nevada, Timbisha Shoshone Tribe, Te-Moak Tribe of Western Shoshone Indians of Nevada and the Western Shoshone Defense Project, said the BLM's plan to "monitor the drawdown and elimination of surface waters and springs/seeps, and then figure out a way to avoid these losses is the type of `impact first, develop a plan later' approach rejected by the Ninth Circuit."

The appellate judges concluded BLM's review was inadequate under the National Environmental Policy Act, which requires a thorough examination of large-scale projects on federal land. They said the agency didn't fully consider the impact of air quality resulting from transporting ore to an off-site processing facility 70 miles away.

The judges also said the review didn't do enough to examine the likelihood that pumping water out of the pit would cause the groundwater level to drop and potentially dry up more than a dozen streams and springs.

Woman's estate files wrongful death suit

DIRK LAMMERS
Associated Press

SIOUX FALLS, S.D. (AP) – The estate of an 87-year-old woman who died two years ago after falling at a Rosebud Indian Reservation medical center has filed a wrongful death lawsuit against the federal government.

Mary Josephine Jones suffered a slight stroke in October 2009 and was admitted to the Indian Health Service Medical Center at Rosebud. The federal lawsuit alleges that the hospital bed rails were improperly left down, and when she got up to go to the bathroom, she fell and hit her head on the toilet and eventually died.

"She'd gotten up and fallen when they weren't responding to her calls for assistance to go to the bathroom," Aaron Eiesland, the estate's attorney, said last Thursday.

A message left with the office of the U.S. Attorney of South Dakota was not immediately returned.

The suit filed Oct. 3 in U.S. District Court seeks unspecified damages.

It alleges that the government failed to provide for Jones' safety and provide sufficient skilled staff, services and supplies to meet her needs.

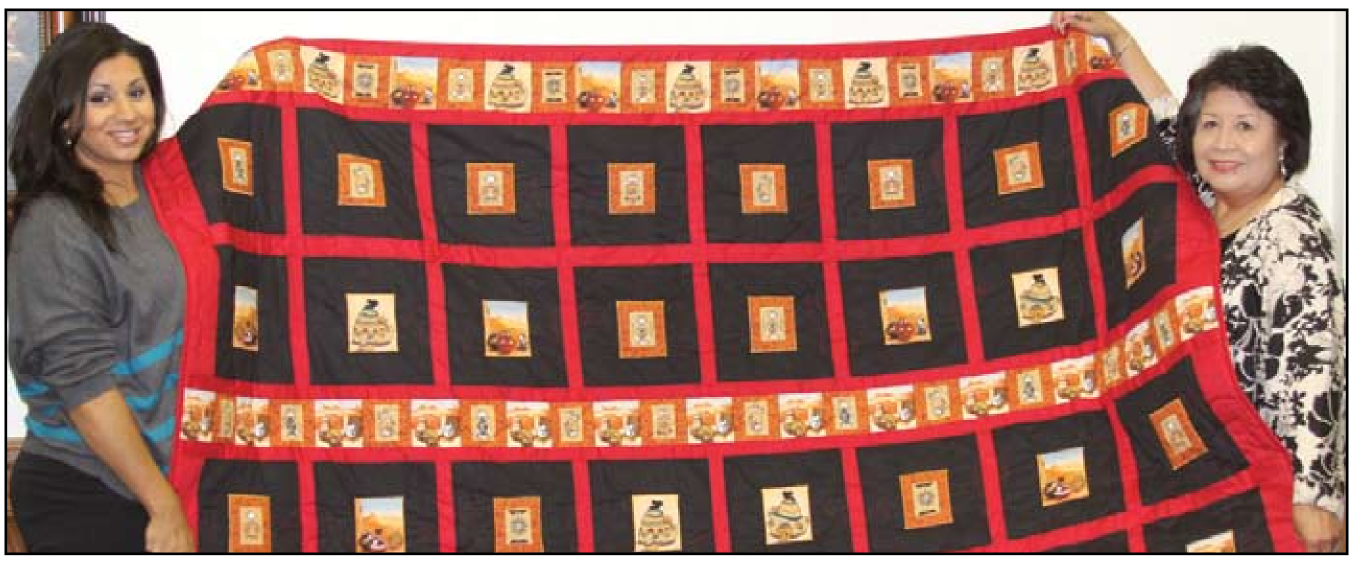
Eiesland, whose Johnson Eiesland Law Firm handles primarily nursing home neglect and abuse cases, said fall prevention measures were ordered, including raised bed rails, a call button at fingertip reach and assistance for toileting or whenever she had to get out of bed.

"She was an extremely high fall risk," Eiesland said. "That's the reason she had come to the facility in the first place. She was having dizziness and instability and was falling."

But the lawsuit alleges that four days after she was admitted, her bed rails were left down and she was allowed to move from her bed unassisted. When she headed to the bathroom alone, she fell, struck her head and remained on the floor undiscovered for an unknown amount of time.

Jones suffered a subdural hematoma, which is a collection of blood on the surface of the brain, the suit said.

The estate filed an administrative claim in July 2010 with the Indian Health Service, a U.S. Department of Health and Human Services agency, according to the lawsuit.



JOE CLAY / SEMINOLE NATION PHOTO

Seminole Nation Domestic Violence Program Director Heather Napier (left) and Assistant Chief Ella M. Colman display one of the many quilts that will be up for auction at the second annual quilt auction.

Quilt Auction to benefit victims of domestic violence

DUSTIN GRAY
Seminole Nation

WEWOKA, Okla. – The Seminole Nation of Oklahoma will host its second annual community-wide Quilt Auction and Food Sale on Saturday, October 15, 2011 at the Wewoka Civic Center, located at 123 S. Mekusukey in Wewoka. All proceeds from the day's activities will benefit the Seminole Nation Domestic Violence Program's Safe House.

Doors will open at 10 a.m. and all auctions will conclude before 2 p.m.

Several beautiful, handcrafted quilts, including a southwest themed quilt donated to the Domestic Violence Program by Seminole Nation Assistant Chief Ella M. Colman and her husband Al, will be auctioned off at the event.

For more information on the Seminole Nation Quilt Auction and Food Sale, please contact the Domestic Violence Program at (405) 382-3762.

To preview some of the quilts that will be up for auction, visit us on facebook at: www.facebook.com/SeminoleNation

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in the $760 million Keepseagle Indian Farmer/Rancher Settlement

DATE: October 18-20, 2011
TIME: Between 9:00 a.m.-5:00 p.m.

LOCATION: Employment and Training Building
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DATE: October 18-20, 2011
TIME: Between 9:00 a.m.-5:00 p.m.

LOCATION: America's Best Value Inn
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Public hearings on bison relocation begin

MATT VOLZ
Associated Press

DEER LODGE, Mont. (AP) – Ranchers and landowners on Oct. 5 packed the Powell County Community Center, just a few miles from what has become ground zero in the debate over whether there is a place for wild bison on Montana's landscape.

If those who spoke in the first of three public hearings on a proposal to relocate Yellowstone National Park bison was any indication, the answer is an emphatic no. Dozens of people from this southwestern Montana community where cattle is king told state wildlife officials they were against the plan. None was in favor of it.

"This is not the 1800s. We have ranchers and farmers who need their hay lands, their grain fields, their stock yards protected. And you are putting them in danger," said Powell County resident Bill Mattice. "Stay out of the buffalo business!"

Montana Fish, Wildlife and Parks has proposed temporarily relocating dozens of bison to the Spotted Dog Wildlife Management Area or three other possible sites across the state.

Wildlife officials say the bison are disease-free after spending years in quarantine as part of a U.S. government program. But that hasn't convinced those concerned that the wild animals could transmit disease to their cattle and damage their fields.

The debate, which has grown sharper this year as FWP developed its plans, is now centered on the public hearings on the draft environmental assessment of the relocation proposal that the agency released last month.

The meeting became contentious before it even really began.

"Are you going to limit us to 120 minutes to comment on something that will be life-altering to many people in this room?" one man asked as FWP regional supervisor Mack Long laid out the format.

Another man drew laughs as he called out, "If they put buffalo out there, do we get to shoot them?"

But a third man asked loudly the question that seemed to be on most people's minds: "Does this meeting have an influence on the decision, or has the decision already been made?"

FILE PHOTO

The FWP last year relocated 87 bison to media mogul Ted Turner's ranch in southwestern Montana.

FWP wildlife chief Ken MacDonald assured the crowd that nothing has been decided, then tried to allay fears by saying the bison would be contained with fencing and an aggressive policy of capturing or killing any bison that escapes.

MacDonald added that the bison have been tested and retested and have not been found to have brucellosis.

"They've been tested better than probably any other animal on the planet," MacDonald said.

The FWP proposes moving up to 40 bison to each of four possible sites – two state-owned wildlife management areas and two sites on tribal lands – until a statewide bison conservation strategy is completed by the end of 2015.

By then, a "decision on whether there is a place on the Montana landscape for wild bison will be made," according to the agency's environmental assessment.

The animals up for relocation were part of a government quarantine study started in 2005. They have been determined to be free of brucellosis, a disease that causes animals to abort their young. Now they are in the next phase of the program, in which they will be monitored and tested for another five years.

The FWP last year relocated 87 bison to media mogul Ted Turner's ranch in southwestern Montana in exchange for a percentage of the offspring. That deal prompted a lawsuit by conservation groups, and as a result, "FWP believes it is prudent to relocate those bison if possible to public or tribal lands for the remainder of the monitoring period," the environmental assessment said.

The Spotted Dog Wildlife Management Area is about six miles from Deer Lodge, land that the FWP acquired in September 2010. The proposal calls for keeping the bison in a 2,560-acre pasture, building a boundary fence to keep the animals from wandering off and constructing facilities to test the animals and store maintenance equipment.

The original cost estimate to prepare and maintain the Spotted Dog site for the bison topped $1.3 million, but FWP revised those numbers after an intra-agency discussion, eliminating or cutting down on several items to get the cost down to $305,000.

Neighboring ranchers say the time when wild bison could freely roam the land is over and that attempting to reincorporate them into the landscape now would be damaging to one of Montana's main industries. They look skeptically on plans to fence in the animals, saying that if a bison wants to wander, no fence can stop it.

Hunters and recreational users also have said they are concerned the bison fences would restrict access to the area, which is populated by elk, deer and antelope.

Opponents of the proposal said they want to know where the money will come from to pay for the plan, how other agencies will be involved and how cattle markets will be affected. They want an environmental impact statement that will scrutinize those and other questions more closely than the more general environmental assessment does.

"It's nothing more than a flat-out lie crammed down our throat, Brian Quigley, a rancher from nearby Avon and head of the Rocky Mountain Stockgrowers Association, said of the document.

A second state-owned site, the Marias River Wildlife Management Area, spans 8,866 acres about eight miles southwest of Shelby. The two other sites are on the Fort Belknap and Fort Peck reservations in northern Montana.

Native American leaders say they are prepared to manage the animals and should be given preference because of their historical and cultural ties to them. The Yellowstone bison are prized by Native Americans and conservationists because of their pure genetics.

The hearing last week was followed by one in Shelby on Oct. 6 and another is scheduled for Glasgow on Oct. 17. FWP is taking public comment on the environmental assessment until Oct. 19.

FIGHT

Continued from Page 1

Carla Pratt, a law professor at Pennsylvania State University who has studied the freedmen issue for several years, asks, "What does a slaveholding nation owe to the people it has enslaved?"

citizens unless they can show proof of Indian blood.

The descendants stand to lose part of their identity if the tribe is successful in removing them. In 2007, more than three-quarters of Cherokee citizens voted to kick out descendants of freedmen and other non-Indians. The dispute has been in and out of the courts ever since.

Loss of citizenship could also mean losing valuable tribal benefits such as medical care, housing assistance and grocery stipends.

"They're treating us like we're still their slaves," White said. "That is so degrading."

Voting is under way in the tribal election for chief, with the final ballots to be cast Saturday. The two candidates have battled for months over almost every aspect of the tribal government. But they find common ground on the freedmen issue: Both want them booted.

Tribal leaders say it is their right as a sovereign nation to determine who qualifies to be a citizen.

"I have considered the Cherokee Nation's right to determine their own national identity the most fundamental right of every government," said Chad Smith, the incumbent chief, who is being challenged by longtime tribal councilman Bill John Baker.

The descendants say being Cherokee has always been part of their family stories, even if they were not actively involved with the tribe after their relatives were released.

White was born and raised in Tahlequah, the capital of the 300,000-member Cherokee Nation in northeastern Oklahoma.

Her grandfather, Clarence Wilson, was 13 when he received his number from a document known as the Freedmen's Roll. It was 1902, just five years before Oklahoma became a state, when segregationist Jim Crow laws were taking a firm grip on the territory. Those were laws that institutionalized discrimination against black that lasted until the civil rights movement in the middle of the 20th century.

Wilson had not been eager to share the family's story, White said. He did not want his children to think they were any different from their classmates. And he feared that knowledge of the number, like the ones tattooed on Jews by the Nazis, would brand his household, potentially inviting angry whites to lynch them or kick them off their land.

When she was 12, White learned the whole ugly story: Wilson's grandmother had been a slave of a Cherokee who traveled the Trail of Tears, the perilous forced trek by thousands of American Indians in the 1830s after they were forced from their homelands in the Southeast.

"I didn't understand the meaning that my grandfather had a roll number," White recalls.

Now in her 60s, White suffers from glaucoma and cataracts that have stolen much of her eyesight, and she needs new glasses every four months or so. She uses special eye drops that cost $80. All those medical benefits are provided by the tribe, for now.

The freedmen families' struggle for citizenship can be compared to "a latent civil rights struggle," said Carla Pratt, a law professor at Pennsylvania State University who has studied the freedmen issue for several years. The key question, Pratt asks, is "What does a slaveholding nation owe to the people it has enslaved?"

"Part of the reason people are still dependent on these services is because they are the descendants of slaves, who have been denied the opportunity of intergenerational wealth," she said.

In deciding a person's identity, the tribe relies on a historical record called the Dawes Rolls, which was created by the federal government between 1898 and 1906 to identify citizens of the Cherokee Nation, and members of other tribes, who were living in Indian territory.

The roll has two parts. The first, called the Cherokees-by-Blood Roll, identified about 32,000 citizens of the nation who could prove direct Indian ancestry. The second, known as the Freedmen Roll, identified about 5,000 freedmen citizens of the nation, typically black former slaves and their descendants owned by Cherokee tribesmen.

The freedmen families have argued that the Treaty of 1866, signed decades before the Dawes Rolls were written, takes precedent. That treaty between the U.S. government and the Cherokees gave the freedmen and their descendants "all the rights of native Cherokees."

Until a court rules otherwise, the Cherokee Nation is still offering medical care to descendants of freedmen. Of the $300 million the tribe budgets for health care, medical services for the descendants cost about 1 percent, or $3 million, a tribal spokesman said.

Rena Logan, a retired cook from Muskogee who keeps her ancestors' Freedmen Roll number of 3918 close to her heart every day, gets treatment at tribal clinics for her arthritis, hypertension, osteoarthritis and a dislocated back disc.

"We are black, and we were slaves, and they want to keep us that way," Logan said. "It really hurts the heart. What did we do to be discriminated against?"

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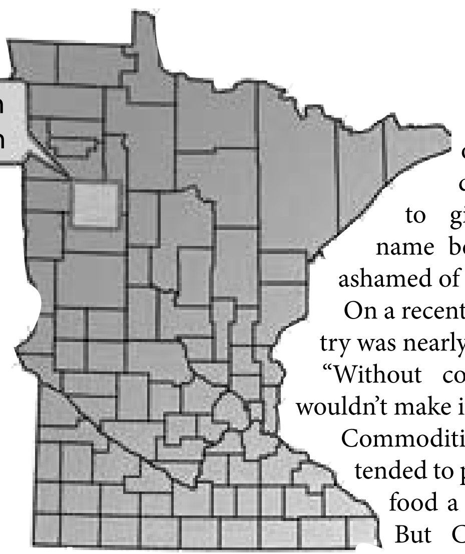
HUNGER

Continued from Page 1

"They put us on reservations and said, 'Oh, we'll take care of you,' " Andy Favorite said. "Well, they'll take care of us with white flour, white sugar, white salt."



some, ensuring there is enough healthy food to feed themselves and their families is a problem. A growing effort to return to traditional foods could help alleviate hunger and improve the health of people on the reservation while reconnecting them with a diet that served their ancestors.

Hungry Hill isn't the only place on White Earth where people struggle with hunger. At 1,300 square miles, the reservation is the largest in Minnesota. Poverty and unemployment are high, and good, affordable food can be hard to come by.

There are only two small grocery stores on the reservation. People say they rely heavily on the more common convenience stores. Some travel up to 40 miles to reach stores off the reservation, but that takes a car and gas money – things many people here don't have.

It wasn't always like this. Before the tribe signed treaties with the U.S. government, the Anishinaabe, or Ojibwe Indians, followed the seasons and ate the food that surrounded them, retired tribal historian Andy Favorite said.

"Historically our food was wild game, berries (and) we had gardens," Favorite said. "We signed treaties, and they said, 'Give up the chase.' "

When that lifestyle ended, there was a dramatic shift in diet.

CAROLINE YANG / MINNESOTA PUBLIC RADIO

Bill Paulson demonstrates how wild rice is harvested in Waubun, Minn. on Thursday, Sept. 22, 2011. Paulson returned to the White Earth Reservation about a decade ago and actively promotes going back to traditional ways of growing and harvesting food. He and his wife currently live on a limited fixed income -- she receives about $600 a month in disability, and he earns $800 a month as an AmeriCorps VISTA volunteer. For their own food Paulson hunts, fishes, harvests wild rice and berries, and grows his own produce in their garden. The couple also receives food stamps, and uses the money only for staple foods they don't grow themselves. Paulson says growing and producing their own food enables them to eat very well on a limited budget, and he hopes more people will return to bartering, trading, growing and harvesting. This year Paulson joined two other families and harvested more than 1,100 pounds of wild rice, Paulson and his wife will eat some, and will share some with family and friends.

"They put us on reservations and said, 'Oh, we'll take care of you,' " Favorite said. "Well, they'll take care of us with white flour, white sugar, white salt."

That's the kind of food he said was historically distributed by the Food Distribution Program on Indian reservations.

The program, which is unique to Indian reservations, is designed to help low-income people who can't easily travel to grocery stores. Food provided by the federal government is stored in huge warehouses, and distributed to people who need it. The number of people on White Earth using commodities has fallen, but hundreds of people still depend on them.

That includes a 63-year-old woman named Cindy, who lives in a small home in the town of White Earth and survives on monthly Social Security payments of $675. She did not want to give her last name because she is ashamed of her situation.

On a recent day, her pantry was nearly empty.

"Without commodities I wouldn't make it," she said.

Commodities aren't intended to provide all the food a family needs. But Cindy doesn't have much else to feed herself and her two grown sons, who do not work.

"Right now, 'cause it's the end of the month, we're down to one meal a day," she said in late September. "That's the way it will be until next week, when the money comes in. Then I'll be able to buy groceries, and we'll be able to have breakfast, lunch, and dinner again."

Commodity foods have improved significantly on White Earth, especially in the past decade. There are fresh fruits and vegetables, and leaner meat than in previous years. A nutrition educator at the warehouse teaches people how to prepare meals.

The tribe has asked the federal government to include wild rice in the program.

But for Cindy, who has a heart condition, it's still not healthy enough. The beef stew mix in her box of commodities contains 990 milligrams of sodium, more than her doctor's recommendation.

"I can't afford the food that the doctor gave me to buy on the list," she said. "So I just have to eat the proper foods for the first week of the month when I can afford it. The rest of the month, I have to live on whatever I have."

Some people on White Earth say the way to fight hunger and poor diet is to return to local or traditional foods.

Winona LaDuke is one of them. At her organization based in Callaway, LaDuke, executive director of the White Earth Land Recovery Project, shows a visiting boy how to dry corn so that it can be used in soup.

LaDuke said the shift to processed foods has contributed to health problems on the reservation. About one in three American Indians on White Earth has diabetes. LaDuke knows people are living on tight budgets, but as she sees it, growing food locally could help struggling families.

"I don't think you should have to buy all your food," she said. "I think you should grow it. That's the reality. You don't have the money to buy all the food, and you shouldn't. Our Anishinaabe people were entirely food self-sufficient."

There's been recent progress, LaDuke said. For the second summer, two small farmers markets sold vegetables on the reservation. Her group provides produce for local schools.

But LaDuke wants much more – especially gardening. She hopes people on White Earth will one day feed themselves again.

"The creator didn't say, 'Go to Safeway, go to Coborn's, or go to Supervalue,' " she said. "The creator said, 'Grow your corn, eat your berries, make sure you harvest your wild rice, and pray.' "

Bill Paulson is one of the people turning back to traditional food and teaching others on the reservation to do so.

On the lake behind his home in Waubun, Paulson demonstrates how to harvest wild rice. He and his wife manage to get by on the $800 a month he earns as an AmeriCorps VISTA volunteer and the $600 a month she receives in disability income, in part because he's finding food the old ways.

Winona LaDuke

"Everyday I'm trying to figure out what is coming next in our season," he said.

Paulson harvested about 1,100 pounds of wild rice this year. Most of it he will eat and share with family. He fishes and gathers berries. He also has a garden. He does qualify for food stamps, but uses them only for things he doesn't grow or harvest.

"I have mushrooms on the table every day," he said. "I have fish all the time. I have venison steaks. I eat very, very well."

For some, wild rice also creates income. The tribe buys thousands of pounds from those who harvest it – then sells it, or gives it to elders and schools.

Few people say returning to traditional or local foods will alone solve hunger. It's just part of the equation. It takes time and resources that not everyone has.

For example, 33-year-old Billie Jo McDonald is learning about traditional Ojibwe foods, how to harvest and preserve them. McDonald goes to camps run by the tribal college to learn to identify berries and to rice.

She remembers what her grandparents ate, and wants her family to share a similar diet.

"My grandpa would rice... he would trap, he would fish," she said.

McDonald, who receives $500 a month in food stamps, has trouble feeding her three sons, ages 11 to 17, and hopes traditional food will help. But she doesn't yet harvest rice, because she doesn't have a canoe. She doesn't think she has time for a garden. For now, she largely relies on another old tradition: sharing.

"They go harvest the rice, and we get pounds of it – pounds of it!" she said. "Might get sick of rice, but at least we're going to be fed, you know?"

Despite all this, McDonald does run out of food. She skips meals so her boys can eat. She hates to think about what she feeds them when her pantry is nearly empty.

"Toward the end of the month, you know, it's mac soup, mac and butter, whatever we can," she said.

The challenge for those who pin their hopes on traditional food is to convince more people to grow and harvest so that there's enough to share with elders and others who can't do it themselves.

Information from: Minnesota Public Radio News, http://www.mpr.org

COBELL

Continued from Page 1

Lead attorney Dennis Gingold said last month the $8.3 million would cover lost interest, increased settlement administration costs, legal fees and assembling documents in the case.

Hogan denied the request Oct. 5. He said in his ruling that the plaintiffs' attorneys inflated how much the appeals would cost and misrepresented the court's record in issuing such appeal bonds.

"While the court is sympathetic to the plaintiffs' concern that the appeals will delay the administration and distribution of the settlement to so many people who have waited so long for justice, that does not translate into a willingness by this court to quietly overlook the misleading case citations and unsupported legal argument" by the plaintiffs' attorneys, the judge wrote.

Hogan ordered Cobell's attorneys to explain whether their errors were intentional or the result of carelessness or haste.

Gingold, speaking through his spokesman Bill McCallister, said Oct. 6 his legal team will conform with the order and explain and clarify its position.

Theodore H. Frank, the attorney for one of the appellants, Kimberly Craven of Boulder, Colo., had objected to the bond request, saying it would squelch any appeal.

"They were not interested in the $8 million. They were interested in preventing the D.C. circuit (court) from hearing what my client has to say," Frank said lastThursday.

Craven argues the lead plaintiffs abandoned their attempts to have the government account for how much money had been lost in exchange for a cash settlement, and then deprived other plaintiffs of a chance to opt out of the deal.

She also argues Cobell and the other lead plaintiffs stand to make so much money in the settlement that their interests in the deal are not the same as the other 500,000 plaintiffs.

Frank estimated arguments in the appeal would not happen until early next year. He dismissed the plaintiffs' objections about the settlement being delayed, saying the appeal deserves to be heard.

"The case has taken this long because that's the way the class counsel has negotiated this case," Frank said. "They had to have known that this would not get resolved before 2012."

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COMMENTARY

Native Nations, not feds, should grant tribal recognition

J.D. COLBERT

Last July 15th, the U.S. extended formal recognition to the Libyan rebel National Transitional Council as the recognized and legitimate government of Libya. The actions of the U.S. was quickly followed by Britain, France and at least 100 other countries in the granting of full diplomatic recognition of the new Libyan government.

The United Nations on September 16, 2011 voted to recognize the new government and to recognize the NTC as holding Libya's seat at the UN.

These sovereign recognitions and the establishment of full diplomatic relations not only welcomes the new Libyan government as an equal into the international community of nations but also paves the way to accessing billions of dollars in funding for the Libyan government.

Notably, the new Libyan government acquired full recognition status in only 60 days!

Indian Country has much to learn from this international recognition process that just played out concerning Libya.

The most important take-away for Indian Country is this: Native Nations, not the federal government, should be the ones that grant recognition to other Native Nations.

I have been richly blessed during my lifetime to witness Native Nations all across Indian Country rise Phoenix-like from the ashes of centuries of attempted conquest, genocide, assimilation and perverse neglect to flourishing governments that now flex their sovereign muscles.

The governments of Native Nations now have their own legislative bodies, judicial and enforcement systems and executive departments.

They successfully operate a wide variety of health, education and social service programs. They also own and operate a multitude of businesses. Many tribal governments here in Oklahoma even issue their own car tags.

The Native Nation governments thus manifest a variety of characteristics and attributes common to governmental entities and sovereigns.

Indeed, many have additionally created an Office of the Secretary of State. The Muscogee-Creek Nation here in Oklahoma is an example. The Chickasaw Nation even has an Ambassador to the U.S.

Accordingly, the Native Nations' governmental apparatus has the necessary infrastructure and momentum to take the next paramount step in their evolution and expanding the exercise of their sovereign powers.

Indian tribal governments should now be the ones to formally grant full diplomatic relations with each other. This is paramount with respect to those groups currently seeking federal recognition as a Native Nation.

Exercising the sovereign powers of recognition and diplomatic relations between and among Native Nations will have the felicitous effect of enhancing tribal sovereignty while at the same time greatly reducing the role of the Office of Federal Acknowledgement of the BIA.

The problems and issues of the OFA at BIA are far too numerous to fully address in a short article. At least four issues compel mention.

The current system effectively is based upon non-Indians at the Department of the Interior determining who is Indian. That fact alone should be so repugnant to Indian Country as to require immediate change.

Then there is the glacial pace at which OFA processes recognition applications. The OFA has ruled on only 30 of the 350 applications it has received.

Some applicant Native Nations have been required to push papers at OFA for over 50 years! Remember that the new Libyan government achieved recognition in 60 days.

The current system invites aspects of politics, power and vested moneyed interests with respect to decisions rendered.

In addition, Indian Country is still faced with the lingering issue of Termination. Under the federal policy of termination as expressed under House Concurrent Resolution 108 enacted in 1953 at least 175 tribes were terminated by federal fiat.

Over the years, many of these terminated Native Nations have attempted to regain federal recognition only to have the feds slam the door in their face. There has to be a better, fairer, more equitable and culturally appropriate way.

The better way lies in the community of Native Nations being the ones to grant tribal recognition. We know who we are and we certainly are far better situated to make such determinations than non-Indian bureaucrats in Washington, D.C.

Each extant federally-recognized Native Nation could articulate its own diplomatic and recognition criteria (in much the same way as each country does). While certainly there would be variances in each Nation's criteria, I rather think in the end there would be many more similarities than differences.

If and when a tribe achieves recognition from a majority of the then existing federally-recognized tribes, that tribe would then be welcomed into the community and family of Native Nations.

This could even be taken a step further in the sense of the community of Native Nations establishing a protocol with the feds wherein those applicant tribes who have been granted full diplomatic status by a majority of these Native Nations are then automatically accorded federal recognition as well.

At the very least, the OFA should include as another factor in its' base criteria for federal recognition the extent to which an applicant tribe has achieved recognition as a Native Nation by the Native Nation community. Indeed, I would propose that such a factor be the paramount consideration.

I have full faith in the community of Native Nations to weed out those faux-tribes who seek federal recognition for reasons of venalism and greed (viz., a casino, etc.). I believe that each Native Nation will establish a thorough and robust identification process such that they will ultimately recognize legitimate groups as a fellow Native Nation.

J.D. Colbert

It appears as though Indian Country can never rid itself of the notion of a federal recognition process and the concept of a federally-recognized tribe. Such recognition carries with it a plethora of legal rights and legal standing which undergirds the entire government-to-government structure.

However, we can and should ensure that the community of Native Nations not only have input into the federal recognition process but that the overall sense of the majority of these Nations be given the greatest weight. Indeed, it should be the Native Nations, not the feds, who grant tribal recognition.

J.D. Colbert (Creek/Chickasaw) is one of the nation's foremost experts on matters related to commercial banking and Indian tribes. Since 1987 he has assisted Indian tribes in starting or acquiring financial institutions. He is active in legal, regulatory and policy formulation in the areas of banking, community development and Federal-Indian policy. He is very inquisitive and curious and writes about a wide range of subject matter. He may be reached at Colbert.jd@gmail.com.

Domestic violence is sexy?

CEDRIC SUNRAY

On September 21 my wife and I were invited by the Association of American Indian Physicians to speak on issues surrounding domestic violence in Indian Country at their annual family wellness conference and it got us thinking about the coming month.

The displaying and wearing of the color purple is the national identifier for the recognition of October as Domestic Violence Awareness Month. Don't worry, it will be drowned out by the color pink in virtually every forum as this same month was also chosen as Breast Cancer Awareness Month. My grandmother was cancer afflicted and if she were here today and could choose only one color to wear, it would still be purple. Curing Breast Cancer is an important and necessary endeavor, but it is also safe. Just watch any major professional or college sporting event and one will see a number of individuals and teams adorned in pink jerseys and cleats. Famous pop music icon Chris Brown was even shown recently wearing a pink shirt in support. Yes, the same Chris Brown who viciously beat his former girlfriend and singer Rihanna. Chris doesn't have much purple in his wardrobe these days. Neither do some of the athletes running around in their new pink game day uniforms even though they too are guilty of such a cowardly act. Domestic violence, unlike breast cancer, is not awash in major golf tournaments, 5K runs attracting hundreds of thousands, massive on-line donation drives, and other high profile activities. It is literally a silent killer. The sort of silence which occurs when a man hits a woman at a party and a hush comes over those in attendance. The sort of silence that causes mothers to clean up the wounds of their son's victim prior to the police arriving, while at the same time explaining to her that "he didn't mean to do it." This furthering the evidence that violence of this nature is cyclical.

The current idea of the day is to vest more power into the hands of tribes in terms of law enforcement jurisdiction and prosecution. This is founded on the belief that greater punishment serves as a deterrent to crime, though statistics clearly show that this is not the case. Aside from this is the reality of the extreme nepotism and corruption existent in tribal courts which are primarily carbon copies of U.S. court systems with little traditional/cultural influence evidenced within them. Case after case shows such venues being used as tools of retribution by tribal leaders. Fear mongering and false accusations have become commonplace in these spaces where the judges, Attorney Generals, and others related to the process are hand picked and nominated by the very people charging others of "crimes". Political favors and a complete lack of impartiality are beginning to define these systems. Domestic violence cannot be stopped or even slowed down in such arenas. Its roots and contemporary practice are highly complex and in need of holistic traditional models of engagement.

During my college years I was charged and convicted of assault on a fellow student-athlete who was beating up his girlfriend. This led to a broken arm and other injuries for him and a trip to jail, eventual probation, a missed athletic season, and a "suggested" transfer to another college for me. During the appearance before the presiding judge, the abused girlfriend spoke against me in court by stating that I had started the fight and that her boyfriend was innocent. This is a too common scenario for one being abused to succumb to the pressures of their abuser. A week later I saw the two strolling through campus with her sporting a black eye. My assumed act of "heroism" only led to further and increased abuse for her. A female American Indian counselor recently told me that she does not recommend couple's counseling to partners associated with domestic violence, as a woman who may finally feel comfortable enough to speak about the abuse she is subjected to will invariably receive more once she has disclosed it in front of another person.

The acceptance of infidelity, glorification of male dominance and anger in media, stoppage of historic coming-of-age ceremonies for young women, and a complete lack of accountability by some Indian men and teenagers are a part of the problem.

And that term accountability is also the solution. Being accountable to our indigenous cultures is to insure the vitality and reinvigoration of those traditional teachings which disallow the marginalization of Indian women and a willingness to stand up to the men who do.

While Chris Brown and his legions of fans may think domestic violence is sexy, I will be digging out all the purple (and gold) t-shirts and sweats from my school days at Haskell. Maybe we all should.

LETTERS:

Acting Cherokee chief should resign

Dear Editor,

Acting Chief Elect Joe Crittenden should respectfully submit his resignation.

How many more times will the Cherokee people put up with having their sovereign rights disregarded, disrespected and denied when it comes to the issue of citizenship. Joe Crittenden and the non-Indian Freedmen's mid-night hour agreement that gave them citizenship in our tribe and right to vote in our special election for principal chief is a travesty of justice. The Cherokee people have voted three times by majority and have held with clear intent since the 1970's that only Cherokee Indians who are direct by-blood descendents of the original Cherokee Indians on the Dawes Commission Roll may be citizens of our tribal nation.

How can we, the Cherokee people, continue to have faith in a justice system if chief elect Joe Crittenden and the BIA are allowed to disregard and arbitrarily act in opposition to the precedence of law, the will of the Cherokee people and the Cherokee Nation Supreme Court's decision on the matter citizenship criteria.

The facts are clear. Joe Crittenden has failed to stand up for and defend the Cherokee people's sovereign rights. He needs to respectfully submit his resignation and apologize to the Cherokee people for his egregious betrayal of trust.

C.L. Russo
Cherokee Citizen
Tahlequah, Okla.

Everyone should become 'Seizure Smart'

Dear Native American Times:

Did you know that most people living in America do not know what to do if they see someone having a seizure? Yet more than 3 million Americans live with epilepsy - a condition that results in seizures of various types. All Americans deserve to have clear, concise information about epilepsy and seizures at their fingertips and right now Congress is offering a great opportunity to help many people, including school personnel, first responders, employers and community workers better understand epilepsy and how to help when someone has a seizure.

With support from the Epilepsy Foundation, Representatives Jo Ann Emerson, Ed Perlmutter and Dan Benishek have introduced a bi-partisan, no money needed resolution in the US House of Representatives (H. Res. 298) that would coordinate efforts within our government to get more information about epilepsy and what to do when someone has a seizure into the hands of people nationwide who live with, work with, teach or provide services to people with epilepsy.

While epilepsy is controlled by medications for many people, for others it can be very serious and could even lead to death. That is why it is critical to support House Resolution 298 that will help everyone to better understand epilepsy and know how to help. All members of the US House of Representatives should see supporting this resolution as an important yet easy way to support their constituents with epilepsy living in their district. I work constantly to educate people in my community about epilepsy and seizures - Representatives, won't you help us too?

In preparation for November's upcoming National Epilepsy Awareness Month and on behalf of all people living with epilepsy, including my 14 year old brother Thunder, here in our great state and across America, I encourage everyone to become Seizure Smart and urge each member of our Congressional delegation to become a co-sponsor of House Resolution 298.

Sincerely,
Teyonna Weasel Bear
Cheyenne & Arapaho Tribal Citizen
Ponca City, Okla.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff. Send letters to editor@nativetimes.com. Please keep letters to 350 words or less. Sign your name, tribal affiliation and city of residence for verification purposes.

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Send letter of application, vita, transcripts, and three references to: humanresources@bacone.edu or Human Resources, Bacone College, 2299 Old Bacone Road, Muskogee, OK 74403. Bacone College is a private four-year college with a mission to provide opportunities to American Indian students and employees. EOE

Wyoming civil attorney specializing in Indian Law, Reservation Jurisdiction, ICWA, Child custody, Civil Rights NEEDED ASAP. 307.438.3678
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The Notah Begay III Foundation (http://nb3foundation.org) seeks a Chief Operating Officer (COO) for our innovative, quickly growing youth services nonprofit in the Albuquerque, NM area. This experienced, committed person will serve as the internal leader of the organization, coordinating annual operations planning, budgeting, and leading and managing the performance and efficiency of the foundation's programs. With a staff of up to 30 employees, the COO will manage: financial systems, human resources and operations to allow the NB3 Foundation to continue to grow and fulfill its mission. Master's degree and 10+ years experience preferred. Residence in or ability to relocate to New Mexico is required.

For a full job description and to apply, please visit: http://nb3foundation.org/chief-operating-officer.html by Friday, October 28, 2011.

****American Indian hiring preference applies.****

Self Governance Planning Director

The Tonkawa Tribe has an opening for Self Governance Planning Director. The incumbent is in charge of the day to day management of the Planning Cooperative Agreement with Indian Health Service. Is responsible for the assessment, analysis, development and implementation of various programs in the planning of a Tribally operated medical clinic. Duties and responsibilities would be to assist in the development, budgeting, reporting, implementation and monitoring of the Tonkawa Tribal Self-Governance Department. To attend meetings and work sessions and travel to tribal, regional and national meetings to advocate for the Tonkawa Tribe. Shall coordinate with negotiation team members to identify all funds available for inclusion in Self-Governance Compacts, Annual Funding Agreements and other contracts. Shall prepare cost-benefit analysis with regard to shares or retaining them within federal government agencies.

QUALIFICATIONS: Experience in preparing grant applications; experience working within tribal organizations, non-governmental organizations, governments, universities and grass-roots organizations. Experience with tribal, federal, state, local and Health Programs. Knowledge of Self-Governance rules and regulations and Indian Self Determination Act.

EDUCATION: Prefer a Bachelor's degree in Public Policy, Political Science or Native American Studies or a related field and 1-3 years relevant work experience.

SUBMIT APPLICATIONS TO ELIZABETH HOCKERT @ TONKAWA TRIBE, 1 RUSH BUFFALO ROAD, TONKAWA, OK 74653.

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EVENTS ▼ ▼ ▼ ▼ ▼

*Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

FIRST FRIDAY
Indian Taco Sale, 11:00 a.m. - 2:00 p.m. at Norman First American UMC, 1950 Beaumont Drive, Norman, OK 73071, 405/321-5640

EVERY 2ND SATURDAY
Indian Taco Sales - from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 or nnyc@ihcrc.org

THROUGH JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

OCTOBER 13-15
Red Fork Native American Film Festival, Tulsa Community College West Campus 7505 W 41st St., Tulsa, in the Student Union. Free Admission. Info see ad on pg. 7

OCTOBER 15
Indian Taco Sale: 11a.m. to 2:00p.m./Gro Bingo @ 2:30p.m. Adults: $6.00: Kids 10 & under $3.00: @ Indian Fellowship Baptist Church 6130 So. 58th W. Ave, Oakhurst, Okla. More info or deliveries: Mary Kelly @ 918-636-8394

OCTOBER 15
Haikey Chapel Indian Taco Sale 11 am till 3 pm. $ 7.00 for taco and drink. 8815 E 10st St, Tulsa. Proceeds from this sale will go toward our Christmas fund.

OCTOBER 15
Home Depot Powwow at Owasso Home Depot 9450 N. 129th E Ave Owasso, OK. NOON– 5 PM Contest and Intertribal Dances. For More Information call (918)978-4898, or email iicot@cox.net

OCTOBER 15
Seminole Nation of Oklahoma Domestic Violence Program 2nd Annual Quilt Auction, 10:00 a.m. To 2:00 p.m. at Wewoka Civic Center, 123 South Mekusukey, Wewoka, OK
For more information, please call 405-382-3762

OCTOBER 22
1st Annual Ponca MSPI Unity Youth Powwow at White Eagle Cultural Center, White Eagle, OK. Info see ad on pg. 7 or call Jr. Kent: 580-401-3352

OCTOBER 22
Chickasaw Cultural Center will first-ever Fall Festival from 10 a.m. – 4 p.m. at 867 Charles Cooper Memorial Road in Sulphur, Okla. For more information, please visit www.chickasawculturalcenter.com or call (580) 622-7130.

OCTOBER 22
1st Annual SGT Tike Chapman Memorial Golf Challenge "Supporting Our Troops with Care Packages" · 7:00am - 10:00am at Cherokee Hills Golf Course, 777 W Cherokee St.Catoosa, OK. More info: Yvonne Cahwee (918-946-8024) or Dwayne Cahwee (918-361-8457) http://nawstulsa.angelfire.com/okla/

OCTOBER 29
Harvest Carnival: Noon to 4:00pm/ Gro. Bingo @ 4:30p.m @ Inidan Fellowship Baptist Church 6130 So. 58th W, Ave Oakhurst, Oka. Info call Mary Kelly @ 918-636-8394

OCTOBER 29
Following the Trail Men and Boys Conference at Cornerstone Indian Baptist Church, 17020 E Tecumseh Rd., Norman, Okla. Info call Bryce Scott, 405-912-0044 or visit online www.followingthetrail.net

OCTOBER 29
Bacone Fall Powwow 11:00am - 11:30pm at Muskogee Civic Center, 425 Boston, Muskogee, Okla. Info contact: Kyle Taylor, 918-360-1085 or taylork@bacone.edu

NOVEMBER 5
Birthday Gourd Dance for Doug Eagle Sr. at Ponca Tribal Cultural Center. Doug turns 75 on 11-1-11! The family invites EVERYONE to come out and help celebrate Doug's birthday. Concession stand will be provided.

NOVEMBER 5
Euchee Heritage Festival 2nd Annual Miss Yuchi/Euchee Princess Pageant 7:00pm @ Glenpool Conference Center 12205 S Yukon Ave (Hwy 75 & Hwy 117) Behind the Glenpool Wal-mart. All Royalty are Welcome. For more info call Tamara Wilson 918-361-8324

NOVEMBER 12
Telling Stories, A Native Story Slam at Southeastern Oklahoma State University, Little Theater—Fine Arts, 1405 N. 4th Avenue, Durant, OK. Contact: Deana Williams, Native Studies Program Coordinator, dmwilliams@se.edu or call 580.745.3220

NOVEMBER 12
Seminole Nation of Oklahoma – City of Wewoka
2nd Annual Veterans Day Parade and Celebration, Downtown Wewoka, OK
Keynote 9:30 a.m. - Rita Aragon USAF (Retired) and Oklahoma Secretary of Veterans Affairs. Parade 10:00 a.m.; Veterans Luncheon 11:00; 40 piece Military Concert Band 12:00-1:00; Historical Displays and Events 9:00 a.m. To 4:00 p.m. For more information, please call 405-257-7207 or www.seminolenation.com

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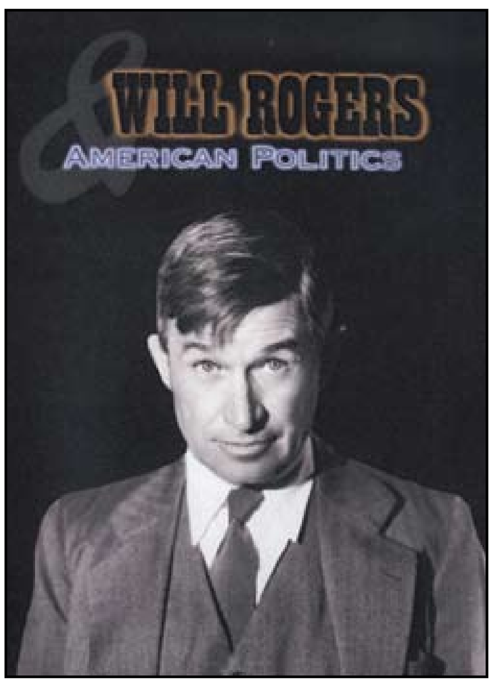
NAPT partners with Rogers State's Public TV in NE Oklahoma

JESS KINZER
NAPT



LINCOLN, Neb. - Native American Public Telecommunications, Inc. (NAPT) is proud to announce a new partnership with RSU Public TV (KRSC) in Claremore, Okla.

As the only full-powered Public Television station licensed to a public university in Oklahoma, RSU Public TV provides educational, cultural and general interest programming to an audience of 1.2 million viewers in northeastern Oklahoma and the Tulsa metropolitan area.

Dan Schiedel, general manager of Rogers State University Public Television, has been leading educational outreach efforts for the new documentary Will Rogers & American Politics.

Narrated by award-winning journalist Bill Kurtis, the film explores the life and influential political persuasion of Oklahoman Will Rogers through some of America's difficult times in the 1920s and 1930s and how his efforts on the political landscape still have a powerful effect on our political system today.

Schiedel commented, "Will Rogers had an amazing impact on American and Native culture. With our partnership with NAPT we will be able to expand the reach of this program to school children across the nation."

The educational materials being developed by RSU Public TV in conjunction with NAPT will offer curricula for language arts, social studies, art and media.

Digital learning activities such as research skills and outlined technology demonstrations will engage students.

More importantly, the educational materials will include political commentary, event comparisons and a time line of Will Roger's life as structured around the historic events that took place.

Distributed by American Public Television and produced by RSU Public TV, Will Rogers & American Politics is currently available for purchase from NAPT's Educational DVD site, visionmaker.org. The educational version includes public performance rights.

RSU Public TV (KRSC), licensed to the Board of Regents of the University of Oklahoma/Rogers State University, provides educational, cultural and general interest programming to an audience of 1.2 million viewers in northeastern Oklahoma and the Tulsa metropolitan area.

In addition to producing educational telecourses and live interactive college and high school concurrent courses, RSU Public TV also produces special interest and local programming, children's programs and documentary features. For more information, visit www.rsupublictv.org.

Native American Public Telecommunications, Inc., a non-profit 501(c)(3) which receives major funding from the Corporation for Public Broadcasting, shares Native stories with the world through support of the creation, promotion and distribution of Native media.

Founded in 1977, through various media—Public Television, Public Radio and the Internet—NAPT brings awareness of Indian and Alaska Native issues.

NAPT operates AIROS Audio, offering downloadable podcasts with Native filmmakers, musicians and Tribal leaders.

VisionMaker is the premier source for quality Native American educational and home videos.

All aspects of our programs encourage the involvement of young people to learn more about careers in the media—to be the next generation of storytellers. NAPT is located at the University of Nebraska- Lincoln. NAPT offers student employment, internships and fellowships.

Reaching the general public and the global market is the ultimate goal for the dissemination of Native-produced media.

1st Annual
Ponca MSPI Unity Youth Pow-Wow
Saturday, October 22, 2011
White Eagle Cultural Center
White Eagle, OK

GOURD DANCE
2:00 PM

SUPPER
5:00 PM

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PONCA MSPI
PROGRAM

GRAND ENTRY
7:00 PM

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MC
Kinsel Lieb-Ponca, Omaha- Ponca City, Ok

Youth MC
Thunder Lieb-Ponca, Omaha- Ponca City, Ok

Arena Directors
Wes Hudson-Otoe, Kiowa-Ponca City, Ok
John Arkeketa-Otoe, Creek- Tulsa, Ok

Youth Arena Directors
Trevor Kent-Pawnee, Ponca, Otoe- Ponca City, Ok
Jeffery Lynch-Pawnee, Ponca, Otoe- Ponca City, Ok

Gourd Dancer
Roy Childs II- Otoe, C&A, Ponca- Red Rock, Ok

Youth Staff

Head Singer
Anthony Kemble- Osage, Ponca, Creek- Hominy, Ok

Teen Head Dancer
Talon Ray Satepauhoodle-Kiowa, Osage- Hominy, Ok

Teen Head Girl Dancer
Savannah Waters-Ponca, Kiowa, Creek, Choctaw-Owasso, Ok

Junior Head Dancer
Noah Thomas-Ponca, Otoe, Iowa, Mississippi Choctaw-Ponca City, Ok

Junior Head Girl Dancer
Whitney Rosas-Osage, Comanche, Otoe- Ponca City, Ok

Dance Categories

Women's Golden Age: 60+
[1st - $200, 2nd - $100, 3rd - $50]

Men's Golden Age: 60+
[1st - $200, 2nd - $100, 3rd - $50]

Contest in all Teen and Junior Categories:
Fancy, Straight Traditional, Grass

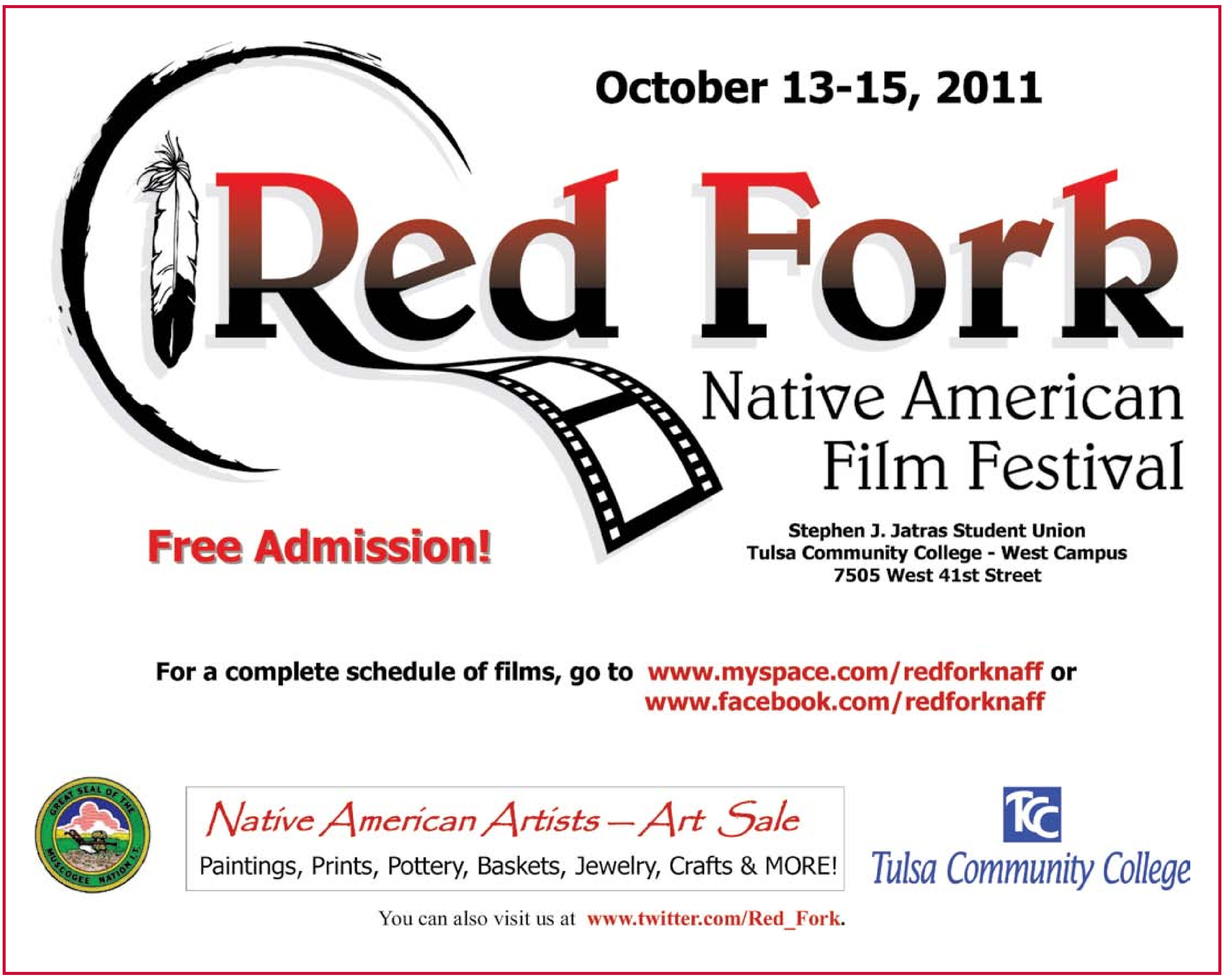
Teen: 13-18 yrs.
[1st - $200, 2nd - $100, 3rd - $50]

Juniors: 6-12 yrs.
[1st - $100, 2nd - $75, 3rd - $50]

Contest in all Teen and Junior Categories:
Cloth, Buckskin, Jingle & Fancy Shawl

Host Gourd Clan - *Blackbeard Descendants - Pawnee, Ok*
Invited Gourd Clan - *Ponca Gourd Dance Society*
Water Carrier - *Patrick Warrior - Tonkawa, Ponca -Tonkawa,Ok*
Cooks - *Hall/Zotigh Family - Red Rock, Ok*
Color Guard - *Otoe Tribal Police Department*

The Ponca MSPI Program is not responsible for any thefts or accidents.
For more info. Contact Virginia Combrink, MSPI Director or Sarah Nelsen, Education Director at (580) 763-0120 or Jr. Kent at (580) 401-3352.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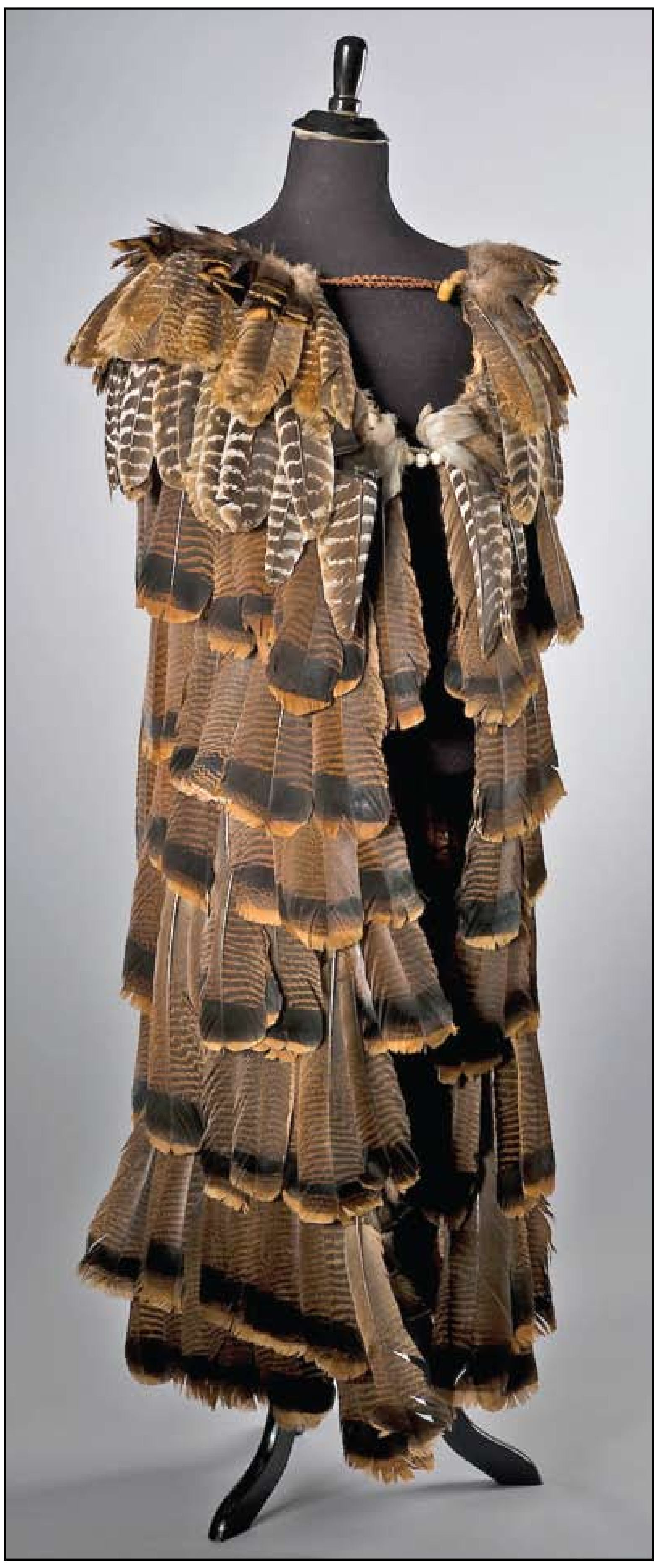

"Peace Chief Wild Turkey Cape," Diverse Art Forms, by Shawna Cain is selected Best of Show at the 6th Annual Cherokee Art Market awards reception Friday, October 7, 2011, at Hard Rock Hotel & Casino Tulsa in Catoosa, Okla. CHEROKEE NATION CULTURAL TOURISM PHOTO

Cherokee Art Market selects 'Diverse Art Forms' as 'Best of Show'

Shawna Cain wins 'Best Of Show' with 'Peace Chief Wild Turkey Cape'

CAMERON ANDREWS
Cherokee Nation Tourism

TULSA, Okla. – This year's 6th Annual Cherokee Art Market honored Cherokee National Treasure Shawna Cain with "Best of Show" for her "Peace Chief Wild Turkey Cape" Diverse Art Forms entry at Hard Rock Hotel & Casino Tulsa. The awards reception held on Friday, Oct. 7 honored the Cherokee Art Market prize winners with $75,000 overall prize money awarded across 20 categories.

The 6th Annual Cherokee Art Market ran Oct. 8-9 in the Sequoyah Grand Ballroom at Hard Rock Hotel & Casino Tulsa and featured inspirational art from more than 130 elite Native American artists from across the nation.

There were more than 58 winners in eight classes.

"The entries featured at the Cherokee Art Market awards reception is a testament to each artist's commitment to excellence and outstanding creative ability," said Molly Jarvis, Vice President of Cultural Tourism at Cherokee Nation Entertainment. "We look forward to a tremendously successful Cherokee Art Market in both attendance and sales. We are proud to provide a first-rate show where Native American artists can display and sale their art to collectors and general consumers."

The finest Native American artwork representing more than 45 different tribes was displayed and sold during the art market. Art forms displayed included beadwork, pottery, painting, basketry, sculptures and textiles. Guests also enjoyed a variety of cultural performances and the Art Tour of Tulsa, which introduced guests to Tulsa's finest museums, Gilcrease and the Philbrook.

For a complete list of winners and additional details on the 6th Annual Cherokee Art Market, please visit www.CherokeeArtMarket.com.

Caley Wesberry crowned Miss Indian Southeastern

ALAN BURTON
Southeastern State University

DURANT, Okla. – Miss Caley Wesberry was recently crowned Miss Indian Southeastern Oklahoma State University 2011-12.

Each year, Southeastern's Native American Student Association (NASA) hosts the Miss Indian Southeastern Pageant to select a Native American female student to represent the organization and the University at tribal, local, educational and University events.

Pageant participants are required to: Submit an application that outlines their educational and career goals; 150-word essay, "Why I would like to be Miss Indian Southeastern; current photograph; three personal references; and proof of at least a 2.5 GPA.

At the pageant, participants are required to wear traditional tribal dress and demonstrate a talent.

Wesberry wore a traditional Chickasaw dress made by Chickasaw elder Ms. Lou Carlton and played "Native" on the traditional Native American flute.

"Being chosen as Miss Indian Southeastern is a great honor," Wesberry said. "I look forward to completing my last two semesters as a representative for all of Southeastern's Native American students. I take pride in being a Native American woman and Southeastern student."

Wesberry is one-fourth Chickasaw and Mississippi Choctaw. She is the daughter of Chris and Stacy Wesberry of Madill, Okla.

Anoatubby begins 7th term

ADA, Okla. (AP) – Chickasaw Nation Governor Bill Anoatubby is beginning an unprecedented seventh consecutive term as the leader of the Ada-based tribe.

Anoatubby was inaugurated this week during a ceremony at the Chickasaw Community Center.

The first governor of the Chickasaw Nation to be re-elected twice without an opponent, Anoatubby was first elected in 1987. Since that time, the annual operating budget of the tribe has grown from $11 million to more than $750 million and the number of employees has grown from 250 to more than 10,800.

Other incumbents elected in July were Lt. Gov. Jefferson Keel, tribal legislators Katie Case, Dean McManus, Connie Barker, Steven Woods and tribal Supreme Court Justice Cheri Bellefeuille-Gordon.

The governor and lieutenant governor serve a four-year term and run for election as a team.

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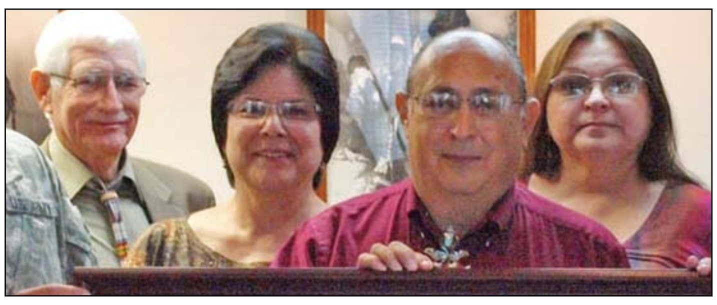
Inside this issue:

- **Runner goes '100 miles for diabetes'**
- **Pawnee Nation honored by military**
- **Choctaw Resort earns AAA diamonds**



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NATIVE AMERICAN TIMES

VOLUME 17 • ISSUE 42 • PUBLISHED WEEKLY • OCTOBER 21, 2011

Land put in trust for tribes' quality of life

SUZANNE GAMBOA
Associated Press

WASHINGTON (AP) – The Obama administration has approved 541 land trust applications for Native American tribes and of those, three were for gaming, an administration official said Oct. 13.

Larry Echo Hawk, Department of Interior assistant secretary, said the majority of the land placed in federal trust was for tribes who used the land for quality-of-life purposes.

Of the 541 applications, 89 were for housing, 191 for agricultural purposes, 47 for economic development, 211 for cemeteries, courts, recreation, health care, child care, education and law enforcement facilities and three for gaming, said Echo Hawk, who oversees Indian Affairs. Those applications were approved from October 1, 2009 through Sept. 11, 2011

"This is not gaming," Echo Hawk told the Senate Indian Affairs Committee after ticking off the numbers.

Placing land into federal trust – meaning the federal government holds title but the land is set aside for the benefit of the tribe – has become more difficult for tribes after the U.S. Supreme Court ruled in 2009 that the Interior Secretary lacks authority to do so for tribes not under federal jurisdiction in 1934, when the Indian Reorganization Act was passed.

Many tribes are urging Congress to restore that authority, but efforts have been hindered by concerns about land outside of reservations being put into trust for gaming.

Other witnesses in the hearing said the Supreme Court's ruling has stymied investment in tribal projects that provide jobs for Native Americans and people in communities near tribal reservations. In addition, tribes are spending a lot of time and resources researching documents to establish they were under federal jurisdiction in 1934, witnesses said.

"The federal government already puts burdens on tribal land. The (Supreme Court) decision just adds to those burdens by making it hard for tribes to manage and grow their sovereign territory," Rep. Tom Cole, R-Okla., said in written testimony. Cole is Chickasaw.

Cherokee Nation: Baker wins chief election

Bill John Baker

TAHLEQUAH, Okla. (AP) – The Cherokee Nation's election commission said last week that a longtime tribal councilman has been elected the Oklahoma-based tribe's new chief, defeating a political rival who held the position for more than a decade after a bitter campaign that included two rounds of voting and several disputed recounts.

The CN election commission certified voting results Oct. 12 showing that Bill John Baker defeated incumbent Chad Smith for chief of Oklahoma's largest Indian tribe.

Last Wednesday's announcement put Baker ahead of Smith by nearly 1,600 votes – 10,703 to 9,128. As of press time, Smith has not requested a recount.

"The Cherokee people have spoken and I am humbled and honored to be selected to lead our great nation the next four years," Baker said in a statement. "This has been a difficult and tough campaign for everyone but the campaign is behind us."

Smith said he was "disappointed" in the election returns, "not just for myself, but also for the people who worked so hard on this campaign, and the thousands upon thousands of Cherokees who supported this campaign and what we stand for."

Balloting was conducted initially in June, but the margins of victory in the vote and subsequent recounts were so close that each man was declared the winner twice. After a fifth count, the tribal Supreme Court decided it couldn't say for sure who had won and ordered a new election.

The recent balloting period, which ended Oct. 8, included an unknown number of votes from the descendants of slaves once owned by members of the Cherokee tribe. The tribe voted in 2007 to kick out the slaves' descendants, who number about 2,800 and who are known as freedmen, but the freedmen have sued to maintain their inclusion in the 300,000-member tribe based at Tahlequah.

The tribal Supreme Court ruled last Tuesday that an agreement giving temporary voting rights to some 1,200 freedmen who registered to vote violated the tribe's constitution. But the tribe said it would count the freedmen votes nonetheless and released election results late that night.

The Cherokee Nation's Supreme Court opinion only appeared to address one of two federal lawsuits the freedmen have brought in court, and that lawsuit was recently thrown out of court by a federal judge. A statement by the tribe also noted that the tribe's highest court "cannot set aside a federal court order." About 350 of the registered freedmen re-

See **BAKER** *Continued on Page 4*

KAREN SHADE / NATIVE AMERICAN TIMES PHOTO

Kugee Supernaw, foreground, and his son, William Supernaw IV, stand in the middle of Supernaw's Oklahoma Indian Supply Store in downtown Skiatook, Okla. Kugee opened his first supply store in 1969 in a location down the street from his current location at 109 N. Broadway.

Where'd you get that?

Supernaw's Oklahoma Indian Supply

KAREN SHADE
Native American Times

SKIATOOK, Okla. – If you've been around the powwow circuit for a while, the name Supernaw is probably familiar.

"Where did you find your hackles?"

"Where did you buy your beads?"

"Where did that broach come from?"

Supernaw's is often the answer, and that identity has its roots deep in family tradition.

William Supernaw is the third man in his family to bear that name. The family joke is that there are "too many 'Bills' around here," he said, laughing. Most people call him Kugee. The Osage Nation Congressman is also Quapaw and Caddo.

"I have probably more colors of 16-knot (16/0) Czechoslovakian beads than probably anyone else in the United States, I would guess," he said, thoughtfully, as if carefully stating a fact rather than pitching.

The term "16-knot" refers to bead size, and 16-knot seed beads are extremely small.

Standing in Supernaw's Oklahoma Indian Supply Store in downtown Skiatook, Kugee is surrounded by glass beads of all measurements and imaginable colors in small boxes lining shelves running the length of his sales floor back walls. Glass display cases filled with metal work pieces and finished beaded accessories border a tall stand for skins and broadcloth in the center of the room. What you find in Kugee's store is 40 years of interest to carry on traditions of dance dress and ceremony.

Born in Hominy, Kugee grew up in Skiatook where his grandparents, William and Maude Supernaw, had a home – Maude Supernaw was an original Osage allottee. They opened that home to the community several times a year to powwow dancers. Like his siblings and cousins, Kugee started dancing as a child.

Powwows weren't as popular among the Osage in those days, he said. They were beginning to catch on, and it wasn't unusual for boys to hitchhike their way to dances all over the area.

He remembers one fancy dancer named Elmer Brown who danced with a bustle made of pheasant feathers with fluffs on the end. He painted his legs, wore wools on his ankles and danced bare-chested but for a medallion and broach. It's a distant image from the way fancy dancers dress today – neon colors, sequins in vibrant colors and more. Mops, also worn around the ankle, were made of yarn, but they've even made way for wools from angora sheep or even tennis shoes.

"They'll eventually have flashing lights on the bustles," he said, laughing. "It's just evolving, and it's accepted today. I like the old ways."

Some dancers, he has noticed lately,

See **SUPERNAW'S** *Continued on Page 8*

Former AIM activist Theda Clarke dies

DIRK LAMMERS
Associated Press

SIOUX FALLS, S.D. (AP) – An 87-year-old woman suspected of being involved but never charged in the 1975 killing of a fellow American Indian Movement activist in South Dakota has died in a western Nebraska nursing home, a funeral home said Tuesday, Oct. 11.

Theda Clarke, an Oglala Sioux Tribe member, had been suffering from the effects of a stroke, dementia, diabetes and other ailments, according to court records. She passed away Saturday, according to the Sioux Funeral Home.

Prosecutors said Clarke repeatedly refused to cooperate as they investigated the death of 30-year-old Annie Mae Pictou Aquash, who was fatally shot and left in a ravine on western South Dakota's Pine Ridge Indian Reservation. The case tainted the legacy of the American Indian Movement, and it was nearly three decades before criminal charges were filed.

Investigators alleged that Clarke, John Graham and Arlo Looking Cloud drove Aquash in Clarke's Ford Pinto from Denver to Rapid City, where Aquash was held against her will and questioned about whether she was a government informant.

In December, Clarke was ruled competent to testify in Graham's murder trial and briefly spoke about her background when jurors weren't in the courtroom. But she exercised her Fifth Amendment right not to incriminate herself in front of the jury and refused immunity, prosecutors said.

Graham, the accused gunman, was convicted of murder, while Looking Cloud was convicted in 2004. Both are serving prison sentences. Clarke refused to talk about the case with an Associated Press reporter in February 2003, two months before Looking Cloud was arrested.

Clarke graduated from St. Francis Indian School in the early 1940s, then began a nursing career at St. Mary's School for Nursing in Kansas City. She later worked on the Pine Ridge Indian Reservation.

She is survived by a son, Edward "Chip" Clarke, of Gillette, Wyo.; a brother, John Nelson of Portland, Ore.; and two sisters, Norma Williams of Denver and Vivian Locust of Pine Ridge. Her family members couldn't immediately be reached for comment Tuesday.

A 3 p.m. Wednesday wake service and a 10 a.m. Thursday funeral service are planned at the Brother Rene Hall in Pine Ridge, with burial at Crawford City Cemetery, Crawford, Neb., said Michael Selzler of Sioux Funeral Home.

The American Indian Movement was founded in the late 1960s to protest the U.S. government's treatment of American Indians and demand that the government honor its treaties with the tribes. AIM grabbed national headlines in 1973, when activists took over the Pine Ridge reservation village of Wounded Knee, leading to a 71-day standoff with federal agents that included the exchange of gunfire.

Sierra Club: Mine threatens northern Wisconsin

MADISON, Wis. (AP) – The Sierra Club's Wisconsin chapter says an iron mine in far northwestern Wisconsin would threaten the Bad River watershed, American Indian wild rice harvests and public health.

Gogebic Taconite wants to construct an iron mine in Iron and Ashland counties, saying the project could create hundreds of jobs.

The Sierra Club's John Muir Chapter issued a statement Thursday officially declaring its opposition. The chapter claims the mine would pollute the Bad River watershed with dust, mercury and other heavy metals. The chapter says even small amounts of water pollution could hurt the Bad River tribe's wild rice harvests and mine dust could hurt cause health problems.

Gogebic's president says the company hasn't performed any analysis of the mine's chemical composition yet and declined comment on the Sierra Club's position.

Hopis sue over alleged water contamination

TUBA CITY, Ariz. (AP) – The Hopi Tribe has sued the federal government over its management of an open dump in Tuba City.

The lawsuit filed in tribal court alleges that the U.S. Bureau of Indian Affairs failed to ensure that waste at the 30-acre site did not contaminate the land or groundwater. The BIA operated the dump for nearly 50 years before it was closed in 1997, and part of it was covered up and fenced off.

A BIA spokeswoman did not immediately return messages left Tuesday seeking comment.

The lawsuit seeks enforcement of an order the tribe issued to the BIA in August demanding that the federal agency take immediate action to halt the spread of contamination.

The dump is on Hopi and Navajo land.

Crow killings suspect appears in federal court, charged with murder

Sheldon Bernard Chase

MISSOULA, Mont. (AP) – A 22-year-old man accused of killing three family members on the Crow Indian Reservation appeared Thursday, Oct. 13 in federal court in Missoula, where he was appointed a public defender and ordered to remain in the custody of U.S. marshals.

Sheldon Bernard Chase has been charged with three counts of first-degree murder stemming from last week's shootings of his grandmother, cousin and cousin's boyfriend at their home near Lodge Grass. He faces life in prison if convicted.

Chase was captured in Washington state on Oct. 5, a day after the shootings. Thursday's appearance was his first in Montana after Chase made an initial appearance last week in Spokane.

He appeared in Missoula because federal law requires an appearance as soon as possible before the closest magistrate, the Missoulian reported (http://bit.ly/ov7d6n).

Chase, who wore dirty yellow shorts and a white polo shirt with gray stripes, spoke only once to Judge Jeremiah Lynch during the brief appearance, answering "yes" when Lynch asked if he understood the charges.

Lynch appointed assistant federal defender Henry "Hank" Branom of Great Falls to represent Chase. The judge also forbade law enforcement from interviewing Chase unless his attorney is present.

"Mr. Chase is invoking his right to remain silent," assistant federal defender John Rhodes said. "He doesn't want to visit with law enforcement without pre-arranging with his attorney so he can be present.

He is accused of killing Gloria Cummins, 80; Ruben Jefferson, 20; and Levon Driftwood, 21, at Cummins' home. According to an FBI affidavit, a 3-year-old boy who witnessed the killings said Chase had gotten into a fight with his cousin's boyfriend.

What sparked the violence remains unclear.

Chase suffers from mental illness, according to authorities and those who know him. The affidavit said Chase had stopped taking his medications prior to the shootings, although it does not specify when or what the medications were.

A day before the shootings, he left his mother's house on North Dakota's Fort Berthold Reservation taking with him a "Sitting Bull commemorative gun," according to the affidavit.

Keepseagle filing period open through Dec. 27

USDA Release

WASHINGTON – Janie Hipp, Senior Adviser to Secretary Vilsack for Tribal Relations today reminded Native American farmers and ranchers that the period to file a claim in the Keepseagle class action settlement remains open through December 27, 2011.

"Native American farmers and ranchers who believe they are entitled to funds under the Keepseagle settlement must file a claim on or before December 27 in order to file a claim," said Ms. Hipp. "Tribal leaders should consider advising Tribal members of the requirement to obtain and submit a completed claims package if they wish to participate in the Keepseagle claims process. Claims meetings are still occurring and individuals can also call the toll-free number and get assistance with filing."

Keepseagle v. Vilsack was a lawsuit alleging that USDA discriminated against Native American farmers and ranchers in the way it operated its farm loan program. The lawsuit was settled late last year and the settlement has been approved by the court.

The filing period opened June 29, 2011 and continues for 180 days.

Up to $760 million will be made available in monetary relief, debt relief, and tax relief to successful claimants. There are two tracks for claims: Successful Track A claimants may receive up to $50,000; successful Track B claimants may receive up to $250,000. The standard of proof for Track B claims is a higher standard than what will be applied to Track A claims.

Keepseagle class counsel is holding a number of meetings in the coming months throughout Indian Country and they will provide assistance to help Track A claimants fill out a claims package at those meetings. The dates and times of the meetings are posted on the Keepseagle claims website: http://www.indianfarmclass.com.

Claimant services representatives can also be reached through calling 1-888-233-5506. Claimants must register for a claims package (by calling the number or visiting the website) and the claims package will be mailed to claimants. All those interested in learning more or receiving information about the claims process and claims packages are encouraged to attend a meeting and contact the website or claims telephone number.

This announcement does not relate to claims for African American, women or Hispanic farmers. Those claims will be subject to different processes, and information will be forthcoming in the coming months.

Under Secretary Vilsack's leadership, USDA is addressing civil rights complaints that go back decades, to usher in "a new era of civil rights" for the Department and to pave the way for new and stronger relationships with the farming and ranching community. In February 2010, Secretary Vilsack announced the Pigford II settlement with African American farmers, and in October 2010, he announced the Keepseagle settlement with Native American farmers. In February 2011, Secretary Vilsack announced the establishment of a process to resolve the claims of Hispanic and women farmers and ranchers and he has made it a priority to resolve all of the civil rights cases facing the Department which were inherited by this Administration.

Claims Filing Assistance

in the $760 million Keepseagle Indian Farmer/Rancher Settlement

CONCHO MEETING

TIME: Between 9:00 a.m.-5:00 p.m.

DATE: October 25-27, 2011

LOCATION: Cheyenne Arapaho Tribes
Concho Community Building
200 Wolf Robe Circle
Concho, OK

WOODWARD MEETINGS

TIME: Between 9:00 a.m.-5:00 p.m.

DATE: October 25, 2011

LOCATION: First Christian Church
1316 North Street
Woodward, OK

DATE: October 26-27, 2011

LOCATION: Community Hall
Pioneer Room
1219 8th Street
Woodward, OK

What is this About?

The class action settles claims that the USDA discriminated against Native American farmers and ranchers seeking farm loans or loan servicing.

Who is Included?

The Settlement includes:

- Native American farmers who:
  - Farmed or ranched (or attempted to) any time from 1981 to late 1999.
  - Tried to get a farm loan or loan servicing from the USDA.
  - Complained about discrimination to the USDA either directly or through a representative.
- Heirs of the above.

How Much Money Can I Get?

You may be eligible for a payment of up to $50,000 or more and full or partial loan forgiveness.

To receive a payment, you must file a claim by December 27, 2011

To get help in filing a claim, attend a meeting or call: 1-888-233-5506

or visit: www.IndianFarmClass.com

Navajo hires new prosecution team in fraud case

FELICIA FONSECA
Associated Press

FLAGSTAFF, Ariz. (AP) – A law firm that secured convictions against a former Navajo Nation president has been hired to take over the prosecution of a civil case that accuses dozens of Navajo officials of defrauding the tribal government.

The first task for the Rothstein Law Firm, which has offices in New Mexico and Arizona, will be to review the civil complaint that lists former and current Navajo lawmakers, attorneys general and the tribe's controller among the 85 defendants. The firm also will take over investigations of a tribal ranch program and look into allegations of illegal and unethical conduct in two business dealings.

"These cases need to be resolved fairly as they have created uncertainty for the Navajo government and for those involved," the firm said in a statement to The Associated Press.

The tribe's Department of Justice announced the hire Thursday on a 1-year contract.

The law firm succeeds Alan Balaran, who spent 18 months on the investigations. Criminal charges he filed against almost all of the lawmakers in the previous Tribal Council were replaced with the civil complaint that cast a wider net. A judicial panel decided against renewing Balaran's contract, which expired Sept. 30, but tribal justice officials said he has agreed to help with the transition of the cases.

Navajo Deputy Attorney General Dana Bobroff said her office supports the appointment by a judicial panel responsible for naming special prosecutors. She said those proven to have engaged in wrongdoing will be held accountable and those who haven't will have a chance to clear their names.

The law firm was the first hired under the special prosecutor law enacted in response to the political turmoil involving former tribal Chairman Peter MacDonald. Its attorneys undertook three prosecutions of MacDonald in the early 1990s on tribal charges, two of which ended with guilty verdicts. The Tribal Council later pardoned him.

While special prosecutors have investigated MacDonald and other Navajo leaders, this is the first probe that targets members of the Tribal Council. Balaran alleged that the defendants personally benefited from $36 million in discretionary funds or failed to regulate the funding meant for elderly tribal members, student scholarships or others facing significant hardships.

Balaran was labeled an outsider and faced stiff opposition in obtaining tribal documents, along with being accused by some lawmakers of shoddy investigative work. Balaran recognized the contentious relationship but said the defendants clearly broke the law and shouldn't get away with it.

David Jordan, who represents some 30 clients in the civil case, said he is expecting the law firm will handle any prosecution cautiously and reasonably. At least two members of the law firm – Eric Dahlstrom and Richard Hughes – were long-standing members of the Navajo Nation Bar Association, which requires training in Navajo law and culture. Dahlstrom served as the tribe's deputy attorney general from 1987 through 1991.

"They come in with knowledge of Navajo law that Alan Balaran did not have," Jordan said. "They come in with the required cultural training, years of experience dealing with Navajo institutions and government. They come in with established relationships with people. I think it will be handled with a lot more responsibility."

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GOP-led bill opens up Grand Canyon area to mining

FELICIA FONSECA
Associated Press

FLAGSTAFF, Ariz. (AP) – A group of Republican lawmakers is renewing an effort to open up 1 million acres near the Grand Canyon to new mining claims.

Legislation announced Oct. 12 would prevent the Interior Department from extending a temporary ban on the filing of new mining claims that expires in December. The group said Interior Secretary Ken Salazar's intention to set aside the land for 20 years would eliminate hundreds of potential jobs, create a de-facto wilderness area and unravel decades of responsible resource development.

"At a time when we are desperate for jobs and economic growth, this administration continues to do everything in its power to implement the job-killing policies of fringe environmental groups," said Arizona Rep. David Schweikert. "This withdrawal is not so much a protection of the Grand Canyon but a governmental land grab of economically fertile mining land."

Salazar enacted a two-year ban in July 2009 but extended it by six months earlier this year to give the U.S. Bureau of Land Management more time to study the economic and environmental effects of mining. Interior officials said week that any claims about job losses are false.

Should any of the land be withdrawn, mining companies would need to prove they have valid existing rights to those claims before mining could occur. According to the BLM's draft environmental study, 11 mines could open over the next 20 years under Salazar's proposal. Without a withdrawal, up to 30 mines could be developed. The difference in the number of jobs under the two scenarios would be 71, the BLM said.

Other proposals include withdrawing either 300,000 or 650,000 acres from any new claims. The final study is due out later this month.

"Interior is considering many factors in evaluating the issue, including the economic benefits of Grand Canyon National Park and the potential impacts on the park of expanding mining nearby," said Interior spokesman Adam Fetcher.

Efforts in Congress to prohibit or allow mining on the same acreage have made little headway. Rep. Jeff Flake, R-Ariz., added a rider to an Interior appropriations bill earlier this year to end the ban, and Rep. Trent Franks, R-Ariz., introduced legislation last year to keep Interior from withdrawing any land. The two were joined by the rest of Arizona's Republican delegation, and lawmakers from other Western states in supporting the latest effort.

In a letter to Salazar, the lawmakers said they share in a desire to protect the Grand Canyon from adverse environmental impacts but don't believe shutting out mining companies is the answer, particularly in an area known for high-grade uranium ore. They said a federal law that designated wilderness areas near the Grand Canyon provides a good balance for mining and resource protection.

McCain said a full withdrawal of the 1 million acres of federal land "will raise significant questions for future wilderness bills if agreements to accommodate responsible land uses are neither genuine nor enduring."

Tribe, company change up lopsided Montana coal swap

MATTHEW BROWN
Associated Press

BILLINGS, Mont. (AP) – Backers of a proposed coal swap involving a Montana Indian tribe say they have reduced the amount of fuel the government would turn over to a Texas company as part of the exchange, after federal officials criticized the arrangement as lopsided.

Legislation from Montana's congressional delegation originally called for Houston-based Great Northern Properties to gain control over about 150 million tons of publicly owned, recoverable coal in the deal, from locations in central and southeastern Montana.

In turn, the company would have transferred 110 million tons of coal it controls on the Northern Cheyenne Indian Reservation to the impoverished tribe.

But the company and tribe now say they have revised the terms so that both sides would receive 110 million tons.

"We're now more on a level playing field," said Tracey Robinson, a member of the Northern Cheyenne Tribal Council.

The three-way exchange is meant to address a longstanding grievance over an expansion of the tribe's southeastern Montana reservation in 1900. The expansion left the underlying coal reserves in private hands, a result that has been described as a mistake on the part of federal officials at the time.

Great Northern Properties acquired the rights to that coal from previous owner Great Northern Railroad in 1992.

Officials with the federal Bureau of Land Management still are analyzing the revised terms and have not determined if the deal is an even exchange.

Even if the volumes are identical, that does not necessarily mean the coal is of equal market value because of differences in quality and mining costs. Also, the federal government stands to lose tens of millions of dollars in potential royalties – possibly a tough sell given the rising angst on Capitol Hill over the massive federal deficit.

But backers say the exchange is the right thing to do, and that the new terms should make the deal more palatable by addressing directly concerns that Great Northern Properties would reap the greatest benefit.

Robinson said the tribe's primary interest is "to ensure that our land is intact and stays whole."

"The government made this error. We're asking the government to fix it," he added.

The original arrangement ran into criticism from Interior Department officials and Rep. Edward Markey of Massachusetts, ranking Democrat on the House Natural Resources Committee. They said they supported the tribe's goals but were concerned with whether the deal was equitable.

Jamie Connell, BLM director for Montana and the Dakotas, indicated the revisions to the deal were encouraging: "If the numbers are getting closer, that's a good thing," she said.

A spokesman for the Interior Department, which oversees the BLM, declined comment.

Great Northern president Chuck Kerr said the focus on the benefits to his company had clouded perceptions of a deal primarily meant to help the tribe.

The deal is supported by mining company Signal Peak Energy, which hopes to extract some of the coal that Great Northern would receive near Signal Peak's Bull Mountain mine near Roundup.

Another revision to the deal would prohibit surface mining on the Bull Mountain tracts, a scenario that has raised concerns among local landowners, said tribal attorney Steve Chestnut. Still in the deal is a provision for the tribe to receive 40 percent of royalties on future sales of the coal acquired by Great Northern.

As for the coal the Northern Cheyenne would receive, tribal officials said no decisions have been made on whether it will be developed.

There are no mines on the reservation. Despite an unemployment rate topping 60 percent the Northern Cheyenne historically have opposed natural resource extraction.

But development pressures have increased since the nearby Otter Creek coal reserves were leased last year to mining giant Arch Coal Inc. by the Montana Land Board. Great Northern also has leased tracts at Otter Creek to Arch, and the St. Louis coal company has partnered with BNSF Railway Co. on a proposed rail line that could be used to ship the coal to Midwestern or Asian markets.

Northern Cheyenne Tribal President Leroy Spang is a former coal industry worker who advocates mining as a means to generate jobs and inject new revenues into the tribe's coffers. He said he intends to negotiate future leases with companies interested in mining the reservation's coal, but that no agreements would be finalized until members of the tribe vote on it through a referendum.

Chestnut said meetings with one mining company have been scheduled for the near future. He would not offer specifics.

"It doesn't mean they're going to develop, but we're trying to do it the right way," he said.

Oct. 12, the BLM announced that 35 million tons of coal that would go to Great Northern under the deal will be subject to a public lease auction on Nov. 16. If those leases at Bull Mountain are sold before Congress acts on the pending legislation, it could complicate the exchange but not preclude it, according to BLM officials.

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By Dean Chavers, Ph. D.

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American Indian symposium to bring together tribes

KANSAS CITY, Mo. (AP) – Representatives of American Indian tribes throughout the U.S. will take part in a Kansas City conference next month on gaps in services.

The 8th annual American Indian Symposium takes place Nov. 3 at the University of Missouri-Kansas City.

Topics range from public health to the current implementation of historical treaties. There also will be American Indian song and dance demonstrations and explanations.

Tribes planning to participate include the Kiowa Tribe of Oklahoma, Comanche, Cherokee Nation of Oklahoma, Prairie Band Potawatomi of Kansas and Choctaw Nation of Oklahoma.

Other participants include the American Indian Council, the American Indian Health Research & Education Alliance, and the Center for American Indian Community Health of the University of Kansas Medical Center.

Sen. Barrasso offers bill to help Indian energy

CHEYENNE, Wyo. (AP) – U.S. Sen. John Barrasso has introduced a bill to give American Indian tribes more tools to develop their energy resources and to remove barriers to economic development.

The Wyoming Republican says tribes have expressed concerns for years about federal laws and regulations on energy development.

He says tribes that want to create jobs often face delays and uncertainty because of policies coming out of Washington.

Barrasso says his proposal would give the tribes greater control over the management and development of their own trust resources.

The bill also includes a demonstration project for biomass energy production from tribal forest lands, rangelands and other federal lands.

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Jury finds foster mother guilty, yet no jail time in sentencing

Since the release of the verdict and the jury's punishment recommendation, there has been an outpouring from concerned citizens, both Tribal and non-Tribal, who are outraged at the sentence given to Holder in this case.

ROSEMARY STEPHENS
Cheyenne & Arapaho Tribune

CONCHO, Okla. – After two weeks of testimony a Logan County jury finds Amy Holder guilty of felony child abuse in the death of 2-year-old Naomi Whitecrow, Cheyenne and Arapaho tribal member.

At approximately midnight on Monday, Oct. 3, 2011 the jury presented their guilty verdict and read their recommendations for punishment ... a $5,000 fine, no prison time.

A juror, wishing to remain anonymous, stated that some of the jurors wanted Holder to receive the 25-year prison sentence the prosecutors were asking for and some did not feel she was the only one at fault in the death of Naomi.

"We felt like we needed to make a statement that it was not just her," the juror said. "Some wanted Holder to spend as many days in jail as Naomi spent in Holder's home ... the deliberation got heated."

Naomi and her little brother, Johnny, were first placed in the Department of Human Services (DHS) care in February 2008. They were both placed with a foster mother, Alicia Taylor, in Enid, Okla.

On July 23, 2008 both children were reunited with their birth mother, Kala Whitecrow, during a monitored trial reunification program within a drug and alcohol treatment center. Approximately six weeks later on or around Sept. 10, 2008, Whitecrow called DHS caseworker Michelle Humphrey telling her that she (Whitecrow) could not stay any longer and wanted to leave. According to Whitecrow, Humphrey asked her to stay one more day in order to find a foster home for Naomi and Johnny.

DHS separated the children and Naomi arrived at Amy and Mike Holder's home on Sept. 12, 2008. She died four months later on Jan. 20, 2009.

COURTESY
Naomi Whitecrow

Taylor, the children's first foster mother and who testified during the trial, said she attempted to regain custody of both children. "I tried to call several times and kept asking for both the children to be returned to me, but I was told they were already being placed somewhere else ... Naomi was a thriving, healthy and happy child when she was with me."

Following the release of an autopsy report from Indiana pathologist, Dean A. Hawley, which showed the cause of Naomi's death as blunt force trauma to the head, abdomen and extremities, Holder was arrested for felony child abuse in January 2010, nearly one year after Naomi's death.

Since the release of the verdict and the jury's punishment recommendation, there has been an outpouring from concerned citizens, both Tribal and non-Tribal, who are outraged at the sentence given to Holder in this case.

A civil lawsuit for wrongful death is being pursued by the birth parents of Naomi against Amy and Mike Holder and the Department of Human Services.

Holder's sentencing hearing will be held at 3 p.m., Nov. 7, 2011 at the Logan County Courthouse in Guthrie, Okla.

– Reprinted with permission of the Cheyenne & Arapaho Tribune

Tribune Note: Since the release of the jury's verdict and punishment recommendation of a $5,000 fine, the Cheyenne and Arapaho tribes have begun a letter campaign entitled Campaign Justice for Naomi Whitecrow. This letter is addressed to the Honorable Judge Stephen Kistler requesting a stiffer punishment at the sentencing hearing Nov. 3, 2011. To help in this campaign visit www.c-a-tribes.org and download a copy of the letter, sign and mail to Judge Kistler at the address listed on the top of the letter. To date hundreds of letters have been downloaded, mailed and distributed across Oklahoma and the campaign has reached Texas, Arkansas, Kansas and California.

BAKER

Continued from Page 1

quested absentee ballots, and an unknown number of others may have voted at tribal polling stations.

"Hallelujah, victory is ours!" exclaimed Baker supporter Rena Logan, who is a freedmen descendant. "I pray that (Baker) will do right by the freedmen and everybody else."

Freedmen attorney Jon Velie said the results were important because the freedmen "weren't the difference this time."

"Take every freedmen that was able to vote, and there was still more votes that went to Baker than to Smith," Velie said. "I'm glad the Cherokee freedmen got the right to vote and hopeful that going forward, we'll have all the rights of Cherokee citizens and this tribe can go forward in a positive way with all Cherokees being treated equally."

Smith, who was chief until a temporary replacement was named following the June election, had actively campaigned during the last decade to remove freedmen from the tribe's voter rolls. Baker also backed their removal but not as vocally and was believed to have the support of many freedmen who voted.

Baker and Smith dueled for months on the campaign trail, trading barbs over how many jobs the nation was creating for the Cherokee people, spending on health care and even Smith's use of a twin-engine airplane the tribe has owned for years.

The principal chief, similar to a U.S. president, administers a $600 million annual tribal budget, has veto power and sets the tribe's national agenda. The chief also oversees the tribe's casinos, health care facilities and thousands of the nation's employees.

Cherokee election observer approves result

LENZY KREBIEL-BURTON
Tulsa World

TAHLEQUAH, Okla. (AP) – The third-party group that observed the Cherokee Nation's special election for principal chief has endorsed the counting process used earlier last week.

"Based on our observation of the counting process, The Carter Center has confidence in the results certified by the commission," Deborah Hakes wrote for the Atlanta-based organization in its preliminary report on the additional walk-in voting days and counting procedures.

After three days of counting, the Cherokee Nation Election Commission certified the results of the tribe's special election, naming Bill John Baker chief-elect by 10,703 votes to former Chief Chad Smith's 9,128 votes.

Despite having confidence in the counting process, the center did note a few areas of concern and suggested changes for future elections.

Among areas of concern was the need to establish eligibility criteria for challenge ballots - those cast by voters who either are not on a precinct's voter list or requested but never received an absentee ballot.

The Carter Center suggested that the Election Commission work with the Cherokee Nation Tribal Council to clarify the tribe's election law and potentially expand the opportunities for the use of challenge ballots.

Challenge ballots were also among the concerns outlined in the center's Sept. 27 report.

The center also encouraged the Election Commission to establish and publish clear, written guidelines for the acceptance or rejection of ballots. Among the nearly 10,000 absentee ballots cast were 300 that were rejected because of a missing notary seal or notary signature.

Although congratulating Baker for his win, the Carter Center encouraged Smith to "demonstrate his proven leadership by accepting the results and working with Mr. Baker to restore the confidence of the Cherokee people in the electoral process."

Near the bottom of the report, Hakes noted that the counting-room watcher for Smith's campaign left early Tuesday, Oct. 11, saying the campaign had told her it was conceding.

As of press time, Smith has not answered questions about his immediate plans, including whether he will concede. He has until 5 p.m. Oct. 24 to file an appeal.

"The Carter Center observed the ballots being cast and counted and saw that the Election Commission did a good job following the ever-changing election rules," Smith said in a statement issued through his campaign.

"But the acting chief, on his own, changed the election rules both before and after election day in violation of tribal law and allowed a group of non-citizens to vote.

"The Carter Center ignored the elephant in the room - an election held in violation of a Supreme Court decision," Smith continued. "That's what concerns the Cherokee people."

Last Tuesday, the Cherokee Nation Supreme Court said it would not recognize an agreement reached in federal court that reinstated the tribal citizenship of 2,800 descendants of freedmen who had been slaves of the Cherokees. That agreement also extended the voting period an additional two weeks.

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COMMENTARY

ABC News: Reflecting on the obvious; ignoring the not-so-obvious

NOTES FROM INDIAN COUNTRY

TIM GIAGO *(Nanwica Kciji)*
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NBC made a visit to the Pine Ridge Reservation in November of 1989. The result was a horrible newscast titled, "Tragedy at Pine Ridge." The tragedy was the NBC showed up.

One young Lakota lady basketball star named SuAnne Big Crow took exception to the telecast and attacked it as a show that dwelled on sensationalism to distort what Pine Ridge was all about. She then went on to talk about all of the good things they forgot to televise. SuAnne had big plans for Pine Ridge, but unfortunately she died in a car crash near Murdo, S. D. while on a trip to participate in the Miss Basketball South Dakota conference.

There have been occasional forays to Pine Ridge by different news organizations since NBC arrived, but all of them have followed the same path of gloom and doom.

On Friday Dianne Sawyer and ABC News decided to give it a shot. Her show titled, "A Hidden America; Children of the Plains," aired on Friday night. In reality, it was much of the same pap that has been served up in the past. The show was good in that it focused on actual children and showed their lives of poverty and, of course, it dwelled on the addictions of alcoholism pointing out that 80 percent of the adults on Pine Ridge were afflicted with this disease.

The show was well done and as always, Sawyer was down-to-earth in her presentation. It showed her visiting a school with many structural problems, and the home of one family that housed many more inhabitants than the house was built to support. The obligatory shots of drunks lying on the streets of White Clay, Nebraska were highlighted.

The show could have included some of the schools of the Shannon County School District at Wolf Creek, Rockyford or the brand new school at Batesland. It could have visited Little Wound School at Kyle or Crazy Horse School at Wanbli, or it could have visited the campus of Oglala Lakota College and talked to Tom Shortbull and of the many things he is achieving and is hoping to achieve with this great college.

Sawyer kept referring to the Red Cloud Indian School and the fact that it was a very good private school that only takes about 600 students and she mentioned that students from around the reservation wanted to enroll there. Red Cloud, which began its existence as Holy Rosary Indian Mission, a school run by the Franciscan Nuns and Jesuit priests, had its own history of child abuse and like Ms. Sawyer, no one is happier to see the dramatic changes at that school than its former students, myself included.

There are programs now in place on the reservation to combat and cure alcoholism and drug abuse. The commodities food program was slammed by Mark Tilsen, a co-manager of Tatanka Bars in Kyle. I am sure that Joe Blue Horse, Jr., the man who has been running the program for many years would object to Tilsen's comments. The commodity program has done a complete turnaround over the years when most of the commodities were starch filled, and Blue Horse has made an extreme effort to get the U. S. Department of Agriculture, the overseers of the program, to stock much more healthy foods even to the point of bringing in fresh vegetables and fruit.

For every point made by Sawyer there is a counter-point. The problem is that all of the major television affiliates never look at the counter-points.

ABC has made its presentation and next NBC will be making another trip to Pine Ridge, perhaps wishing to make up for the bitter taste their first venture left in the mouths of so many residents of the reservation. I spoke to one of NBC's producers last week and advised him to get his staff to look at things beyond the obvious.

There are a lot of people running programs such as the suicide prevention program, another oversight by Sawyer, and alcohol and drug prevention programs. Paul Iron Cloud would be only too happy to show NBC what the Oglala Lakota Housing Authority is trying to accomplish and there are doctors and nurses that would love to show them around the new and improved hospital facilities.

There are many things wrong on Pine Ridge just as there are many things wrong in Washington, D. C., but for every wrong, there are many people trying to make it right.

Whenever I hear of any major television station wanting to do a show on Pine Ridge in hopes of winning another award, I cringe. In the more than 30 years I have been in the media, I have seen them come and go and nothing has changed.

Maybe Ms. Sawyer's show will make a difference, but I will believe it when I see it.

Tim Giago, an Oglala Lakota, is President of Unity South Dakota. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985. He was the founder of The Lakota Times, Indian Country Today, Lakota Journal and Native Sun News. He can be reached at UnitySoDak1@knology.net

LETTER:

Acting Cherokee Chief responds to call for resignation

Dear Editor,

In response to the letter *[Native Times Oct. 14 issue]* from C.L. Russo, I would like to provide the following response. Russo asks me the question of how many times the Cherokee people will have to put up with having their sovereign rights disregarded and denied, and further states that the midnight hour agreement gave Freedmen citizenship in the tribe for the special election was a travesty of justice.

I agreed to the temporary order because it was far less intrusive and suppressive to our tribal government than what the Plaintiffs had sought. We faced the potential loss of federal funding, interference with our governmental relationship with the United States, and the prospect of not having an election for our Principal Chief. Both the United States attorneys and the Plaintiffs were aligned against us. The temporary order merely restored the disenrolled Freedmen to the status quo that they had at the time of the original election in June.

In fact, the Cherokee Nation actually asked the Federal government for direction on this issue when the Nation filed a lawsuit several years ago in Federal Court to determine the citizenship of the Freedmen. That case is still pending in the Northern District of Oklahoma. This means that the Cherokee Nation is actually the Plaintiff asking the court to decide the issue. I have been working with our Attorney General to resolve that issue so we can move on as a Nation. I appreciate C.L. Russo's comments, but I respectfully disagree that I failed to stand up for the Cherokee people's rights.

S. Joe Crittenden
Cherokee Nation Deputy Chief
Tahlequah, Okla.

The Keystone Pipeline & the karma of bad decisions

S.E. RUCKMAN

Climactic acid reflux is causing the Earth to belch with alarming regularity. Already we've seen wildfires in Texas burn so vast that one almost forgives the state for their poor past policy with Native people. That's not all--floods are deluging Vermont, a state that is rarely awash. All the while, cyclones are mowing across our backyards like a drunken Tasmanian Devil at a wedding. And this is just in the United States.

This past month, I saw news stories that seemed to echo from the comic books of my past. At a recent meeting of the United Nations (UN), leaders of small countries in the Pacific said they are mapping out a mass exodus because of the rising seas levels caused from melting glaciers. Basically, some island people intend to relocate to higher ground or another country. They were utterly serious.

Then there's a story on how destructing the forests are eradicating one of the planet's great climate regulation systems. My stomach dropped. Similar to when you hit a nail on the highway and you hear the flap of your tire at the same time. That sure, sinking feeling.

Now with that in mind, I read an addendum on an environmental impact status report from the U.S. Department of State about the Keystone XL pipeline. It contained edits to the original version that amounted to changes of roughly 100 words total. These minutiae did not comfort me about the overall environmental impact this mega-ton pipeline would have on Indian Country.

The 1,700 mile pipeline plan is to run from the tar sands in Alberta, Canada clear through Cushing, OK (Sac & Fox jurisdiction). The nutshell idea is to extract oil from the sand and transport it to the refineries of Texas.

If only it were simplistic. The crux of the terrible process requires tearing up the landscape to get to the sand and glean its oil. Not only is this a raping of forest and plains terrain, the sludge will also be transported over the Ogallala Aquifer (water supply for millions) and through Indian lands. I read that the resulting product will only increase carbon dioxide in our atmosphere to even more toxic levels if used.

I aim to keep this simple. The pipeline's faint selling point is the creation of jobs. That number is sketchy at best and varies depending who you're reading. A proper analogy are the hapless landowners who sold their allotments when poverty (and hunger) hovered nearby. After signing over their deeds, they were able to buy that 50-lb. sack of flour that lasted a season. When the thaw came, however, they realized that the land was irretrievable.

The circumstances indicate that a misguided decision on the Keystone pipeline will be similar. After we've awakened from last century's oil binge, we've seen the most erratic weather ever recorded. The real cost has been surging wildfires, pitiless heat waves and uncontested flooding. Any money made on continuing the pipeline will likely be extracted in other ecological penalties. Such is the karma of bad decisions.

In a dusty little book about my tribe, there was a small portion devoted to mythology. I glanced at it but the words "End of the World" caught my attention. To summarize this chapter, my people believed in various types of "worlds" as we roll through this caper called time. It was noted in the last era, Earth and the animals would talk to humans. Which is what I think is happening right now. "Alive," they cried.

It should be a no-brainer to stand against the pipeline plan. The tribal voices I've heard are against the violation of the land. Meanwhile, the pipeline is a chance for the federal government to look after tribal interests as a worthy trust benefactor or trust worthy benefactor. And it is imperative that Indian officials reject status quo updates.

Imagine ourselves in the last few minutes of a tensely drawn movie about apocalyptic circumstances. Yes, the sun still sets; the moon breaks and ebbs but things are quickly changing on our planet. No, Indians didn't cause the ecological mess but our voice on this pipeline should be clear: We chose to live the way of Earth.

S.E. Ruckman

S.E. Ruckman is a citizen of the Wichita and Affiliated Tribes in Anadarko, Okla. She graduated from the University of Oklahoma's School of Journalism and has written for the Tulsa World and the Native American Times. She is a freelance writer who is based in Oklahoma.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.
Send letters to editor@nativetimes.com. Please keep letters to 350 words or less. Sign your name, tribal affiliation and city of residence for verification purposes.

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CLASSIFIEDS

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Position Closes: November 11 @ 4:30 p.m

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To receive additional information or determine eligibility call:
The University of Tulsa, Human Psychophysiology Research Laboratory
918-631-3565 or 918-631-2175

Economic Development Director

The Economic Development Director plans, organizes, directs, and manages all phases of the activities and operations consisting of Tribal economic development, redevelopment of existing enterprises, and development of enterprises utilizing Tribal lands and cultural distinctiveness. The position is a director classification reporting directly to the Business Committee. The Economic Development Director is responsible for the planning, administration, and operation of potential economic development activities, performs responsible and innovative administrative management in support of the Nation's goals and objectives. Eight years of increasingly responsible professional experience in economic development and related activities. At least four years of this experience must have been at a managerial level with responsibility for program planning and development, supervision of professional, technical, and clerical staff, and budget preparation and management. Bachelor's degree from an accredited college or university with major course work in public or business administration, planning, economics, or other closely related field. A master's degree in public administration; a master's degree in business administration; or a closely related field is desirable. Applicant must successfully pass an OSBI/National background check, physical and Drug Screen. Send application to Sac and Fox Nation, 920883 S. Hwy 99 Bldg A, Stroud, Oklahoma 74079. Atten: Human Resources.

OK PUBLIC EMPLOYEES RETIREMENT SYSTEM

EXECUTIVE ASSISTANT

Responsible for providing administrative and clerical support to General Counsel and other administrative staff. Serves as clerk to the Board of Trustees including taking minutes and maintaining Board records and website. Experience with legal staff and state rulemaking procedures preferred. Hiring rate: $37,058/yr. Deadline for applications: 10/28/2011. For more information and application procedures, go to http://www.opers.ok.gov/jobs. EOE

Registrar/Admissions Officer

The College of the Muscogee Nation is conducting a search for a Registrar/ Admissions Officer. Applicants must possess a bachelor's degree, have two years experience with college level student records and registration and have a wide range of computer skills. American Indian and Veteran preference. For more information go to www.muscogeenation-nsn.gov

Chief Operating Officer

The Notah Begay III Foundation (http://nb3foundation.org) seeks a Chief Operating Officer (COO) for our innovative, quickly growing youth services nonprofit in the Albuquerque, NM area. This experienced, committed person will serve as the internal leader of the organization, coordinating annual operations planning, budgeting, and leading and managing the performance and efficiency of the foundation's programs. With a staff of up to 30 employees, the COO will manage: financial systems, human resources and operations to allow the NB3 Foundation to continue to grow and fulfill its mission. Master's degree and 10+ years experience preferred. Residence in or ability to relocate to New Mexico is required.

For a full job description and to apply, please visit: http://nb3foundation.org/chief-operating-officer.html by Friday, October 28, 2011.

****American Indian hiring preference applies.****

CHIEF JUDGE, MESCALERO APACHE TRIBAL COURT

DUTIES AND RESPONSIBILITIES: Adhere to the Tribal Code; Hear and determine all types of cases filed in the Tribal Court, including but not limited to: criminal, traffic, civil, juvenile, and child welfare cases; In a timely manner, conduct legal research and issue orders; Preside over jury trials; Issue search and seizure warrants, arrest warrants, and orders of protection where appropriate; Assist the Court Administrator in the development of Court rules of procedure in all areas listed above

MINIMUM QUALIFICATIONS: Pursuant to Article XXVI, Section 4 of the Revised Constitution of the Mescalero Apache Tribe, the successful candidate for the position of Chief Judge must:
A) Possess at least a one-quarter degree of Indian blood and is a member of a federally recognized Indian tribe, nation, band or is an Eskimo, Aleut or other Alaska Native;
B) Be not less than thirty-five (35) years of age, nor more than seventy (70) years of age; and
C) Never have been convicted of a felony nor a misdemeanor within the past year
Possess a high school education or its equivalent

KNOWLEDGE/SKILLS/ABILITIES: Demonstrate oral and written communication skills as well as ability to perform legal research and possess analytical skills commensurate with the position of Chief Judge; Demonstrate knowledge of general legal principles in all areas listed in "Duties and Responsibilities;" Demonstrate knowledge of Federal Indian Law; Understand, appreciate and promote the ideas of tribal self-determination and tribal sovereignty; Possess a working knowledge of computers and software

SALARY: Salary is negotiable, and is dependent upon qualifications and budgetary concerns.

CLOSING DATE: This position is open until filled.

SUBMIT RESUME WITH COPY OF CERTIFICATE OF INDIAN BLOOD TO:
Nelva L. Cervantes, John D. Wheeler & Associates via 1) first class mail to 500 E. Tenth Street, Suite 305, Alamogordo, NM 88310; 2) facsimile to (575) 437-3557 or 3) email to nc@jdw-law.com.

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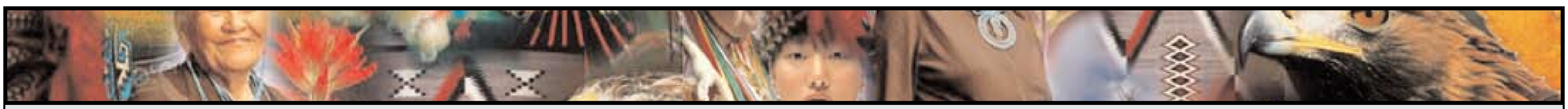
Catching the Dream (formerly Native American Scholarship Fund) seeks an executive director. Superior writing ability, knowledge of proposals and fund raising, knowledge of private scholarships, knowledge of college admissions process, three years of budget and finance experience, and knowledge of school improvement processes. Send resume, sample of writing, and salary requirements to CTD4DeanChavers@aol.com.



EVENTS

*Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

EVERY WEDNESDAY
Kiowa class, October-November, 6:30 pm, Room 300, Oliphant Hall, Tulsa University. Info call Sarah, (918) 445-5213

FIRST FRIDAY
Indian Taco Sale, 11:00 a.m. - 2:00 p.m. at Norman First American UMC, 1950 Beaumont Drive, Norman, OK 73071, 405/321-5640

EVERY 2ND SATURDAY
Indian Taco Sales - from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 or nnyc@ihcrc.org

THROUGH JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

OCTOBER 22
1st Annual Ponca MSPI Unity Youth Powwow at White Eagle Cultural Center, White Eagle, OK. Info see ad on pg. 7 or call Jr. Kent: 580-401-3352

OCTOBER 22
Chickasaw Cultural Center will first-ever Fall Festival from 10 a.m. – 4 p.m. at 867 Charles Cooper Memorial Road in Sulphur, Okla. For more information, please visit www.chickasawculturalcenter.com or call (580) 622-7130.

OCTOBER 22
1st Annual SGT Tike Chapman Memorial Golf Challenge "Supporting Our Troops with Care Packages" · 7:00am - 10:00am at Cherokee Hills Golf Course, 777 W Cherokee St.Catoosa, OK. More info: Yvonne Cahwee (918-946-8024) or Dwayne Cahwee (918-361-8457) http://nawstulsa.angelfire.com/okla/

OCTOBER 26
Muscogee (Creek) Nation Family Violence Prevention Program presents "Fight Like a Girl" - Come hear a panel of Professionals speak on their experience working with Victims of domestic violence at 2:00 p.m. in the Mound Auditorium, Muscogee (Creek) Nation Tribal Complex, HWY 75 and Loop 56. Door prizes and a limited number of t-shirts! Donations to the local domestic violence shelter are welcomed and appreciated but not required. For more information contact Tania Bardin at 918-732-7869.

OCTOBER 29
Harvest Carnival: Noon to 4:00pm/ Gro. Bingo @ 4:30p.m @ Inidan Fellowship Baptist Church 6130 So. 58th W, Ave Oakhurst, Oka. Info call Mary Kelly @ 918-636-8394

OCTOBER 29
Following the Trail Men and Boys Conference at Cornerstone Indian Baptist Church, 17020 E Tecumseh Rd., Norman, Okla. Info call Bryce Scott, 405-912-0044 or visit online www.followingthetrail.net

OCTOBER 29
Bacone Fall Powwow 11:00am - 11:30pm at Muskogee Civic Center, 425 Boston, Muskogee, Okla. Info contact: Kyle Taylor, 918-360-1085 or taylork@bacone.edu

OCTOBER 29
Annual "Dance for Life" Contest Powwow at Indian City USA Dancegrounds, 2 mi. South of Anadarko,OK. Hosted by the Kiowa Teen Suicide Prevention program, our Task Force, N2T Youth group, and the Ponca Tribe MSPI program. On-site Crisis center on-hand with certified mental health professionals. In case of Inclement Weather held at Oklahoma Street gym. Contact: Rusty Cozad, Powwow Cooridnator at 405-247-5200

NOVEMBER 5
Birthday Gourd Dance for Doug Eagle Sr. at Ponca Tribal Cultural Center. Doug turns 75 on 11-1-11! The family invites EVERYONE to come out and help celebrate Doug's birthday. Concession stand will be provided.

NOVEMBER 5
Euchee Heritage Festival 2nd Annual Miss Yuchi/Euchee Princess Pageant 7:00pm @ Glenpool Conference Center 12205 S Yukon Ave (Hwy 75 & Hwy 117) Behind the Glenpool Wal-mart. All Royalty are Welcome. For more info call Tamara Wilson 918-361-8324

NOVEMBER 5
Indian Taco Sale, 11 a.m. - 2 p.m. and Craft Sale 9 a.m. - 3p.m. at Moore 1st Indian Baptist Church, 2610 S. Broadway, Moore, OK, 405-790-0904. Contact Kissie Mouse at 405-630-5679 for more information.

NOVEMBER 12
Telling Stories, A Native Story Slam at Southeastern Oklahoma State University, Little Theater—Fine Arts, 1405 N. 4th Avenue, Durant, OK. Contact: Deana Williams, Native Studies Program Coordinator, dmwilliams@se.edu or call 580.745.3220

NOVEMBER 12
Seminole Nation of Oklahoma – City of Wewoka
2nd Annual Veterans Day Parade and Celebration, Downtown Wewoka, OK
Keynote 9:30 a.m. - Rita Aragon USAF (Retired) and Oklahoma Secretary of Veterans Affairs. Parade 10:00 a.m.; Veterans Luncheon 11:00; 40 piece Military Concert Band 12:00-1:00; Historical Displays and Events 9:00 a.m. To 4:00 p.m. For more information, please call 405-257-7207 or www.seminolenation.com

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COURTESY CHEROKEE NATION

Lori Enlow took charge of her health after being diagnosed with diabetes.

Cherokee runner goes ‘100 miles for life’ to beat diabetes

TRAVIS NOLAND
Cherokee Nation

TAHLEQUAH, Okla. – As a nurse practitioner at Tahlequah’s W.W. Hastings Hospital, Cherokee Nation citizen Lori Enlow knows the toll chronic illness can take on a person. Her work in the Internal Medicine department means she regularly cares for patients battling debilitating diseases and trying to manage conditions that diminish their quality of life and leave them physically and emotionally exhausted.

So, when Enlow was diagnosed with diabetes two-and-a-half years ago, she knew she had to take charge of her health right away.

“You feel fine with diabetes. You don’t typically feel bad unless your diabetes is severe or the damage is already done,” said Enlow, 38. “I knew I wanted to be there for my children and see my grandchildren. I don’t want my children to have to take care of me because I didn’t take care of myself.”

When she was a child, Enlow watched her father stay fit with a regular running routine. As a teenager, she laced up her sneakers to join her dad as a casual runner. It was not until her diagnosis as a diabetic that Enlow became serious about running.

“With my children as my motivation, I knew I had to make changes in my diet and lifestyle–it was no longer optional,” said Enlow.

Once she determined to make her own physical fitness a priority, Enlow created a routine that combines her desire to manage her condition with her role as a busy wife, mother of three young children and full-time health care provider. For Enlow, that meant changing her habits–and her schedule–to make more time to exercise.

“About the only time I have to devote is early morning,” said Enlow. “I get less sleep now than ever before, but I feel so much better.”

Today, Enlow rises at 4 a.m. in order to run between five and 12 miles per day, six days a week. Despite the grueling early morning regimen, Enlow insists she feels more energized than ever.

“I feel better, have more energy than I really ever have in my life,” she says. “I have more energy and get better sleep.”

With her routine firmly established, Enlow set her sights on a new, more ambitious goal. At the urging of friend and running partner Lisa Pivic, Enlow began training for the challenging Midnight Madness Road Race, a 50-mile “ultra marathon” held in Tulsa each summer. After four months of training, Enlow completed the race in just over 10 hours.

The accomplishment of completing the 50-mile race served to motivate her to tackle an even bigger challenge. She entered the 100-mile Pumpkin Holler Hunnerd race that took place last weekend at the J.T. Nickel Family Nature and Wildlife Preserve near Tahlequah. While her health and overall well-being first spurred Enlow’s commitment to running, she has adopted an even bigger goal to help get her past the 100-mile mark.

“I decided I needed more motivation to get across the finish line than just for myself,” Enlow says.

With the loss of her father-in-law not long ago, Enlow is enlisting the support of friends and family to help raise funds in his memory.

“He suffered from liver disease, and was a transplant recipient,” she explains. “I am going to raise funds for the national foundation for transplants. [It’s] easy to quit when it’s just me I’m doing this for.”

The foundation aids transplant patients with the cost of care following surgery, particularly the expensive but essential anti-rejection medications. Enlow invites others to support the foundation and her efforts to raise awareness. She has posted more information and updates her progress on her Facebook page titled “100 miles for life.”

Enlow admits the changes she has made have not come easily, but the rewards have been immeasurable. Today, her diabetes is in remission and she attests to feeling better than ever. Her efforts demonstrate the power that each patient has to make changes in their own life.

“You have the power to control your health,” said Enlow. “It’s all about what the patient does–when it comes right down to it, it is all about diet, lifestyle. Think about why you are doing this. Look at the people around you, the people who are affected by you and do it for them too.”

For more information about the Pumpkin Holler Hunnerd and how Lori did, visit http://tatur.org/pumpkin-holler.html

Lori Enlow’s Tips for Healthy Lifestyle and Nutrition Choices

- Make “a mental switch”

Determine what changes you must make. Make those things a priority. When the desire to quit or eat a donut creeps in your brain, tell yourself “it’s not an option” and leave it at that. Replace that thought with mental images of your children, your family, whatever it is that motivated you to change in the first place

- Remove barriers to a healthy lifestyle

Plan ahead for healthy meals and snacks, and schedule in time for physical activity, just like an appointment. Get others on board and secure the support of your family. They may be reluctant at first, but everyone will feel better.

- Make nutrition the easy choice

Commit to healthier eating. Engage the expertise of a dietician. The Enlow’s eliminated all “junk” and sugar, including as many processed foods as possible. “I ask myself if it is good for my body before I eat it.”

- Make it a family effort

Some changes are difficult to implement without the support of the entire family. It can be hard to choose fresh fruits and veggies when processed foods are around, so make the changes universal. The Enlows believe that they are modeling healthy choices that will serve their children well for a lifetime.

TONI HILL / PAWNEE NATION

Specialist Pearle Hare (l-r), 1SG Daniel S. Gilliss, PBC Vice-President Charles Lone Chief, PBC Secretary Linda Jestes, President Marshall Gover, Council Seat 2 Representative Karla Knife Chief, SFC Sgt. David Murphy and Cpt. Chris Rains stand around the plague created by the Bravo/Pawnee Company.

U.S. Military honors Pawnee Nation in renaming Bravo Company

TONI HILL
Pawnee Nation

PAWNEE, Okla. – The long-time tradition of the Pawnee warriors is now joined by the modern technologies of the U.S. military. Bravo Company 486th Civil Affairs BN of the U.S. Army will now be referred to as the Bravo/Pawnee Company. Other units include the Alpha/Apache, Charlie/Comanche, HQ/Seminole and the Delta/Dakota.

“We chose the Pawnee Tribe due to the rich history and because we identify with the members as warriors fighting for freedom,” said 1st Sgt. Daniel Gilliss. “As my team researched the different tribes, the main thing that caught our interest in Pawnee was the Tribe’s history of battle and the members’ abilities to successfully combat hostile forces to protect their families and lands.”

SFC David Murphy, team sergeant with the Bravo/Pawnee Company, provided some background about the regiment.

The 486th Civil Affairs Company started in July of 1955 as a U.S. Army Reserve unit based in Tulsa, Okla. and serving primarily on overseas missions.

In 1989, the 486th Civil Affairs Company changed to the 486th Civil Affairs Battalion. This resulted in a new jurisdiction under the U. S. Army Reserve Special Operations Forces. Currently, this unit is referred to as the U.S. Army Civil Affairs and Psychological Operations Command.

In addition to providing support for SOUTHCOM consisting of Hurricane Mitch relief and the New Horizons and Safe Haven outreach, the 486th Civil Affairs Battalion conducted training or operations in various commands. These assignments encompassed the following commands; European, Pacific, Northern and Central Command, which includes Desert Shield and Desert Storm.

Since 9/11, the 486th Civil Affairs Battalion has been involved in Operation Iraqi Freedom, Operation Enduring Freedom and Operations in the Horn of Africa.

The Bravo/Pawnee Company presented a plaque to the Pawnee Nation Oct. 15 during an official ceremony held at the Tulsa Armed Forces Reserve Center located in West Tulsa.

Pawnee Nation President Marshall Gover honored the soldiers with a flag representing the Pawnee Nation Tribe.

The soldiers wore badges created in the image of the Pawnee Flag on their helmets.

A member of the command, Specialist Pearle Hare, is the daughter of Karen Haymond, enrollment assistant for Pawnee Nation, and Walter Hare. Hare’s son, Ian Ralph Cramer, is 7 months old.

“On behalf of the Pawnee Nation, I’m very honored to be represented by the brave men and women of the Bravo/Pawnee Company,” Gover said. “It’s truly a privilege to be associated with individuals that carry such honor and pride.”

“I’m also proud of our Tribe members that have either previously served or who are currently representing our Country. I ask that all Tribe members keep these men and women in their prayers as they stand ready to fight on behalf of our Nation.”

Muscogee Nation hosts veterans exhibit

MUSCOGEE (CREEK) NATION
Museum and Cultural Center
Office of the Second Chief

OKMULGEE, Okla. – The Muscogee (Creek) Nation Museum and Cultural Center, in collaboration with the Muscogee Veterans Affairs Services Office, will host the Smithsonian National Museum of the American Indian Native Words, Native Warriors traveling exhibition this winter. Premiering Veterans Day on November 11th, the two-dimensional banner exhibition will be on display at the Okmulgee Tribal Complex Veterans Building through February 2012. The Smithsonian states that the exhibition “tells the story of Native American servicemen who used their indigenous languages on behalf of the U.S. Military during World Wars I and II. Although the story of the Navajo Code Talkers is familiar to most people, many are unaware that men from the Muscogee, Choctaw, Comanche, Cree, Crow, Dakota, Lakota, Hopi, Menominee, Meskwaki, Seminole, and Oneida Nations also used Native languages in defense of their country.”

Additionally, staff from the Muscogee Nation Museum and Cultural Center and the Veterans Affairs Services Office have worked together to develop supplemental banners for the exhibition. These banners augment the Smithsonian section by showcasing Muscogee Veterans, servicemen, and servicewomen.

The exhibition is free and open to the public November 11th, 2011 - February 29th 2012. For more information concerning the exhibition dates, times, and location, please contact: Muscogee Tourism & Recreation Department: 918–732–7992

For an online version of the Smithsonian Native Words, Native Warrirors, please visit: http://www.nmai.si.edu/education/codetalkers/html/index.html

COURTESY PHOTO

During World War I and World War II, hundreds of American Indians joined the United States armed forces and used words from their traditional languages as weapons…America’s enemies never deciphered the coded messages they sent.

Choctaw Casino gets coveted 4 Diamond rating from AAA

Only four percent of more than 31,000 properties achieve the prestigious Four Diamond Rating distinction

RENE MURPHY
Choctaw Casino

DURANT, OKLA. – Choctaw Casino Resort, located in Durant,Oklahoma, has been honored by the American Automobile Association (AAA) with its prestigious Four Diamond Rating, making it one of North America's finest travel destinations. Only four percent of more than 31,000 properties approved by AAA achieve this coveted distinction.

AAA's Diamond Rating System, the only rating system that covers all of North America, is renowned for its rigorous on-site evaluations. Each year, AAA's field representatives conduct unannounced visits to evaluate accommodations throughout the Americas. The Four Diamond rating is reserved for properties that are truly exceptional in all areas of service. Four Diamondaccommodations must be refined, stylish and reflect a meticulous attention to detail and quality. All Four Diamond properties must feature an extensive array of amenities, offer world-class food, hospitality and excellent service.

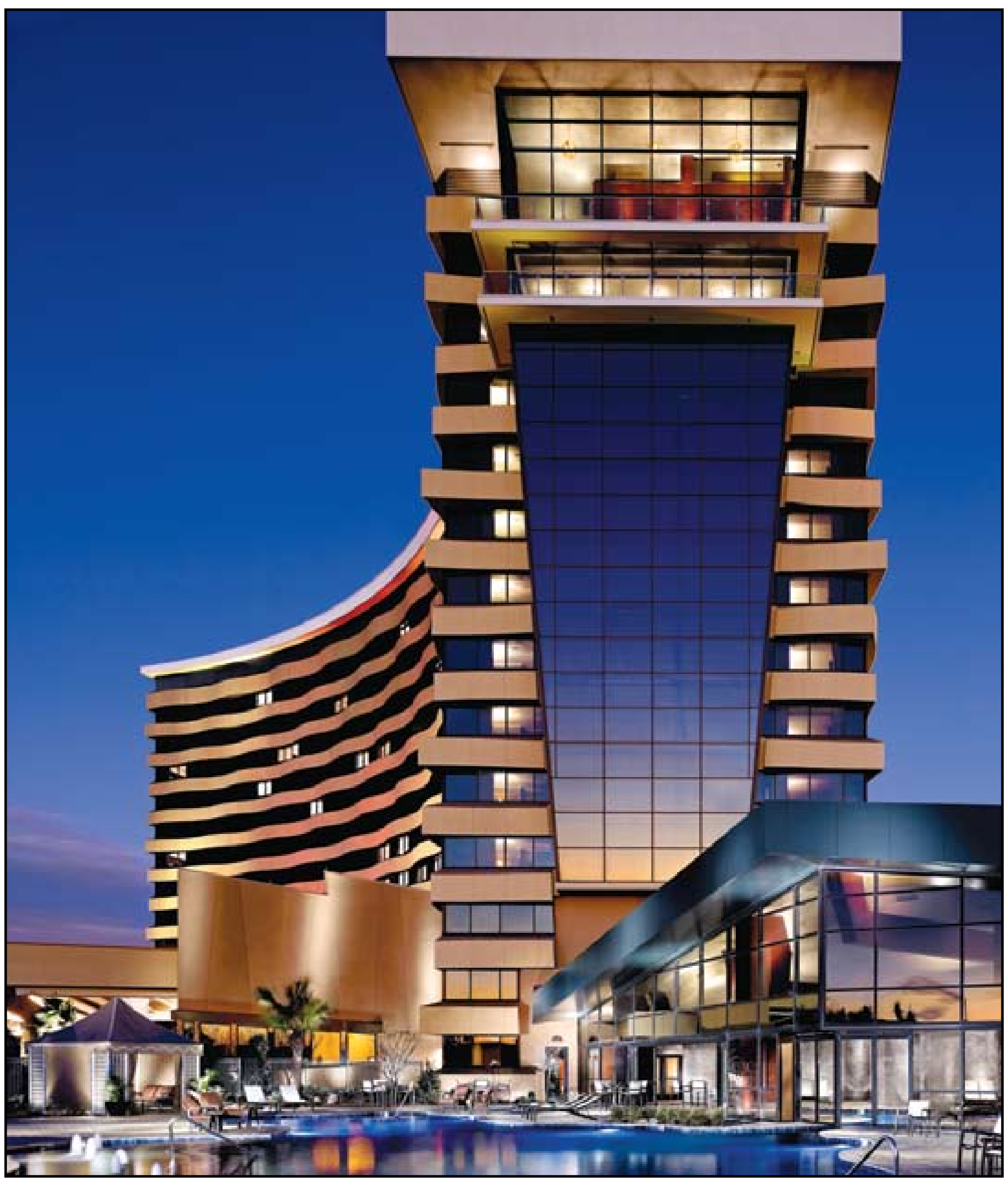
"The team at Choctaw Casino Resort is thrilled and honored to be awarded the AAA Four Diamond Rating," said Janie Dillard, executive director of gaming for the Choctaw Nation. "We take great pride in consistently exceeding the expectations of our guests, and this award reflects all the hard work our staff puts in every day to make Choctaw Casino Resort a truly exceptional experience for all who visit."

When Choctaw Casino Resort underwent its $300 million renovation/addition in 2010, its Grand Tower was constructed with an iconicdesign featuring many shapes and elements, including a dynamic diamond-shaped pattern that represents the western diamondback rattlesnake's skin pattern - a sacred symbol to the Choctaw Nation. Many other aspects of the design pay homage to traditional Choctaw art. In addition, its exterior includes 27 LED lighting groups, making the structure visible for miles. Every facet of the-lights are controlled and used to create wave patterns and other eye-catching effects.

Billed as Oklahoma's newest premium destination, the 12-story Grand Tower is home to 330 well-appointed rooms and luxury suites complete with exclusive amenities, such as flat screen TVs, wireless internet, beautiful tile floors, granite countertops and spa-quality "rain" showerheads. In addition, the casino is home to 110,000 square feet of gaming space, housing 4,100 slot machines, 30 poker tables and 38 table games including Blackjack, Three Card Poker, Let It Ride, Ultimate Texas Hold 'em, Pai Gow Poker, Mini Baccarat and Roulette.

If it's not gaming guests are after, resort guests can relax in more than 204,000 square feet of hospitality space, consisting of multiple retail outlets, a state-of-the-art fitness/wellness center, the full-service Oka Spa, and multiple indoor and outdoor pools, including the Natatorium pool, which is two separate pools -- one inside an atrium and one outside with an exposed lounge area --- divided by a retracting wall of glass, and the outdoor Oasis Pool, which consists of four flowing pools featuring dramatic fountains, soothing rivers and winding waterways converging to create a central swimming area for all to join in.

In addition, Choctaw Casino Resort offers multiple dining experiences, including a four-venue food court, a 400-seat buffet, the award-winning 1832 Steakhouse, and plenty more. Lastly, Choctaw Casino Resort's 20,000 square feet of premiere event space provides a state-of-the-art experience for conventions, meetings, weddings or other events.

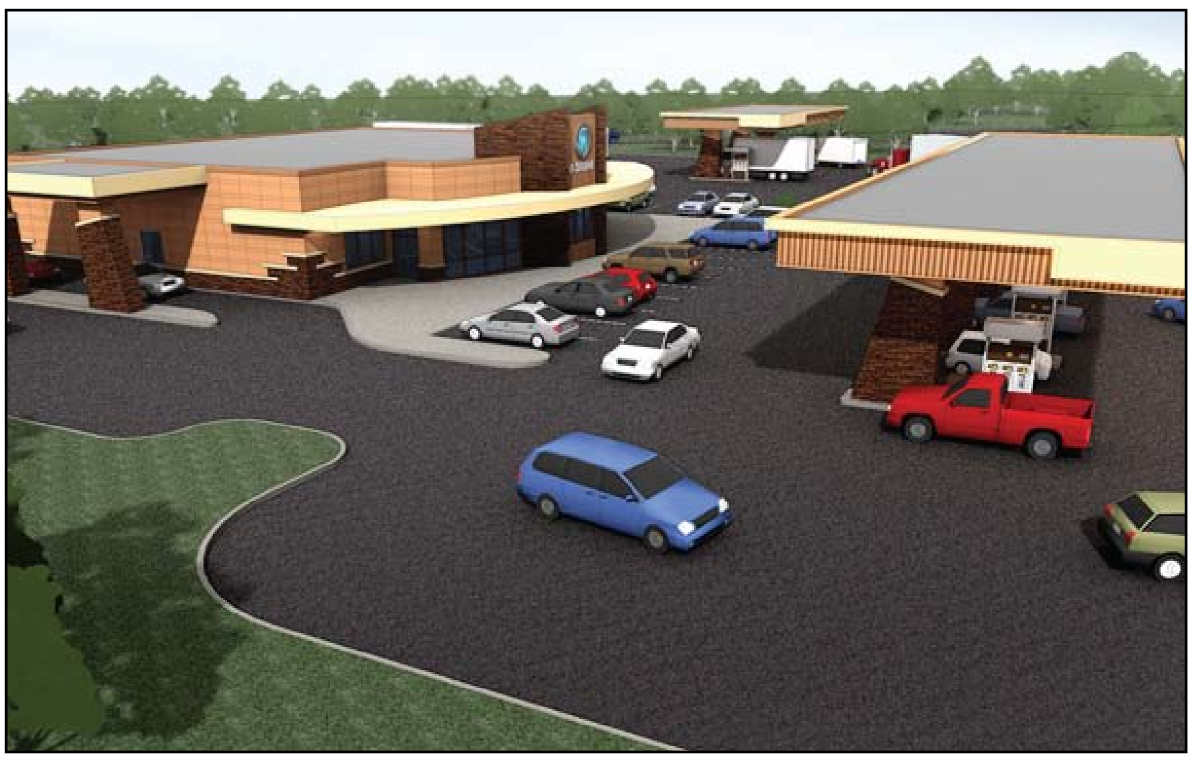


About Choctaw Casino Resort in Durant, Oklahoma

The AAA Four Diamond Choctaw Casino Resort in Durant, Oklahoma, includes 330 hotel rooms, a natatorium, fitness center, business center, full-service spa and three retail outlets. In addition, there is a 175-seat amphitheater, five restaurants and 110,000 square feet of gaming space, including over 4,100 slot machines, 30 poker tables and 48 table games. For more information, visit www.choctawcasinos.com.

Downstream Casino expanding with C-store, RV park

SEAN HARRISON
Downstream Casino



QUAPAW, Okla. – Downstream Casino Resort is building a 24-hour gas station, convenience and liquor store, and RV park on the Missouri side of its property. The complex is expected to open in March, and will provide a boost to the Joplin regional economy with the construction and about 20 new permanent jobs. Downstream added 40 new jobs earlier this year when it opened its childcare and learning center on the Oklahoma side of the resort.

"One of these days we would like to expand on the Kansas side too," said John Berrey, Chairman of the Downstream Development Authority. "We have always planned that Downstream would be a hub for economic development and creating good jobs in the Tri-State region."

The C-store complex will occupy about 10 acres located just east of the roundabout on U.S. Highways 166/400, across from Downstream's main entrance. Plans call for 40 RV/camper parking spaces with utility hook-ups and a shower and laundry building; at least 22 parking spaces for semi tractor-trailer trucks; four diesel fuel pumps and six gasoline pumps; and an 8,000-square-foot convenience and liquor store with an outdoor dining area and drive-through window. The gas station will likely be branded under one of the popular national brand names, said Downstream General Manager Steven Drewes.

"We are finalizing many of the details this week while the land is being cleared and prepared, and construction should begin next month," Drewes said. "We should be ready to open in March."

About Downstream Casino Resort

Downstream Casino Resort is located in the historic Tri-State district where the Oklahoma, Missouri and Kansas state borders meet off of Interstate Highway 44, Exit 1, four miles southwest of Joplin. The resort is owned and operated by the Downstream Development Authority on behalf of the Quapaw Tribe. Downstream's management team is comprised of veteran gaming and hospitality industry professionals from across North America. Phase I of the resort, which opened July 2008, employs about 1,050 team members.

George Jones to play Osage Event Center

CHRIS BARTON
Osage Casino

TULSA, Okla. – George Jones, called by many the greatest living country music singer, will perform Saturday, Dec. 17, at the Osage Event Center. Doors open at 6 p.m. for a 7 p.m. show.

All tickets are general admission at $45 and can be purchased at the Osage Event Center box office or by visiting the event center at 951 W. 36 Street North, Tulsa. Tickets are also available online at https://tickets.osagecasinos.com/.

In the early 1980s, Jones won nearly every award in music including a Grammy Award and Country Music Awards Single of the Year. "He Stopped Loving Her Today" was voted the Favorite Country Song of All Time.

"Why Baby Why," was his first top five hit before his first country No. 1 hit, "White Lightning." His other hits include "The Race Is On" and "Whose Gonna Fill Their Shoes."

Jones grew up in Texas listening to the Grand Ole Opry on the radio. He was inducted into the Country Music Hall of Fame in 1992.

Osage Casino is the nearest gaming and entertainment attraction to downtown Tulsa and is open 24 hours, 7 days per week. Visit http://www.osagecasinos.com/for more information

SUPERNAW'S

Continued from Page 1

The family has also kept up the ritual Osage Elonska dances, Elonska interpreted as "playground of the eldest or firstborn son."

like the old ways, too, and have returned to the more "natural" look.

Sixty years ago, bustles were made out of "fluffs," also known as marabou feathers, which are found in craft stores. While they're commonplace in the regalia these days, hackles started coming into fashion after he saw a dancer named Rudy Newmoon at a powwow in Ponca City many, many years ago.

Hackles are plucked from roosters and were often used by fly fishermen. Their brilliance and shine made them popular for headdresses, too.

Whether the dance took the family to the next county or to Gallup, N.M., Kugee and his friends dressed their best.

"We thought then that we really had keen outfits, but you look at the pictures, and boy, they were scabby. Compared to today, I mean, there's just no comparison," he said. "Everybody's getting glittery, rhinestones. Like the rhinestone cowboy, they're rhinestone Indians now."

From those smaller, more personable gatherings, however, Kugee decided to make it easier for dancers and crafts people to get the materials they needed.

Kugee Supernaw opened his first supply store in 1969 in a location down the street from his current location at 109 N. Broadway. With his own family in tow, which included three sons and a daughter, he traveled to powwows and reservations along the lower 48 states from California to Florida. If not for the schedule conflicts with his favorite local dances, he'd have gone north as well.

In his travels, he's pondered much. He's heard Mohawk Indians in New York sing songs he recognizes as Caddo bell dance songs. He's seen the Navajos, best known for their weaving skills, take to the art of beadwork in a matter of decades.

In the mid 1980s, he opened stores in Tahlequah, Tulsa and Anadarko. The other locations have since closed, but Kugee believes he's found the perfect place for his business. He has regular customers from every state without having to advertise much because of word-of-mouth accolades. He's hoping to build a stronger presence on the Internet in the coming months as he reassesses the store's inventory.

Some of that inventory includes original silverwork pieces made by his son, William Supernaw IV. Son, as everybody calls him, makes original work, rarely duplicating the broaches, medallions and jewelry pieces he creates.

Son is already familiar with the seasons of the family business. From April to June, people come in to ready for the local Osage dances. Through the summer, the powwow crowd flocks in for supplies as they travel from all around the state and beyond to become dance champions. Around September, there is a pause just before the Christmas season brings in customers shopping for jewelry to give as gifts.

Son was a dancer at 18-months-old, encouraged by all his elders, especially his grandparents. He was a fancy dancer for a time, too, until his Osage clothes made him a more traditional dancer.

The family has also kept up the ritual Osage Elonska dances, Elonska interpreted as "playground of the eldest or firstborn son."

Back in the 1930s, participation for these dances began to dwindle, but some families kept them going. It was part of life then as it is now.

"I think the important thing … is for people to realize that when they go to an Osage dance or even powwows, I think a lot of people have in their mind that they're watching a reenactment or watching what used to be, but I don't think they realize that they're watching what is now, what the culture has evolved into," Kugee said. "It's not a bunch of people reenacting a Civil War battle. It's the Indian way now. That's what is and what is alive in our living culture. I think a lot of non-Indians don't understand that."

For 23 years, Judy Duty has worked at Supernaw's. She doesn't plan to retire.

"We have awesome customers. I mean, I make friends from everywhere," she said.

With the shop in operation, Kugee also continues his public life. He is serving his second term as an Osage Nation Congressman, an elected at-large position, but he has also served on the Skiatook Jaycees, as Skiatook town treasurer and as the democratic chairman of Osage County.

As a tribal congressman, "our real task is service to the people, but in order to do that, we've got to have economic development. That's the period we're in right now. We're trying to develop our economy and right now, gaming is our main source of revenue just like it is for all tribes. But we realize that may not last forever. We've got to diversify into other businesses," Kugee said.

As in the communal effort that goes in to making the Elonska dances a success, working for the good of the entire tribe is a timeless value.

"We have to walk in two worlds at the same time," he said.

Inside this issue:

- **Library honors Kirke Kickingbird**
- **Cherokee Nation opens new museum**
- **Cinema Showcase honors film maker**

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NATIVE AMERICAN TIMES

VOLUME 17 • ISSUE 43 • PUBLISHED WEEKLY • OCTOBER 28, 2011

FILE PHOTO

Cancer claims the life of Elouise Cobell, lead plaintiff in the largest U.S. class-action settlement in history.

Cancer claims Elouise Cobell

DANA ATTOCKNIE
Native American Times

BROWNING, Mont. – Elouise Cobell searched for 16 years to find accountability.

She eventually found it as the lead plaintiff in the largest U.S. class-action settlement in history that will remunerate American Indians for years of mishandled land royalties by the U.S. government. She sought fairness, not just for herself, but for all American Indians.

"She always just wanted to do what was right and for justice," Steven Powell, Cobell's nephew, said. "She was great. She had a lot of personality. She had one of the biggest hearts that I'd ever seen in my life. She never put herself up on a pedestal."

In 1994 when Powell, now 33, was in high school he completed an internship for Cobell at the Native American Community Development Corporation, where Cobell served as executive director. At the time she was beginning to lay the ground work to file the class-action lawsuit.

"She had a heart of gold. She always put her employees before herself and she always led by example. She had a staff that was dedicated just because of who she was; the way she treated us. She was the best boss I ever had in my entire life," Powell said. "She's dearly missed."

Powell was also with Cobell when President Barack Obama signed The Claims Resolution Act of 2010 and

See COBELL *Continued on Page 4*

Tribal religion at center of Nevada gold mine fight

SCOTT SONNER
Associated Press

RENO, Nev. (AP) – Lawyers for an environmental group and Native American tribes trying to block another expansion at one of the biggest gold mines in North America say the U.S. government – in concert with the largest gold company in the world – is making an unprecedented attempt to skirt two of the nation's fundamental laws protecting federal lands.

In a case that's been bouncing back and forth between federal court in Reno and the 9th Circuit Court of Appeals for nearly three years, the U.S. Bureau of Land Management and Barrick Gold Corp. have countered that the Great Basin Resource Watch and the Western Shoshone are exaggerating the harm the mining operation will cause to the groundwater beneath Nevada's Mt. Tenabo, and to the cultural and religious beliefs of Native people who regard the water as sacred.

The Obama administration is arguing, for the first time, that it has no responsibility under the National Environmental Policy Act or Federal Land Management and Policy Act to analyze those cultural and religious impacts because they can't be quantified. And – in the case of Barrick's Cortez Hills project – the government is arguing any damages from those impacts are impossible to mitigate.

"BLM very thoroughly analyzed the project's potential effects on Native American beliefs and cultural practices," said Ty Bair, a lawyer in the Justice Department's Environment and Natural Resources Division. But, he said, since the Western Shoshone didn't keep records about their use of the water, he said, "it was impossible to analyze the impact to the users."

Roger Flynn, the lead lawyer representing the two Western Shoshone tribes and the environmental watchdog group based in Reno, refuted that logic.

"If you don't have to mitigate for degradation any time you can't quantify something, then BLM would be off the hook forever on Western lands for protection of any cultural or religious values," said Flynn, who founded the Western Mining Action Project in Denver in 1990. "That's a very dangerous precedent for federal lands in the West."

U.S. District Judge Larry Hicks is expected to rule as early as next month on the supplemental environmental impact statement BLM completed in March for the Cortez Hills project after the 9th Circuit Court twice found the previous work insufficient and ordered a third try.

The appellate court in San Francisco ruled most recently in 2010 that the BLM had failed to adequately analyze the potential for the project to pollute the air and dry up scarce water resources in northeast Nevada's high desert.

Because mining operations run into the water table about 500 feet beneath the surface, water must be pumped out of the open pit in order to maximize production as deep as 2,100 feet – a projected total of 16.5 billion gallons of water over the life of the mine. Most of that water is being piped about 15 miles away into the arid Crescent Valley for agricultural use.

Justice Department lawyers representing BLM told Hicks during oral arguments on Oct. 6 that the agency's new analysis complies with all state and federal laws. Barrick has been operating under the directions of the supplemental EIS since March and now is mining as deep as 1,500 feet.

Toronto-based Barrick, which reported net income in 2010 of $3.27 billion on $10.9 billion in revenue, also argues that impact to Indian water users can't be measured.

"BLM can't analyze uses that aren't specified," said Francis Wikstrom, a lawyer for Barrick based in Salt Lake City. "Nobody told BLM they go every day to this spring to pray, or that spring."

Tribal leaders say Mt. Tenabo is home to several Western Shoshone creation stories and the water running beneath it is a sacrament important to maintaining the balance

See GOLD *Continued on Page 4*

Osage Nation signs trust settlement

LENZY KREHBIEL-BURTON
Native American Times

WASHINGTON — The Osage Nation and the Department of Justice signed a $380 million settlement Oct. 21, ending a 12-year-old lawsuit concerning accounting and management of the tribe's trust funds and assets.

Under the terms of the settlement, the federal government will pay the Osage Nation $380 million for its claims of historical losses to its trust funds and interest income as a result of the government's mismanagement of trust assets. To date, it is the largest settlement of a claim made by a tribe against the United States.

A trial over outstanding claims was scheduled to begin in February 2012. The settlement is currently before the U.S. Treasury for confirmation of payment from the Judgment Fund, with payments to individuals expected to start by Dec. 5.

"I am pleased that this settlement has finally come about," Osage Chief John Red Eagle said. "Too many tribal elders have passed on waiting for this day. This is a great day for the Osage Tribe."

"This historic settlement resolves with finality long-standing trust accounting and trust management claims by the Osage Tribe," said US Assistant Attorney General Ignacia Moreno. "This settlement demonstrates the United States' strong commitment to resolving pending tribal trust accounting and trust management cases in an expedited, fair and just manner."

Chief John Red Eagle

As part of the agreement, the Department of the Interior will regularly provide the Osage Nation with statements of account, audits and information regarding the tribe's assets.

Both sides agreed on dispute resolution provisions in the settlement to minimize the possibility of future lawsuits.

The Osage Nation, based in Pawhuska, Okla., had filed suit against the federal government in 1999 and 2000 over the Department of the Interior's accounting and management practices. The tribe had also sued in 2004 in the U.S. District Court for the District of Columbia in a trust accounting case but dropped the suit in 2010.

Between 2004 and 2010, the tribe received two judgments worth $331 million from the U.S. Court of Federal Claims for previous claims dating back to 1972.

AARP PHOTO COURTESY CRAIG DAVIS

Indian Elder Honors from six northeast Oklahoma tribes: Judy Cobb, Modoc; Judy C. Davis, Miami; Leaford Bearskin, Wyandotte; Barbara Kyser-Collier, Quapaw; Emmett "Bud" Ellis, Peoria; and Georgia Honey, Shawnee

AARP honors Indian elders

MICHAEL SULPHUR
Native American Times

OKLAHOMA CITY – On Oct. 4, 2011 the AARP, an organization benefitting older Americans, held the 3rd annual Indian Elders Conference at the Cowboy Heritage Museum in Oklahoma City. Fifty Native American elders from the 37 federally recognized tribes of Oklahoma were there as well as Oklahoma AARP representatives.

Honoring the elders of Oklahoma was the main focus for the event and after a dinner provided, the program started with storytelling from one of the honorees, Sequoyah Guess, United Keetoowah, who told a story about a rabbit and his "foot-foot." An opening prayer followed from honoree the Rev. Videll Yackeschi, Comanche, in the Comanche language.

The Oklahoma Fancy Dancers, a Native American dance group, also opened the show before the packed room full of honorees with their families, friends, and guests with traditional pow-wow drumming music sung by one of the honorees as well, John Lee Kimble, a Ponca elder, who is known for his pow-wow singing throughout the pow-wow community. He interpreted one song in which the words were "even though the enemy charges I will not move, I will not run away."

The Oklahoma Fancy Dancers danced to the beat of the drum and the

See ELDERS *Continued on Page 8*

Comanche Museum wins OMA award

LAWTON, OK – For the third year in a row, the Comanche National Museum and Cultural Center (CNMCC) has received statewide recognition for excellence from the Oklahoma Museums Association. CNMCC is a recipient of a 2011 OMA Award for "Best Newsletter" for their publication Isu Hini. The museum is the only tribal museum in the state of Oklahoma to be honored by OMA this year.

Written and produced quarterly by CNMCC Education and Public Programs Manager Candy Morgan, Isu Hini, which means "What is this?" in Comanche, provides museum supporters with useful information about upcoming exhibits and events. All copy and photography is created in house before being edited into newsletter form by DesignWorks Group in Wichita Falls, TX. "Our mission here at the Comanche National Museum is to preserve and expand the knowledge of our communities about Indian arts and culture, especially Comanche history and culture," said Executive Director, Phyllis Wahahrockah-Tasi. "Our newsletter supports that mission by keeping the public informed about the museum in hopes of drawing visitors back to learn more about the great Comanche Nation." Wahahrockah-Tasi said.

Presented annually, the OMA Awards recognize outstanding achievement by museums and individuals throughout the state during the past year.

In 2009, the museum took top honor for "Best Promotional Piece" for the television commercial "Celebrating Josephine Wapp". The following year, CNMCC won the "Best Website" category.

"We are the only tribal museum in Oklahoma to have our work recognized at the state level," Wahahrockah-Tasi said. "We take a lot of pride in everything we do. We are extremely honored to be selected for this award." Wahahrockah-Tasi said.

With more than 500 members, the Oklahoma Museums Association supports Oklahoma museums in their efforts to educate, inform and entertain. OMA is headquartered in Oklahoma City. For more information on OMA and its programs, visit www.okmuseums.org or call 405.424.7757.

Carvers making history renovating site

KATIE SPIELBERGER
Capital City Weekly

JUNEAU, Alaska (AP) – "We usually start with a 'hoo haa,'" said master carver Wayne Price. "Can I get a 'hoo haa'?" he called out to his adzing team.

The chorus of voices echoing back was different than most carving groups: of the six adzers working under Price, four are women.

The group is working to restore the Chief Shakes tribal house and surrounding totem poles on Wrangell's Shakes Island. The house, which was built in 1940 as a replica of a 19th century Tlingit tribal house, sits on the site historically occupied by Chief Shakes' lineage and continues to be used for Tlingit ceremonies today. The restoration project, which has been planned for years, involves taking down the old structure, refurbishing the totem poles, and raising a new structure with hand-adzed timber.

And as they work to renovate the historic tribal house, the adzing team is making history themselves. This is believed to be the first time women have been a significant part of an adzing team, according to the Wrangell Cooperative Association (WCA), the tribe of the Stikine River region, which owns Shakes Island and is administering the restoration project.

"We will never see this again in our lifetime," said Carol Snoddy at WCA, of seeing so many women adzers doing what has traditionally been considered a man's job in Tlingit culture.

Perhaps even more noteworthy is that the presence of women on the team is not something the team members focus on when discussing the project. What's most important, they all say, is teamwork and being a part of something much larger than all of them.

"It just so happens that four of them are women," Price said simply.

The group formed after an adze-making class held in Wrangell by Price and Washington-based carver Steve Brown. The original plan was to hire two local adzers after the class, but they ended up with three: Tammi Meissner, Susie Kasinger and Linda Churchill. They were "the last ones standing" from the class of 26, Price said.

"Over the last ten or 12 years I've been collecting carving tools, getting ready for this moment," said Kasinger, who first carved panels as a teenager, taking classes at Wrangell's Johnson O'Malley (JOM) program. "I'm really excited and happy to be here."

Churchill is the daughter of the late Wrangell carver Eddie Pat Churchill. "My dad has always taken me under my wing and encouraged me," she said. She joined the adze-making class when her nephew wanted company, but soon she started spending more and more time in the carving shed.

COURTESY PHOTO

From left to right: Susie Kasinger, Vanessa Pazar, Tammi Meissner, Linda Churchill

Similarly, once Meissner chanced upon the class, she was hooked. "This is where I'm meant to be right now," she said. "Working with wood is something I want to do the rest of my life."

Joining the Wrangell women are three more experienced adzers – Justin Smith, Josh Lesage and Vanessa Pazar – all of whom have worked with Price on past projects.

"Wrangell is unique in its community support and acceptance of women carvers," Pazar said in a WCA press release, adding that she has experienced some resistance to "women using a man's tool and doing a man's work."

News of the historic significance of the women on the adzing team has helped the project draw national attention, Snoddy said, and the WCA has heard from the Oprah Foundation and National Geographic, among many others.

For the carvers who have worked on other projects, the scope of this restoration is significant. Justin Smith, who grew up in Whitehorse, has been around carvers and artists all of his life, and he is struck by the size of this project.

"Chief Shakes was a very powerful person," Smith said. "What an honor to be doing this for Chief Shakes and his people. To keep doing this and keep it alive and strong for the next generation."

"We're really honored to be working on our clan house," added Meissner. "It means a lot, knowing that we have to take our time, and thank those that come before us, all of the adzers and all of our ancestors. It's remarkable.

"When you really get into the adzing, it doesn't feel like you're doing it. It feels like someone else is taking over for us."

By learning to "read the wood," the adzers can study tools and techniques used long ago, Price said, as far back as the 1740s.

"It's a language you can only learn if you learn how to adze," he said.

A restoration project of this scope is new to everyone on the team, Price said, and they constantly run into new and unexpected challenges.

"Everything that's impossible just takes a little longer," he said.

And it's always about teamwork, Price said, and keeping spirits up, "any given day we are on this project, rain or – rain. Or rain. Rains here a little bit!"

At the end of September, the group took all the totem poles down for refurbishing during over the course of 10 days with 60-knot gusts, sideways rain and ankle-deep mud.

"The morale was very high, everybody was happy to be there, nobody backed off one inch," Price said.

The tribal house restoration project is on schedule to be completed by next fall. A huge potlatch will be held to celebrate the completed restoration.

Claims Filing Assistance
in the $760 million Keepseagle Indian Farmer/Rancher Settlement

DATE: November 1-3, 2011 TIME: 9:00 a.m. - 5:00 p.m.
LOCATION: Tribal Affairs Building – Dining Hall
20 White Eagle Drive
White Eagle, OK

DATE: November 1-3, 2011 TIME: 9:00 a.m. - 5:00 p.m.
LOCATION: Hard Rock Casino Tulsa
777 West Cherokee Street
Catoosa, OK

Upcoming area meetings: November 14-17, Tahlequah, OK; November 28-29, McAlester, OK; November 28-29, Seminole, OK

What is this About?
The class action settles claims that the USDA discriminated against Native American farmers and ranchers seeking farm loans or loan servicing.

Who is Included?
The Settlement includes:
- Native American farmers who:
  - Farmed or ranched (or attempted to) any time from 1981 to late 1999.
  - Tried to get a farm loan or loan servicing from the USDA.
  - Complained verbally or in writing about how they were treated.
- Heirs of the above.

How Much Money Can I Get?
You may be eligible for a payment of up to $50,000 or more and full or partial loan forgiveness.

To receive a payment, you must file a claim by December 27, 2011
If you can't attend a meeting, call 1-888-233-5506 for free help filing a claim.
For more information visit: www.IndianFarmClass.com

Chickasaw man set to be state's first black speaker

SEAN MURPHY
Associated Press

OKLAHOMA CITY (AP) – House Republicans elected Lawton Rep. T.W. Shannon to be speaker-designate Monday, paving the way for him to become Oklahoma's first African-American House speaker.

Shannon, 33, must be elected by the GOP caucus again after next year's election before he can become speaker in 2013, but that vote is typically considered a formality. He was chosen in a closed meeting over House Speaker Pro Tempore Jeff Hickman of Dacoma and Rep. Mike Reynolds of Oklahoma City.

"I think this just goes to show you that Oklahomans don't care what you look like. They don't care about where you come from," said Shannon, who's also a member of the Chickasaw Nation. "What they care about is what you believe, and there's no question that the members in that room believe that a conservative agenda for the state of Oklahoma is the way to move forward."

Reynolds was eliminated in the first round of balloting, and Shannon defeated Hickman in a runoff. Vote counts weren't released, but Hickman described it as a "very close election."

The farmer and rancher from northwest Oklahoma downplayed any suggestion that would divide the caucus.

"I think the issues that divide Republicans with Democrats are far greater than any issues internally within our caucus," Hickman said. "My hope is that we will come together and move forward and advance the House Republican agenda next session and in years to come."

Hickman said he has no plans to challenge Shannon in next year's caucus vote. The full House will then elect a speaker when it convenes in February 2013. Republicans currently outnumber Democrats 69-31 in the House following the death earlier this year of Rep. Rusty Farley, R-Haworth, whose vacant seat has not yet been filled.

House Speaker Kris Steele, who cannot seek reelection in 2012 because of term limits, said he plans to work closely with Shannon in the coming months to ensure a smooth transition.

"The House will be in good hands under Representative Shannon's leadership," the Shawnee Republican said in a statement. "T.W. is a dynamic and capable leader who will continue to work hard for the state of Oklahoma."

Shannon said his primary role as speaker-designate will be working to get more Republicans elected to the House in 2012.

"The goal of the speaker-designate is to be supportive in helping our members in reelection and to fight for those seats that are in jeopardy, and that's what we're committed on, and I know our caucus is united behind us 100 percent," Shannon said.

Elected to the House in 2006, Shannon was the first Republican to represent District 62, which includes the west side of Lawton. He currently serves as the chairman of the House Transportation Committee and says transportation will be a priority under his leadership.

Shannon earned his bachelor's degree at Cameron University and a law degree from Oklahoma City University. He jokingly described himself as a "recovering attorney" who now works as a public relations and human resources consultant. He previously worked as a congressional field director for former U.S. Rep. J.C. Watts and current U.S. Rep. Tom Cole and as chief administrative officer for Chickasaw Nation Industries.

Gov. Mary Fallin released a statement Oct. 17 congratulating Shannon on his election.

"I look forward to working with him on further conservative, pro-business reforms that will grow our economy, add more jobs and make Oklahoma an even better place to live, work and raise a family," the governor said.

Former Choctaw Chief Hollis Roberts dies at 68

Hollis Roberts

HUGO, Okla. (AP) – Hollis Earl Roberts, a former chief of the Choctaw Nation, has died at age 68.

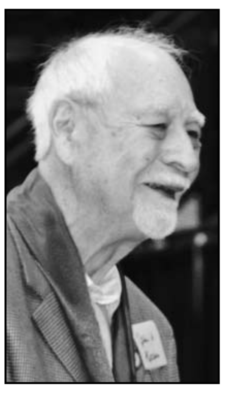
Mt. Olive Funeral Home in Hugo says Roberts died Oct. 19.

Roberts became chief of the tribe in 1978 after the death of Chief David Gardner and his term ended in 1997.

Before becoming chief, Roberts served as a Hugo city councilman and six years as a state representative.

Funeral services were held Oct. 21 in Hugo.

Former Cherokee Deputy Chief dies


John Ketcher

TAHLEQUAH, Okla. (AP) – Cherokee Nation officials say a former deputy principal chief for the tribe has died.

In a statement on its website, tribal officials said John Ketcher died Monday, Oct. 17. He was 89.

Ketcher was first elected deputy chief in 1985 and served in the role for 10 years. He also was a Cherokee Nation Tribal Council member for several years.

His obituary says Ketcher was born May 5, 1922.

He served in World War II aboard the USS New Orleans as an anti-aircraft gunner. Acting Cherokee Principal Chief Joe Crittenden says Ketcher was a Navy veteran.

The tribe says Ketcher was a fluent Cherokee speaker and is credited with reviving the tribal tradition of mechanical loom weaving.

Baker sworn in as Cherokee chief

LENZY KREHBIEL-BURTON
Native American Times

TAHLEQUAH, Okla. — As of Oct. 19, the Cherokee Nation of Oklahoma has a new principal chief, ending an election drawn out over four months.

Chief Bill John Baker

With his wife, Sherry Robertson-Baker holding a Bible and his family behind him, Bill John Baker was sworn in to office last Wednesday night on the back steps of the Cherokee Nation Courthouse by Supreme Court justice James Wilcoxen in front of more than 200 Cherokee citizens.

"The Cherokee people have spoken," Baker said. "And I am humbled and honored to be elected to lead our great nation."

The inauguration ceremony came together in less than six hours after the tribe's Supreme Court dismissed an appeal from former chief Chad Smith Wednesday afternoon for lack of sufficient cause.

"The court further finds that irrespective of the Freedmen vote…the special election of the Cherokee Nation to elect a principal chief can be determined with mathematical certainty," Chief Justice Darell Matlock, Jr., wrote in the order.

As part of his appeal, filed Monday, Smith had claimed the election was invalid because 1,200 freedmen voters were allowed to participate due to an agreement brokered in federal district court last month. That agreement was later deemed unconstitutional by the Cherokee Supreme Court.

Along with Joe Byrd, Smith was one of two former Cherokee chiefs present at Wednesday's ceremony. Also in attendance were Deputy Chief S. Joe Crittenden, about a dozen current and former Tribal Council members and George Wickliffe, chief of the United Keetoowah Band of Cherokee Indians.

Baker will participate in a formal inauguration ceremony on Nov. 6 at Sequoyah High School's The-Place-Where-They-Play activity center.

Since taking office Wednesday night, Baker has moved into the principal chief's office at the tribe's W.W. Keeler complex and named former Tribal Council member and Oklahoma state Rep. Chuck Hoskin, Sr. (D-Vinita) his interim chief of staff.

Due to the abrupt end of the election and quick inauguration, Baker is still forming his transition and management teams.

The tribe has about 300,000 enrolled members and employs 8,500 people across northeastern Oklahoma, making it responsible for an annual economic impact of about $1 billion.

"Any organization can be improved and it's our goal to not lose any time in getting a handle on the daily workings of the nation," Baker said. "We have a lot to do and the clock is ticking."

The election's conclusion means former Acting Principal Chief Crittenden, from Stilwell, Okla., assumes the duties of deputy chief and former Acting Deputy Chief Meredith Frailey resumes her duties as Speaker of the Tribal Council. Crittenden, who was elected deputy chief in a July 23 run-off, had stepped into the office of acting principal chief upon inauguration while the election was unresolved.

State Rep. Lisa Billy nominated for 'Woman of the Year'

OKLAHOMA CITY – State Rep. and former Chickasaw Legislator, Lisa J. Billy has been nominated for the Journal Record's "Woman of the Year" award.

"It is a great honor to be nominated for this award," said Billy, R-Purcell. "In my work at the Oklahoma Legislature, I have simply promoted the common-sense conservative views of my constituents, and it is the values of my district that have led to this recognition."

Each year, 50 women are nominated with each nominee profiled in the Journal Record's "50 Making a Difference" publication. The winner is named at the annual Woman of the Year black-tie event awards gala.

The event highlights the work of some of Oklahoma's most accomplished women.

Billy is the first woman, first Native American and first Republican to ever hold the House District 42 seat.

Billy, a former Chickasaw legislator, is currently an Assistant Majority Floor Leader in the Oklahoma House of Representatives and serves as chair of the House Appropriations and Budget Subcommittee on Public Safety.

In her legislative career, Billy has been active in "smart on crime" reforms and worked to reduce the recidivism rate among female inmates in particular. She has also worked to protect those who can not speak for themselves at the Pauls Valley Resource Center, and has authored and supported pro-life/pro-woman legislation.

In recent sessions, Billy has also worked to build a stronger economy in Oklahoma through the enactment of common-sense tax cuts and workers compensation reform.

Billy helped found the first Oklahoma Native American Caucus at the Oklahoma Legislature and worked to build communication bridges between the state and tribal governments.

She holds a Bachelor of Arts degree from Northeastern State University and a Master of Education degree from the University of Oklahoma

From 1996 to 2001, Billy served in the Chickasaw Nation Legislature. She was also a national board member for Girl Scouts of U.S.A. (1996-2004), McClain/Garvin Youth family board member (1994-1996), and board member of the Girl Scouts Sooner Council (2006-2008).

Throughout her career, Billy has been the recipient of several honors. In 2007 the Chickasaw Nation recognized her as the Dynamic Woman of the Year. In 2009, she was inducted into the Chickasaw Hall of Fame. In 2010 she was recognized by the Oklahoma Public Employees Association as "Legislator of the Year." Most recently she was recognized by the Oklahoma Trooper Association as "The 2011 Legislator of the Year."

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Book chronicles expedition through Amazon jungle

MALCOLM RITTER
Associated Press

"The Unconquered: In Search of the Amazon's Last Uncontacted Tribes" (Crown), by Scott Wallace: Dream assignment or nightmare? An editor from National Geographic asked journalist Scott Wallace to join an expedition into the deepest wilds of the Amazon jungle to find the mysterious "People of the Arrow," a tribe never contacted by the outside world. The expedition was to gather information about the tribe without actually meeting it. The magazine wanted an article about its leader, a charismatic defender of indigenous tribes. Was Wallace up for the job?

He was, and while the experience was pretty much a nightmare, it's a blessing for readers of Wallace's fascinating book, "The Unconquered." Wallace joined a group of natives and whites who hacked their way through a jungle so thick it blotted out the sun. It was tough and dangerous going.

"Vines yanked my hat off. Thorns ripped at my sleeves," Wallace writes. "Stands of bamboo encased in three-inch spikes threatened to impale an eyeball in a moment of carelessness."

Oh, but there was more for him to ponder during the three-month journey. Swarms of vicious fire ants on the ground and on tree branches. Bullet ants whose sting can send an adult into shock. Huge anacondas. Jaguars. Alligatorlike caimans lurking in the night, their eyes glowing like red coals when a spotlight caught them. Not to mention poison-tipped arrows that might greet the explorers.

Leading the expedition was Sydney Possuelo, at the time an official of the Brazilian agency in charge of protecting Indians. Wallace found him to be a hero to Indians they encountered but often a moody enigma to the people he led. Wallace tells us human stories of the expedition, men persevering as individuals and as a group despite disease and hardship.

Yet Wallace also describes scenes of stunning natural beauty and eye-opening encounters with native tribes. As his expedition draws to a close, successful in its mission, he almost begins to sound nostalgic. It was so unlike his life in Manhattan, he realizes, that his experiences would soon seem unreal.

Lucky for us, he wrote them down.

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Online:
http://scottwallace.com

GOLD

Continued from Page 1

and power of life.

"This area is where the seasons of the year were named – in the time before people were here," said Carrie Dann, who founded the Western Shoshone Defense Project in 1991. "This entire area is very important to us as Western Shoshone people,'"

Barrick and BLM maintain that the Federal Land Policy and Management Act that President Carter signed into law in 1976 "protects public lands, not religious uses of those public lands."

"The laws protect public lands, they don't protect individual beliefs," Wikstrom said.

He said BLM has been "respectful" of the tribe's beliefs but their use of the water is only a "general, spiritual" one.

"For those Western Shoshone who feel the water is sacred and should be left alone, we can't mitigate against that," he told the judge.

But John Hadder, executive director of the Great Basin Resource Watch, said they have offered a number of alternatives that would help minimize the impact on the tribe's use of the water.

"One way is just don't pump as much, but Barrick doesn't like that idea," Hadder said, because less pumping means Barrick can't mine as deep.

"I don't like to say it, but it really does look like BLM is just catering to the mining company," he said.

Flynn said BLM is missing the point in trying to calculate the spiritual value to the tribes.

"They say we can quantify how many cows go up there to drink so we'll mitigate for that, but we can't quantify Western Shoshone uses. It is such a short-sighted viewpoint of their authority."

Flynn said the ramifications go beyond mining projects. He said it could set a new precedent for logging on national forests as well as development at national parks, seashores, monuments and battlefields.

"If simply because you cannot quantify an entire Native American nation's religious views then you don't have to mitigate for it," he said, "well, then there goes out the window all protection for Native American cultural and religious practices on all public lands."

COBELL

Continued from Page 1

with her when she died Oct. 16 from cancer at Benefis Hospital in Great Falls, Mont. at the age of 65.

Obama said in a statement he and first lady Michelle Obama were saddened by the news of Cobell's death, and their thoughts and prayers are with her family and everyone who mourns her passing.

"Elouise spoke out when she saw that the Interior Department had failed to account for billions of dollars that they were supposed to collect on behalf of more than 300,000 of her fellow Native Americans. Because she did, I was able to sign into law a piece of legislation that finally provided a measure of justice to those who were affected. That law also creates a scholarship fund to give more Native Americans access to higher education, and give tribes more control over their own lands. Elouise helped to strengthen the government to government relationship with Indian country ..."

Cobell underwent surgery for her cancer in April at the Mayo Clinic in Rochester, Minn. The type of cancer that took her life has never been specified. She was buried Oct. 22 at her Cobell Blacktail Ranch, 26 miles south of Browning, Mont. Her eulogy was read by her friend Zita Bremmer. Also speaking was the lead attorney in the Cobell V. Salazar lawsuit Dennis Gingold, First Interstate Bank Chief Executive Jim Scott and her son Turk Cobell.

"One of the biggest emphases that she placed on that whole lawsuit was that we have elders in our communities that are dying every day and they still haven't received their red cent," Loren BirdRattler, Cobell's cousin, said. "The U.S. government needs to speed that along because … she's the lead plaintiff and she's gone as well. She will never see the fruition of her work."

BirdRattler said he knows in his heart Cobell didn't file the lawsuit for monetary gain, although "the fact of the matter is she will not get to enjoy that."

The lawsuit, which was filed in 1996, currently faces several appeals in U.S. District Court in the District of Columbia which could extend the case into 2012. Once all appeals are resolved then the final approval can become effective. Along with Cobell there are four other plaintiffs in the case.

"When Cobell v. Salazar reached the political congressional arena, Elouise adroitly recognized the political axiom that 'Politics is the art of compromise.' And while many affected Indians considered the so-called settlement as a mere pittance for the government's mismanagement of their land asset, Elouise recognized that if the affected Indians were to receive any settlement at all, it would be necessary to accept a compromise award. She displayed mature leadership under these circumstances and fought hard for the compromise settlement. She fully understood that the compromise settlement would be controversial. However, she soldiered on as a leader and traveled extensively in Indian country to meet with the affected parties to try and help them understand why the actual settlement did not reach the level of what they believed would be fair," Forrest J. Gerard, former Assistant Secretary – Indian Affairs and member of the Blackfeet Tribe, stated. "Later she spent long arduous hours lobbying members of both the House of Representatives and the Senate to support the compromise settlement and to enact appropriate legislation to make it the law of the land. Her efforts ultimately led to the enactment of Public Law 111-291."

Gerard said Cobell's non-monetary contributions are immeasurable and the Cobell Family, the Blackfeet Tribe and Indian country lost a tireless and intelligent leader whose perseverance contributed to the $3.4 billion in congressional settlement of Cobell v. Salazar. His sentiment has been echoed throughout Indian country since news of Cobell's death spread.

"Indian country, as well as the entire nation, has lost a champion of human rights," Assistant Secretary-Indian Affairs Larry Echo Hawk, said in a statement released last week. "Elouise Cobell battled to make our country acknowledge historical wrongdoing, and she spoke truth to power so that justice could prevail."

BirdRattler said throughout the duration of the lawsuit Cobell put her life in to it as well as much of her own money, including the monetary award she received in 1997 as part of the John D. and Catherine T. MacArthur Foundation's Fellows program "Genius" grant.

"Someone that giving of them self to accomplish something that she truly believed in, to right a wrong, it just speaks tremendously for her," BirdRattler said. "She was a very passionate woman that stood up for what she believes in … She leaves behind a legacy: If you stand up for what you believe in … justice will prevail in the end."

Cobell also received a Lannan Foundation Cultural Freedom Fellowship in 2005 that recognized her determination to uncover the "more than a century of government malfeasance and dishonesty," when it came to the mismanaged Indian trust accounts.

"Elouise Cobell was a star—truly a guiding light that will always lead the way for all Americans who fight for justice and fairness. Elouise's tireless leadership set this nation on a new course, and what she accomplished reminds us that any person in any part of this country has the power to stand up and right a wrong, no matter how difficult it may be," Sen. Jon Tester (D - Mont.) stated. "Future generations will learn about Elouise Cobell's legacy and they will be inspired to follow her lead. She will always be remembered as an American hero."

Tester and Sen. Max Baucus (D – Mont.), recently presented legislation to award Cobell a Congressional Gold Medal.

BirdRattler said awarding Cobell the Congressional Medal of Honor is deserved and only fitting. He said she always put her community and people first before herself and that type of character and integrity is not found in too many people. She was just such a kind person and was kind to everyone she came in contact with, he said.

"I am deeply saddened by the loss of Elouise Cobell, who dedicated her life to the betterment of Indian people. She sought justice to address historical wrongs that had weighed on our nation's conscience and was a significant force for change … Elouise is a hero in every sense of the word," Secretary of the Interior Ken Salazar said. "As we pause to reflect on Elouise's life and achievements, let us be inspired to do better by the first Americans, and to uphold our nation's promise of justice and opportunity for all."

Cobell was born on Nov. 5, 1945 on the Blackfeet Reservation in Montana. She has seven siblings. Her Indian name is Yellow Bird Woman; she is a member of Montana's Blackfeet Tribe, and a great granddaughter of Mountain Chief, a legendary Indian leader.

She was a Great Falls Business College graduate and attended Montana State University (MSU). She holds an honorary doctorate from MSU, Rollins College and Dartmouth College. In 2002 she received the "Women Who Make a Difference" award from the International Women's Forum, in 2004 she received the Jay Silverheels Achievement Award from the National Center for American Indian Enterprise Development, in 2007 she received the AARP Impact Award (for making the world a better place), in 2010 she received the National Congress of American Indians(NCAI) Indian Country Leadership Award, and in 2011 the Montana Trial Lawyers Association named her "Montana Citizen of the Year."

Some of Cobell's other achievements include being one of the Denver-based Native American Bank founders, co-chairwoman of Native American Bank NA, former trustee of the National Museum of the American Indian, and served as Blackfeet Indian Nation treasurer for 13 years.

Cobell and her husband produced cattle and crops on their ranch; she founded the first Land Trust in Indian country and was a Nature Conservancy of Montana trustee.

Cobell leaves behind her husband Alvin Cobell of Blacktail, Mont., her son Turk Cobell and his wife, Bobbie, of Las Vegas, two grandchildren, Olivia, and Gabriella, a brother, Dale Pepion of Browning, Mont., and three sisters, Julene Kennerly of Browning, Mont., Joy Ketah of Seattle and Karen Powell of Browning, Mont.

"Elouise Cobell represented the indelible will and strength of Indian Country and her influence and energy will be greatly missed. Her passing on from this world must be honored by reaffirming our resolute commitment as Indigenous peoples to protect the rights of our citizens and our sovereign nations," Jefferson Keel, NCAI president, said.

Anyone who wants to make a donation in Cobell's honor can send the gift in her name to the

Blackfeet Reservation Development Fund, PO Box 3029, Browning, MT 59417, which is a 501-C-3 organization. Letters of condolence may be mailed to the Cobell family at: NACDC Executive Office, 101 Pata St., PO Box 3029, Browning, MT 59417. Condolences and remembrances may also be sent via email to: InRemembranceofElouise@gcginc.com.

Powell said someone also created a Facebook page as a tribute to Cobell, and he thinks people will remember her as a "woman warrior," because she taught people to stand up and fight for themselves, and whatever happened to American Indians in the past will never happen again.

"All that time, her perseverance, and never taking no for an answer; it's just amazing to me," Powell said.

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COMMENTARY

Why did the indigenous people convert to a foreign religion?

NOTES FROM INDIAN COUNTRY

TIM GIAGO *(Nanwica Kciji)*
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It is written (Niehardt – Black Elk Speaks – 1932) that in the end, Black Elk converted to Catholicism and it is also well-known that Lakota Chief Red Cloud also converted to Catholicism and this brings us to ask: Why?

There have been many very traditional Lakota who never gave up their inherent spirituality for Catholicism or any of the other foreign religion that came from Europe. Crazy Horse, one of the truly great Lakota leaders, went to his grave still holding on to the traditional spiritual beliefs of his ancestors. Why did so many Lakota, Navajo, Pueblo, and other tribal people give up their centuries old beliefs and convert to a foreign religion?

Were the traditional religious beliefs of the indigenous people so weak that its practitioners could give it up so willingly? Or were the persuasive powers of the missionaries so overwhelming that they could cause a people with spiritual beliefs much older than their own to toss them aside and embrace their religion?

This begs the question: How strong were the traditional beliefs of the indigenous people? The Bible says that Christians felt so strongly about their religion they marched into the den of hungry lions singing the praises of their creator. We may never know how many Indians reacted in the same fashion when asked to give up their traditional beliefs and accept a new one. We do know that many Indians chose death before they would accept a new belief.

It is said by Christians that it doesn't really matter if one believes in the Indian way or in the Christian way because we all worship the same God. If that is true, why were Native Americans forced to push aside the way they worshipped their God and forced to accept worshipping another God in another way?

The invading Christians labeled the indigenous people as heathens. They set out with a vengeance to cleanse the land of these heathens. The dictates of the Spanish conquerors were, "Convert or die."

The Christian's concept of heaven was that if the heathen Indians were not Christians they would never enter the Kingdom of Heaven. Heaven seemed to be the ultimate goal of the settlers and they never considered that that indigenous people had their own version of heaven.

After his conversion Chief Red Cloud gave up the land where Holy Rosary Mission was built. He asked to be buried at the Holy Rosary cemetery in the black robe of the Catholic priests. He was granted his wish. He and other tribal leaders then proceeded to give up land for other religious orders to build their churches and schools.

Would Crazy Horse have done the same if he had surrendered his freedom to become an Agency Indian?

We will never know the answer to that question, but perhaps Native Americans in the year 2011 should re-examine their concept of Christianity and look back on all of the spiritual beliefs they gave up. The beliefs of the indigenous people appear to be far superior to those of the doom and gloom religions of the European settlers. The "Happy Hunting Grounds" cliché that has become a part of the vernacular would suggest that the Indians preferred happy to hell, fire and brimstone.

In my observance and participation in the spiritual practices of the Lakota, I find that these traditional ways are so much more profound, or down to earth, than the practices of the religions that came across the ocean. It is no wonder that the Native Americans that met the first settlers had a hard time understanding their apparent lack of humor and the shame they felt about the human body.

Because the Indians dressed to accommodate the seasons, they were immediately called naked savages. The Indians had no shame of their bodies, but it was not long before the Indian women were forced to cover their naked breasts by the invading Christians. The settlers forced their self-shame upon the women.

Perhaps it was an act of white supremacy that caused the settlers to totally block out and begin to destroy the faith and ideologies of the indigenous people. There was never an effort made to understand their beliefs. It was automatically assumed that they were inferior and therefore their spirituality and traditions were worthless. They took from the indigenous people the tools to survive and cast aside all others. If they converted to Christianity they would be saved and much more, they would be civilized. Thousands of converted Christian Indians still died at the hands of the settlers. Many died while on their knees praying to their new god.

I am still left with the question that has bothered me all of my life: Why did so many indigenous people convert to the religions that came from a foreign land with a Bible in which not one indigenous tribe in the Western Hemisphere is ever mentioned?

Tim Giago, an Oglala Lakota, is President of Unity South Dakota. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985. He was the founder of The Lakota Times, Indian Country Today, Lakota Journal and Native Sun News. He can be reached at UnitySoDak1@knology.net

Dinosaurs & Supernaturals Among Us

WAMBLI SINA WIN, J.D.

Holy men of yesterday were so much a part of the Lakota society that everyone knew who they were. As leaders, they were in the center of Lakota life and they were simply accepted. They were known as healers, protectors, prophets and comedians. They made us laugh, cry and look within ourselves when necessary. Their stature at times exceeded the secular leaders or headmen. Our spiritual leaders had power and influence as well as responsibility for the tribe's future. Yet these men of exceptional power, our healers and holy men, did not have college degrees and they were not recognized or respected within white society.

I was fortunate to grow up during the last days of some of these great holy men. Our holy men did not preach in flamboyant megachurches or elaborate cathedrals. They did not receive "tithes," a tax exemption or any salary. Despite their ability to perform healings and "miracles," these truly gifted spiritual men did not seek fame or fortune. Most lived a simple life of sacrifice and in conditions which today we would call "poverty." Grandpa John Fire, a true Thunder Dreamer (Heyoka) to the end, wore faded jeans and rundown boots while others wore old misshapen hats, unadorned by jewelry or the material trappings of success. Still there was something special and strange about these holy men. At times it seemed they were communicating with the unseen within their stares off into space. One might even call some of these holy men "shape shifters" but this portrayal is very limited and a poor representation of their supernatural abilities. Chief Fools Crow, another powerful Heyoka, described his "spirit travels" outside of his body at times. During the Wounded Knee occupation, he described using his spiritual gift to "shape shift" so he could check on the welfare of those inside.

As I honor the memory of some of these Heyoka, Thunder Dreamers, I recall one such holy man, the grandfather of Eugene Eagle Elk (a recently departed medicine man), who walked above the earth. It is said that he traveled great distances in short periods of time, arriving at his destination ahead of horseback riders and cars. Eugene Eagle Elk, recalled seeing his Grandfather walking off into the distance and disappearing on foot while traveling unnatural speeds. Other heroes with the vision from the West, were Pete Catches, Sr., who could handle hot coals with his bare hands and predict the future. Can you imagine glowing hot stones in the midst of a sweat lodge, heated by spiritual power alone? Chief Frank Fools Crow could do this. Each of these men had their own unique spiritual gifts. Not all had the calling to be healers and no two were exactly alike, although they shared the vision from the West, the Wakinyan (Thunder Beings).

I also remember two holy men in their last years who had problems with their earthly eyesight. One was the Sicangu, Frank Arrow Sight and the other, the Oglala, George Plenty Wolf. Even though both were considered blind, they could see far into the hidden past of a man's soul spiritually and mysteriously in order to heal his physical and psychological problems. If they were here today, they would be called upon to help many of our young men and women who return from war with more than physical injuries or scars upon their bodies, post traumatic stress syndrome.

There were other Heyokas long before my time, Chief Crazy Horse, whose supernatural strength to crush his enemies was legendary. He was a supernatural biological weapon by today's standards, half-man, half-spirit who was a strange and solitary man even to those close to him.

Chief Rain-in-the-Face, another Heyoka from long ago, put on his regalia and danced fearlessly amidst heavy cavalry fire. He was mocked for acting out his vision but his dancing had a spiritual purpose, to shield and save his people. The Sicangu, Joe Eagle Elk, elder brother of Eugene Eagle Elk, was a more contemporary Heyoka. Joe unselfishly sacrificed years of his own life time and again so that others could live. He gave the last ember of his life to help a young girl with terminal cancer. Joe left us quietly in the same manner as many of our heroes, unrecognized by mainstream society for his gifts to many. He suffered terribly. Read about his extraordinary life in "The Price of a Gift" co-authored by Gerald Mohatt and Joseph Eagle Elk.

Our greatest defense within the past for our future generations was found within the prophecies of these holy men. Interestingly, Christians talk about one holy man, Christ who died upon the cross and "forgave all sins" according to Christian belief. But we Lakota and Native Americans had many holy men, not just one who sacrificed more than their lives. These half-man, half spiritual warriors, the Heyoka were in a class by themselves, fearless, eager to sacrifice and face their maker. These holy man and warriors did not cry out, "Father, take this bitter cup from me!" Some of our holy men within the 90's, never retired. Holy men were holy men until the day they died as there is no retirement from a spiritual calling. One cannot retire from the purpose of the Great Mystery. One cannot retire from the wing of the Thunder Bird or fall from the Great Mystery's power. In nature, a bear cannot "retire" from being a bear. He is a bear until the day he dies and there is no room for debate.

The powerful Heyoka, Pete Catches, Sr., who healed many but later died in poverty said in his humble way, "I don't even want to be called a medicine man, just a healing man because this is what I am made for. I don't ask for anything. A white doctor has a fee, a priest has a fee. I have no fee. A man goes away healed. That is my reward."

If one can measure the tail of a dying culture within a falling star, we are witnessing one of the last Heyoka who live today. As his mother, it was a challenge to understand this strange child who was attracted to storms and involved with the supernatural. He often spoke of the unseen and future and acted as if they were here today. As a child, I thought it odd that he would tell me how the "wind" spoke to him. I watched him grow and noticed that he often knew things before they happened. I did not realize at the time that the great vision of the West also makes a stranger of a loved one for the loved one belongs to his spiritual Creator, the Thunder Bird.

But it is the "storms" within our people that seem to dictate the life and death of a Heyoka. Historically when uncertainty or disease stared down upon our people, the holy men, were at the forefront to confront any living or unseen foe and to guarantee our future. Much in the same fashion of their ancestors, when a child is marked by the Thunder Beings, he or she cannot run and escape their vision. Today the Heyoka, the half-man, half-spiritual Thunder Dreamer is truly an endangered species. Perhaps like the dinosaurs, soon to become extinct. Isn't it time to honor our national "treasures," these holy men and women before they become extinct?

Wambli Sina Win is currently an Associate Professor and Director of the Criminal Justice Studies Dept. of Bacone College in Muskogee, Okla.

Her grandfather was John Fire,Chief Lame Deer, Tahca Uste, a well known Lakota Holy Man from the Rosebud Sioux Indian Reservation in S.D.

You may contact her at: wamblisinawin@yahoo.com

LETTER:

Tribute to Hollis Roberts

Dear Editor,

I want to make a tribute to Hollis Roberts, who I came to know while I distributed Native American Times. I used to visit with him on weekly visits when I brought him his paper. He and his wife, Helen, enjoyed the papers and Hollis read them cover to cover and kept them in a stack. I knew him as an extraordinary person.

He had a love and concern for his people and he always tried to connect with them to help them with solutions. He had a passion for reading Choctaw history and all other tribal history he could find. He had a strong interest in his tribes' past, their present plight, their future, and the importance of the Choctaw language. He was strongly connected to the Earth Mother and he saw special beauty in nature and the attributes of animals. He and his wife, Helen, were often surrounded with family at their family owned business. He had a special closeness to his family and a special relationship with customers and friends, some of who would hug him when they saw him. He was always kind, interested in people, and respectful. There are stories all over the Choctaw Nation which people can tell about his meeting with people and how he helped them individually. When people met with him, their spirits often soared. They were treated special and he could remember their names and past meetings with people many years back.

Hollis was blessed with an extremely high intelligence and he was always willing to share his intelligence with people who looked to him for guidance. His intelligence and his love for people combined into one of the most awesome energies I have seen possessed by anyone. After reading Choctaw history and judging Hollis by his accomplishments, heart, and interaction with people, I think he is one of the greatest chiefs of the Choctaws. He was extraordinary, unreplaceable, and will be missed by the many whose lives he touched.

Helen Sacred-Horsesghost
Choctaw
Antlers, Okla.

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Send letters to editor@nativetimes.com. Please keep letters to 350 words or less. Sign your name, tribal affiliation and city of residence for verification purposes.

CLASSIFIEDS

EMPLOYMENT / HELP WANTED

LIBRARIAN

General Statement of Duties: Oversee all facets of the daily operations of the library, ensuring compliance with state and federal laws as well as Bacone college library policies.

Essential Duties and Responsibilities:
Manage library staff. Schedule work assignments and monitor time and attendance.
Assist students, faculty and staff with reference inquiries and database research.
Manage cataloging procedures to assure that catalog is up-to-date.
Develop annual library operating budget and submit to President's Office for annual institutional budget.
Review, evaluate and select material for library collection development.
Review and recommend new electronic databases to supplement the collection.
Ensure that magazine, journal and other periodical subscriptions are appropriate to the programs of study and are renewed in a timely manner.
Ability to work in teams in planning future development of the collection.
Coordinate with librarian of the campus research library to assure consistency in implementation of procedures and policies.

Skills and Special Abilities:
Familiarity with Follett/Destiny on-line system.
Demonstrated ability to work an communicate with diverse students, faculty and staff.
Experience in an academic library setting using a wide variety of database.
Ability to work independently.

Education and/or Experience:
MLS/MLIS degree from ALA accredited Institution.
Previous cataloging experience.
Advanced skills using Windows operating system, Microsoft Office, and other academic software programs.
Internet searching and research skills.

Send letter of application, vita, transcripts, and three references to: humanresources@bacone.edu or Human Resources, Bacone College, 2299 Old Bacone Road, Muskogee, OK 74403. Bacone College is a private four-year college with a mission to provide opportunities to American Indian students and employees. EOE

Economic Development Director

The Economic Development Director plans, organizes, directs, and manages all phases of the activities and operations consisting of Tribal economic development, redevelopment of existing enterprises, and development of enterprises utilizing Tribal lands and cultural distinctiveness. The position is a director classification reporting directly to the Business Committee. The Economic Development Director is responsible for the planning, administration, and operation of potential economic development activities, performs responsible and innovative administrative management in support of the Nation's goals and objectives. Eight years of increasingly responsible professional experience in economic development and related activities. At least four years of this experience must have been at a managerial level with responsibility for program planning and development, supervision of professional, technical, and clerical staff, and budget preparation and management. Bachelor's degree from an accredited college or university with major course work in public or business administration, planning, economics, or other closely related field. A master's degree in public administration; a master's degree in business administration; or a closely related field is desirable. Applicant must successfully pass an OSBI/National background check, physical and Drug Screen. Send application to Sac and Fox Nation, 920883 S. Hwy 99 Bldg A, Stroud, Oklahoma 74079. Atten: Human Resources.

GWY.Ꮎ DBP
CHEROKEE NATION

Cherokee Nation whose headquarters are located in beautiful Tahlequah, Oklahoma is a national leader in Indian tribal governments and economic development in Oklahoma, We are a dynamic, progressive organization, which owns several business enterprises and administers a variety of services for the Cherokee people in Northeastern Oklahoma. Cherokee Nation offers an exceptional employee benefits plan with Comprehensive Health, Life, 401(k), Holiday Pay, Sick Leave and Annual Leave.

CURRENT OPPORTUNITIES

Positions Close 10/25/11:

#5745 Medical Technologist/R/FT
WW Hastings Hospital, Tahlequah

#5768 Medical Technologist/R/PT
WW Hastings Hospital, Tahlequah

Interested applicants please apply at www.cherokee.org

Cherokee Nation
Human Resources Department
PO Box 948
Tahlequah, OK 74465
(918) 453-5292 or 453-5050

Employment will be contingent upon drug test results.
Indian preference is considered.

PARALEGAL SPECIALIST CIVIL DIVISION

The US Attorney's Office is seeking to fill one Paralegal Specialist position in its Civil Division. Beginning salary is $38,790 or $57,408 per year depending on qualifications. See vacancy announcements 12-OKW-532138-DE and 12-OKW-544560-DE at www.usajobs.gov (Exec Office for US Attorneys). Applications must be submitted on-line or by fax. See "How to Apply" section of announcement for specific information. Questions may be directed to Lisa Engelke, HR Specialist, (405) 553-8777. Closing date is October 28, 2011.

Registrar/Admissions Officer

The College of the Muscogee Nation is conducting a search for a Registrar/Admissions Officer. Applicants must possess a bachelor's degree, have two years experience with college level student records and registration and have a wide range of computer skills. American Indian and Veteran preference. For more information go to www.muscogeenation-nsn.gov

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CHIEF JUDGE, MESCALERO APACHE TRIBAL COURT

DUTIES AND RESPONSIBILITIES: Adhere to the Tribal Code; Hear and determine all types of cases filed in the Tribal Court, including but not limited to: criminal, traffic, civil, juvenile, and child welfare cases; In a timely manner, conduct legal research and issue orders; Preside over jury trials; Issue search and seizure warrants, arrest warrants, and orders of protection where appropriate; Assist the Court Administrator in the development of Court rules of procedure in all areas listed above

MINIMUM QUALIFICATIONS: Pursuant to Article XXVI, Section 4 of the Revised Constitution of the Mescalero Apache Tribe, the successful candidate for the position of Chief Judge must:
A) Possess at least a one-quarter degree of Indian blood and is a member of a federally recognized Indian tribe, nation, band or is an Eskimo, Aleut or other Alaska Native;
B) Be not less than thirty-five (35) years of age, nor more than seventy (70) years of age; and
C) Never have been convicted of a felony nor a misdemeanor within the past year
Possess a high school education or its equivalent

KNOWLEDGE/SKILLS/ABILITIES: Demonstrate oral and written communication skills as well as ability to perform legal research and possess analytical skills commensurate with the position of Chief Judge; Demonstrate knowledge of general legal principles in all areas listed in "Duties and Responsibilities;" Demonstrate knowledge of Federal Indian Law; Understand, appreciate and promote the ideas of tribal self-determination and tribal sovereignty; Possess a working knowledge of computers and software

SALARY: Salary is negotiable, and is dependent upon qualifications and budgetary concerns.

CLOSING DATE: This position is open until filled.

SUBMIT RESUME WITH COPY OF CERTIFICATE OF INDIAN BLOOD TO:
Nelva L. Cervantes, John D. Wheeler & Associates via 1) first class mail to 500 E. Tenth Street, Suite 305, Alamogordo, NM 88310; 2) facsimile to (575) 437-3557 or 3) email to nc@jdw-law.com.

RFQ/RFP

Request for Qualifications

The Pawnee Nation of Oklahoma is advertising for Architectural/Engineering Services for the design and renovation of the Tribal Roundhouse and the Water Well system which are located on the Pawnee Nation Tribal Reserve which is east of Pawnee, Oklahoma. The complete Request for Qualifications including the criteria that will be used to select the most qualified firm is available upon written request.

Submit your request by fax or email (mrobedeaux@pawneenation.org) and please include your email address and/or your fax number.

Qualifications documents must be received no later than 4:30 pm on Wednesday, November 2, 2011.

Point of Contact for Information: Muriel Robedeaux, ICDBG Coordinator

Contact: Marshall R. Gover, President, Pawnee Nation of Oklahoma, (918) 762-3621, Fax: (918) 762-6446. Attn: ICDBG 2011 Roundhouse & Water Well Project.

EVENTS

*Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

EVERY WEDNESDAY
Kiowa class, October-November, 6:30 pm, Room 300, Oliphant Hall, Tulsa University. Info call Sarah, (918) 445-5213

FIRST FRIDAY
Indian Taco Sale, 11:00 a.m. - 2:00 p.m. at Norman First American UMC, 1950 Beaumont Drive, Norman, OK 73071, 405/321-5640

EVERY 2ND SATURDAY
Indian Taco Sales - from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 or nnyc@ihcrc.org

THROUGH JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

OCTOBER 26
Dignified Disposal of Unserviceable Flags, 7pm at Veterans Park Pawhuska, Okla. Who Should Attend: American Legion Posts: Fairfax, Barnsdall, Hominy & their Auxiliaries; War Mothers Societies; Boy & Girl Scouts troops and anyone else wishing to attend & their families. More info or a replacement flag, call (918) 510-6780.

OCTOBER 26
Muscogee (Creek) Nation Family Violence Prevention Program presents "Fight Like a Girl" - Come hear a panel of Professionals speak on their experience working with Victims of domestic violence at 2:00 p.m. in the Mound Auditorium, Muscogee (Creek) Nation Tribal Complex, HWY 75 and Loop 56. Door prizes and a limited number of t-shirts! Donations to the local domestic violence shelter are welcomed and appreciated but not required. For more information contact Tania Bardin at 918-732-7869.

OCTOBER 27
"Spooky Tales" 6 p.m. a the Chickasaw Nation Division of Arts and Humanities, 201 North Broadway in Ada, Okla. The free event is open to public and includes Native American and contemporary storytelling by Chickasaw storytellers Lorie Robbins, Dixie Brewer and Stephanie Scott. Bring mats and blankets to sit on. Info visit: www.chickasaw.net/ah or call (580) 272-5520.

OCTOBER 29
Harvest Carnival: Noon to 4:00pm/ Gro. Bingo @ 4:30p.m @ Inidan Fellowship Baptist Church 6130 So. 58th W, Ave Oakhurst, Oka. Info call Mary Kelly @ 918-636-8394

OCTOBER 29
Following the Trail Men and Boys Conference at Cornerstone Indian Baptist Church, 17020 E Tecumseh Rd., Norman, Okla. Info call Bryce Scott, 405-912-0044 or visit online www.followingthetrail.net

OCTOBER 29
"Night at the Museums" at The Chickasaw Council House Museum, 209 North Fisher, Tishomingo, Okla. Museum tours beginning 6:30 p.m. and a classic family movie at 7:30 p.m. Admission is free. Hot dog and refreshments will be provided. Bring lawn chairs and blankets. (580) 371-9835.

OCTOBER 29
Bacone Fall Powwow 11:00am - 11:30pm at Muskogee Civic Center, 425 Boston, Muskogee, Okla. Info contact: Kyle Taylor, 918-360-1085 or taylork@bacone.edu

OCTOBER 29
Annual "Dance for Life" Contest Powwow at Indian City USA Dancegrounds, 2 mi. South of Anadarko,OK. Hosted by the Kiowa Teen Suicide Prevention program, our Task Force, N2T Youth group, and the Ponca Tribe MSPI program. On-site Crisis center on-hand with certified mental health professionals. In case of Inclement Weather held at Oklahoma Street gym. Contact: Rusty Cozad, Powwow Cooridnator at 405-247-5200

NOVEMBER 5
Birthday Gourd Dance for Doug Eagle Sr. at Ponca Tribal Cultural Center. Doug turns 75 on 11-1-11! The family invites EVERYONE to come out and help celebrate Doug's birthday. Concession stand will be provided.

NOVEMBER 5
Eufaula All-Indian Arts & Crafts & Food Sale 9am-3pm at Eufaula Community Center, 110 High Street (one block off Main, look for signs). Info call 918-689-3654 or leave a message at 918-850-3806. Limited booth spaces available for $20.

NOVEMBER 5
Euchee Heritage Festival 2nd Annual Miss Yuchi/Euchee Princess Pageant 7:00pm @ Glenpool Conference Center 12205 S Yukon Ave (Hwy 75 & Hwy 117) Behind the Glenpool Wal-mart. All Royalty are Welcome. For more info call Tamara Wilson 918-361-8324

NOVEMBER 5
Indian Taco Sale, 11 a.m. - 2 p.m. and Craft Sale 9 a.m. - 3p.m. at Moore 1st Indian Baptist Church, 2610 S. Broadway, Moore, OK, 405-790-0904. Contact Kissie Mouse at 405-630-5679 for more info.

NOVEMBER 12
Telling Stories, A Native Story Slam at Southeastern Oklahoma State University, Little Theater—Fine Arts, 1405 N. 4th Avenue, Durant, OK. Contact: Deana Williams, Native Studies Program Coordinator, dmwilliams@se.edu or call 580.745.3220

NOVEMBER 12
Seminole Nation of Oklahoma – City of Wewoka Veterans Day Parade and Celebration, Downtown Wewoka, OK Keynote 9:30 a.m. - Rita Aragon USAF (Retired) and Oklahoma Secretary of Veterans Affairs. Parade 10:00 a.m.; Veterans Luncheon 11:00; 40 piece Military Concert Band 12:00-1:00; Historical Displays and Events 9:00 a.m. To 4:00 p.m. Call 405-257-7207 or www.seminolenation.com

Kickingbird to be inducted into library's 'Circle of Honor'

JOHN FANCHER

TULSA, Okla. – Tulsa City-County Library's American Indian Resource Center will induct Kirke Kickingbird into the Circle of Honor during a special presentation March 3, 2012, at 10:30 a.m. at Central Library, Fourth Street and Denver Avenue.

Kickingbird's award presentation kicks off the monthlong American Indian Festival of Words celebration honoring the achievements and accomplishments of Native Americans. Programs will be held throughout TCCL locations during March. All library events are free and open to the public.

Kickingbird is a member of the Kiowa Tribe and Kiowa Gourd Clan. He received his bachelor's degree from the University of Oklahoma in 1966 and continued at OU, earning his juris doctorate in 1969. In 1971 he became the executive director of the Washington-based Institute for the Development of Indian Law, a position he held until 1983. As director, he wrote a series of books on Indian law including sovereignty, treaties, jurisdiction, trust and the U.S. government.

His first book, "One Hundred Million Acres," was published in 1973 and nominated by his publisher to the Pulitzer Committee. In 1987, he wrote "Indians and the U.S. Constitution: A Forgotten Legacy," which was honored by the U.S. Bicentennial Commission. His latest book is "Youth for Tribal Government," which is an introduction to tribal government in the 21st century.

Devoting his professional career to helping American Indians, Kickingbird has directed the Native American Legal Resource Center at Oklahoma City University School of Law and was appointed by Gov. Frank Keating as the special counsel on Indian affairs to the governor of Oklahoma. His expertise has enabled him to provide counsel to tribal governments throughout the world on international treaty issues affecting indigenous people. For the past six years he has been an organizer and instructor in Nation Building for Native Youth, an Indian youth leadership program in Scottsdale, Ariz. He currently practices law with the Oklahoma City office of Hobbs, Straus, Dean & Walker, specializing in representing Indian tribes.

"I have known Kirke since 1969, the year we both graduated from law school," said John Ghostbear, American Indian Resource Center Advisory Committee member. "He has accomplished great things in educating numerous tribal governments and tribal leaders throughout Indian Country about law generally and federal Indian law specifically. He continues to make a substantial difference in development of tribal leaders and lawyers who practice in the area of federal Indian law."

The Circle of Honor ceremony recognizes an American Indian for his or her achievements by acknowledging the inductee's contributions that have enriched others' lives and by celebrating the inductee's action in the face of adversity, commitment to the preservation of American Indian culture and legacy for future generations.

Sponsored by the Maxine and Jack Zarrow Family Foundation, Cherokee Builders Inc., Tulsa World, American Indian Resource Center and Tulsa Library Trust, the award consists of a $5,000 honorarium and a medallion featuring the American Indian Resource Center's turtle logo.

The Circle of Honor alternates annually with the American Indian Festival of Words Author Award. Past Circle of Honor recipients include Charles Chibitty, Wilma Mankiller, Neal McCaleb and Billy Mills.

Kirke Kickingbird

TCCL's American Indian Resource Center, located at Central Library, provides educational and informational resources, activities and services honoring American Indian heritage, arts and achievements.

The center provides access to more than 4,000 books and media for adults and children by and about American Indians, including historical and rare materials, new releases, videos and music CDs.

Recent additions to the collection include native-language printed materials and CDs for independent learning. The goal of this collection is to promote, revitalize and preserve our country's native languages.

For more information on the Circle of Honor ceremony, call the AskUs Hotline, 918-549-READ, or visit the library's website, http://tulsalibrary.org/airc.

Cherokee Nation celebrates opening the John Ross Museum

CAMERON ANDREWS
Cherokee Nation Tourism

TAHLEQUAH, Okla., – Cherokee Nation officials today celebrated the grand opening of the John Ross Museum. The museum highlights the life of John Ross, Principal Chief of the Cherokee Nation for more than 38 years and houses exhibits and interactive displays on the Trail of Tears, Civil War, Cherokee Golden Age and Cherokee Nation's passion for the education of its people. The museum also has a small gift shop and research area.

The John Ross Museum is now the second Cherokee Nation wholly owned and operated museum following the dedication of the Cherokee National Supreme Court Museum in 2010. The Cherokee National Prison Museum will become the third such museum when it opens in Spring 2012.

"With the John Ross Museum and through our restoration projects and cultural tourism program we are able to honor our heritage and provide opportunities for the Cherokee people," said Molly Jarvis, vice president of Cultural Tourism at Cherokee Nation Entertainment. "It is an honor for me to join our community to recognize Principal Chief John Ross, a great tribal leader, who served as chief of the Cherokee Nation for more than 38 years. Chief John Ross is one of our most revered historical figures, leading the Cherokee people through forced removal known as the Trail of Tears and the Civil War years."

The new John Ross Museum is located adjacent to Ross Cemetery in former Rural School #51 near Park Hill, Okla. The museum was originally built in 1913 to operate as a rural school in Cherokee County just after Oklahoma statehood. The school served Cherokee and non-Cherokee students and the facility remained open through the 1950s.

An extension of the recently completed Ross Cemetery restoration project, the John Ross Museum now acts as a gateway to Ross Cemetery and serves as a historical site highlighting the extraordinary life and accomplishments of John Ross. Additional exhibits will center on local interests and history of the surrounding area.

Guests joining the John Ross Museum dedication also enjoyed a special History After Dark preview that featured an interpretive actor portraying a notable figure from Cherokee history.

Cherokee Nation Cultural Tourism presents the 3rd Annual History After Dark, interactive guided historical tours of the John Ross Museum, Owen School and Park Hill, with a unique Civil War perspective. The tours take place on Oct. 21–22 from the Cherokee Heritage Center and run every 30 minutes from 6-10 p.m. with the last tour departing at 9:30 p.m.

The John Ross Museum is a welcome addition to the Cherokee Nation Cultural Tourism's wide array of historic sites, museums and special events.

PASSION FOR EDUCATION
MISSION AND RURAL SCHOOLS

The John Ross Museum is located at 22366 S. 530 Rd, Park Hill, OK 74451. The museum is open Tuesday through Saturday, 9 a.m. to 4 p.m. Admission is adults $3, seniors $2, students $2, and children under 5 free.

For information and/or tickets for the John Ross Museum and the 3rd Annual History After Dark, please call (877) 779-6977 or visit CherokeeTourismOK.com.

INTERTRIBAL AGRICULTURE COUNCIL
2011 Symposium

Intertribal Agriculture Council
25th Anniversary

"Better the Future"

DECEMBER 5-9

FLAMINGO HOTEL • LAS VEGAS

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For more information or to get a registration form, visit online, call (406) 259-3525 or e-mail info@indianaglink.com

Youth scholarships available for ages 13-20 to attend the entire event and a special youth conclave on Thursday, December 8th.

IAC was founded in 1987 to pursue and promote the conservation, development and use of our agricultural resources for the betterment of our people. Land-based agricultural resources are vital to the economic and social welfare of many Native American and Alaskan Tribes. The harmonies of man, soil, water, air, vegetation and wildlife that collectively make-up the American Indian agriculture community, influence our emotional and spiritual well being. Prior to 1987, American Indian agriculture was basically unheard of outside reservation boundaries. Since that time, IAC has grown to prominence in Indian Country and among the federal government agencies and the agricultural field with which it works on behalf of individual Indian producers and Tribal enterprises. The IAC has over the last decade become recognized as the most respected voice within the Indian community and government circles on agricultural policies and programs in Indian country.

IAC-INCA Registration Form
"Better the Future"
Hosted By
Intertribal Agriculture Council (IAC)

December 5-9, 2011 Flamingo Hotel Las Vegas, Nevada

_____$350.00 Early Registration on or before November 21, 2011
_____$400.00 Registration fee after November 21, 2011 and at door – No Exceptions
_____$175.00 Fee for **FRTEP Extension Educators ONLY**
(All other FRTEP pay regular registration fee)
_____Youth Fees will be waived for youth attending the 2011 conference
_____$100 Fee for One–day pass - ***(Does not include a luncheon ticket)***

Name:_______________ Title: _______________
Tribe/Organization: _______________
Address: _______________
City, State, Zip: _______________
Phone: __________Fax:__________E-mail:__________

The registration form with payment must be postmarked by ***November 21, 2011.***

Registration fee covers conference materials, breaks and (1) ticket for the Awards Luncheon.
Please make checks payable to the IAC Conference.
Additional Luncheon Tickets: $60.00 @ _____ = ______

(Everyone attending the Luncheon is required to have a ticket)

Mail Registration form with Payment to:
Intertribal Agriculture Council,
100 North 27th Street, Suite 500, Billings, Montana 59101
IAC Phone (406)259-3525 Fax (406) 256-9980

Credit Card Payment: FAX to (406)256-9980
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Cardholder's Printed Name: _______________
Cardholder's Signature: _______________
Check Payment ☐ Amount_______________ Check Number: _______________

Conference Reservations: The Flamingo Hotel Code: SFIA11 Phone: 1-888-373-9855
Please make your room reservation ASAP. If reservations are NOT made under the code: **SFIA11**, you can not receive the special conference rate of $75.00 plus tax, $30 for each additional person. Room reservations MUST be made by November 21, 2011 to get the special rate.

Registrations will not be confirmed until payment has been received. Please Fax your registration only if paying by credit card. Otherwise, mail your registration form and enclose payment.

Cancellation and Refund Policy: Request for cancellation must be in writing to IAC and received before November 21, 2011. All cancellations are subject to a $75.00 processing fee. No refunds will be made for cancellations received after November 21, 2011.

Hotel policy requires a cash or credit card incidential deposit of $100 per day, upon check-in. If using a credit card, please be aware that this amount will be authorized against your account. This deposit is refundable upon check-out, minus the amount of any incidentals charged during your stay.

IAC is a non- profit 501(c) 3 organizations. For additional conference information contact IAC at (406) 259-3525.

COURTESY PHOTO

This year's Showcase opens on Thursday, November 3, 2011 with Billy Luther's Sundance Film Festival entry GRAB, an intimate portrait of the little-documented Grab Day in the villages of the Laguna Pueblo.

Cinema Showcase celebrates National American Indian Heritage Month

STACEY HALFMOON

OKLAHOMA CITY – Since 2007 the Oklahoma City Museum of Art and the The American Indian Cultural Center and Museum have co-presented the American Indian Cinema Showcase in celebration of National American Indian Heritage Month. This year's film showcase will take place November 3-5, 2011 at the Oklahoma City Museum of Art's Noble Theater located at 415 Couch Drive, Oklahoma City. Tickets can be purchased by calling (405) 278.8237 or online at www.okcmoa.com

The American Indian Cinema Showcase is a forum for exploring native cultures, histories, and contemporary issues. Oklahoma is like no other state with 39 distinct Tribal Nations headquartered within its boundaries. The showcase is an opportunity to share films by and about American Indians and to explore the shared experiences of indigenous people throughout the Americas and around the world.

This year's Showcase opens on Thursday, November 3, 2011 with Billy Luther's Sundance Film Festival entry GRAB. This is an intimate portrait of the little-documented Grab Day in the villages of the Laguna Pueblo which exist at the intersection of traditional Native and contemporary Western cultures. Luther's film follows three families as they prepare for the annual event, chronicling their lives leading up to this day. Three short films by Oklahoma Director, Steven Judd will screen on the same evening. Search for the World's Best Indian Taco, a whimsical story of a Choctaw grandfather who regales his grandson with tall tales about his lifelong quest for true love, The Storm, featuring Seminole tribal member's music video and Neil Discovers the Moon, the untold story of what else Neil Armstrong discovered on the moon.

Friday, November 4, 2011 at 5:30pm will feature GOOD MEAT, the exploration of one man's return to the native Lakota diet as a way to battle diabetes. This screens with The American Indian Cultural Center and Museum's Braided Paths: Conversations in Indian Country short exploring the historic and contemporary contributions of the Northeastern region's Native governments how the tribes contribute to the greater community today.

The centerpiece film this year is A GOOD DAY TO DIE about the life of Dennis Banks, the Native American who co-founded the American Indian Movement (AIM) in 1968 to advocate and protect the rights of American Indians. The film provides an in-depth look at the history and issues surrounding AIM's formation and will screen Friday and Saturday November 4 & 5, 2011 at 8pm.

Saturday, November 5, 2011 at 5:30pm will be a special program of short documentaries by Sterlin Harjo and Matt Leach produced for This Land Press in Tulsa. Following the screening, the Oklahoma Film Critics Circle will present Sterlin with the Tilghman Award for his contributions to the film culture in the State of Oklahoma.

Sterlin Harjo

Chickasaw Nation breaks ground on welcome center, chocolate factory

DANA LANCE,
Chickasaw Nation

DAVIS, Okla. - Chickasaw Nation Governor Bill Anoatubby, along with several elected officials and community members, gathered Oct. 17 to break ground on two new facilities at the southwest corner of I-35 and S.H. 7 at exit 55.

A new, larger Bedre' Fine Chocolate Factory and a Chickasaw Nation Welcome Center will be located at the site as part of the tribe's ongoing efforts to promote tourism in the area.

"We believe investing in this area will benefit the state and local economy far into the future," said Gov. Anoatubby. "This new Bedre' factory has been designed to enhance the visitor's experience and create a new destination for visitors to the area."

The 34,600-square-foot Bedre' Chocolate Factory will feature visitor tours, a hands-on area for children and provide space for expansion of the Bedre' line.

Purchased by the Chickasaw Nation in 2000, Bedre' was founded in the 1980s by an Ada businessman. Bedre' provides chocolate products to several retail clients nationwide.

The new Welcome Center will become a gateway for the many attractions in the Chickasaw Nation, including the Chickasaw Cultural Center, Turner Falls, and Boggy Depot Park, said Gov. Anoatubby.

"The Welcome Center will be an excellent venue to encourage visitors to explore the pristine beauty, storied history and outstanding hospitality of the Chickasaw Nation. We will provide information about our historic and cultural destinations, as well as the many recreational facilities and businesses," said Gov. Anoatubby.

The 5,500-square-foot Welcome Center will feature a gift shop which offers original Chickasaw artwork; public restrooms, a dog park and a playground.

In addition, the Welcome Center will promote tourism throughout Oklahoma, providing travel information and brochures about local festivals, restaurants, hotels and other area attractions.

The new Bedre' Chocolate Factory is expected to open late 2012.

Other investments include the soon-to-be open Artesian Hotel and the Chickasaw Cultural Center, both located in near-by Sulphur. Since opening in 2010, more than 75,000 people have visited the Chickasaw Cultural Center.

The Chickasaw Nation also has plans for a visitor center, a retail center, pocket park and casino in Sulphur.

Other attractions in the area include Chickasaw Nation Recreation Area, Arbuckle Wilderness and Cross Bar Ranch, an all terrain vehicle trail park.

ELDERS

Continued from Page 1

The 50 honorees awarded included elders from a wide range of careers, backgrounds, accomplishments and talents.

performers individually performed a couple of pow-wow traditional dances such as the woman's fancy shawl, jingle dress, men's straight dance, and fancy dance.

"I feel honored to be able dance for our elders here this evening; amongst our elders that are honored and singled out for things that they have done in their lives and the examples that they have set for the younger people and it's really an honor to be here and be able to do something for them and to give them something to smile about," Lisa Deere, from the Oklahoma Fancy Dancers, said.

After the introductions representatives from the AARP, Marjorie Lyons, state president AARP Oklahoma, Hop Backus, AARP executive vice president, John Penn, AARP National Board of Directors, handed out awards to the elders who were present. The 50 honorees awarded included elders from a wide range of careers, backgrounds, accomplishments and talents.

"No group of people respect their elders more than Oklahoma Indians," Backus said.

Winey Yargee, Alabama-Quassarte, a respected elder from the Tribal Town of Alabama, was one of the many honorees. Escorted by her sons, Robert and Tarpin, whom are both ceremonial ground chiefs, Yargee has been the head lady of the Alabama-Quassarte Ceremonial Grounds since 1960 and first lady of the Wetumka Indian Baptist Church. She is also the last surviving sister of the first chief of the tribal town who gained federal recognition for the Alabama-Quassarte Tribe. Needing her son Robert as an interpreter in receiving her award, Winey proudly admitted that she "has over 100 grandchildren."

Also honored were husband and wife, Kenneth and Rita Coosewoon, who were recognized for their life's work and dedication within the Native American community.

"I have helped Natives from all walks of life set up sweat lodges," Kenneth, Comanche, said. "I enjoy … working with prisoners and youth who are incarcerated."

Kenneth has helped set up sweat lodges for Native American prisoners in Oklahoma, Kansas, New Mexico, and California and has been doing his work for over 37 years. He currently works in San Marcus, Texas, at a youth shelter guiding and mentoring at-risk Native American kids from all across the United States and has been there 13 years.

Surprised at being honored at the event was Harvey Phillip Pratt, Cheyenne and Arapaho, Pratt was Interim Director for the Oklahoma State Bureau of Investigations in 2010 and has been working in law enforcement for over 40 years.

"It's always a surprise when people honor you and you don't aspire for those kind of things, you just live your life the way the creator wanted you to do and I'm honored, surprised but honored," Pratt said.

Pratt is best known for his forensic drawings and soft tissue postmortem reconstructions and has recently worked on forensically sketching Bigfoot/Sasquatch from eyewitnesses for a book project.

According to the organizations Web site, "AARP was founded by Dr. Ethel Percy Andrus, a retired high school principal in 1958 and evolved from the National Retired Teachers Association (NRTA), which Dr. Andrus had established in 1947 to promote her philosophy of productive aging, and in response to the need of retired teachers for health insurance. At that time, private health insurance was virtually unavailable to older Americans; in fact, it was not until 1965 that the government enacted Medicare, which provides health benefits to persons over age 65. Dr. Andrus approached dozens of insurance companies until she found one willing to take the risk of insuring older persons. She then developed other benefits and programs, including a discount mail order pharmacy service."

AARP's dedication to older Americans extends to diverse populations and communities from around the globe but in particularly to the Oklahoma Native American community by launching the AARP Oklahoma Indian Elder Navigator, a single point of entry Web site that can be found at: www.aarp.org/okindiannavigator.

"We hope that this new Web site will be a place where an Indian Elder from any Oklahoma Indian Tribe can go to find the service or resource that best fits their need. We envision it as a 'living room' of information for tribal elders," Backus said, noting AARP will be working directly with tribal leaders and program directors on the project.

Also honored this year were; Dr. Richard Allen, Cherokee, John Edwin Anderson, Choctaw and Chickasaw, Leola Barnett, Kialegee, Leaford Bearskin, Wyandotte, Mary Birdtail, Absentee Shawnee, Jerry C. Bread, Kiowa, Nora Cheek, Thlopthlocco, Hank Childs "Xla Xanje" (Big Eagle), Otoe-Missouri, Leona (Ellis) Pennock Clark, Sac and Fox, Judy Cobb, Modoc, Velma Coker, Seminole, Barbara Kyser-Collier, Quapaw, Thomas W. Cooper, Chickasaw, Shirley Davilla, Wichita & Affiliated, Judy C. Davis, Miami, Mary Lou Davis, Caddo, John Daughtery, Jr., Eastern Shawnee, Dr. Charles Dawes, Ottawa, Mary Deathrage, Citizen Pottawatomi, Thomas J. Dry, Choctaw, Jerry Haney, Seminole/Muscogee, J.C. (High Eagle), Cherokee and Osage, Bill Glass, Jr., Cherokee, Georgie Honey, Shawnee, Nadean Hilliard, Seneca Cayuga, Benedict Kawaykla, Fort Sill Apache, Curtis Kekahbah, Kaw, Gregg Klinekole, Jr., Apache, Charles A. Lone Chief, Jr., Pawnee, Ron Parker, Chickasaw, Thelma Louise "Chincie" Ross, Chickasaw, Victor Roubidoux, Iowa, Gretna Haney Ruminer, Seminole, Martha Spotted Bear, Osage, Kaw and Ponca Tribes, Gene E. Tsatoke, Kiowa, Lawrence Wahpepah/Kee-Ka-Kee-Tha-Uh, Kickapoo, Betty War, Choctaw, Mary Waters, Delaware Tribe, Richard Ray Whitman, Yuchi, Julian Q. Whorton, Kiowa, the Rev. Donald Eugene "Gene" Wilson, Choctaw, Videll Yackeschi, Comanche.

– For more on the individual honorees, visit www.nativetimes.com.

Inside this issue:

- **Traditional game gets a new life**
- **Healthy harvest: Gardener educates**
- **Chickasaw days at national museum**

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Protesters ride against proposed pipeline

DIRK LAMMERS
Associated Press

SIOUX FALLS, S.D. (AP) – Opponents of a proposed oil pipeline from Canada to the Texas Gulf Coast rode horses and bicycles and walked last Thursday along a route from the Pine Ridge Indian Reservation toward the Rosebud Reservation in southern South Dakota.

The protesters included tribal elders, ranchers and actress Daryl Hannah, who was arrested last summer outside the White House in a protest against TransCanada's proposed Keystone XL pipeline.

The 1,700-mile underground pipeline, which would travel through Montana, South Dakota, Nebraska, Kansas and Oklahoma, ending up on Texas's Gulf Coast, would carry an estimated 700,000 barrels of oil a day, doubling the capacity of an existing pipeline from Canada.

Hannah, speaking by telephone after the short ride, said the pipeline threatens to contaminate the Ogallala Aquifer, a massive water supply in South Dakota and seven other states, and would further increase the nation's dependence on oil.

"This pipeline will only shackle us to a future of being absolutely dependent on this dirtiest of fossil fuels," she told The Associated Press.

President Barack Obama said Wednesday that his administration has made no decision on whether TransCanada Corp, the Calgary-based company building the pipeline, can move ahead with its plans.

A message left Thursday with a TransCanada spokesman was not immediately returned.

The company last week offered new safeguards it said would limit the effect of a potential spill, but company executives maintained they cannot move the proposed route at this point in the federal permitting process.

Supporters say the $7 billion project could significantly reduce

See **PROTESTERS** *Continued on Page 4*

Feds give Cherokees HUD funds frozen over election

TULSA, Okla. (AP) – The U.S. Department of Housing and Urban Development is releasing $39 million it had been withholding from the Cherokee Nation, after the tribe made good on its promise to allow the descendants of slaves once owned by its members to vote in its recent election for chief.

Newly-elected Principal Chief Bill John Baker announced the release of the funds last Friday. HUD froze the money after the tribe's Supreme Court issued a ruling in August upholding the tribe's decision to expel about 2,800 of the slaves' descendants, who are known as freedmen.

The 300,000-member tribe eventually brokered a deal with the freedmen in federal court that cleared them to vote in the special election for chief.

"We are pleased that in the second week of our term, we've managed to work with the federal government to have this money released," Baker said. "It's important we have that money so we can better take care of our people."

Baker defeated incumbent Chad Smith by nearly 1,600 votes in balloting that ended Oct. 8.

Balloting for chief was initially conducted in June, but the results of that election were reversed several times on recounts – with Smith and Baker each being declared the winner twice. After the fifth count again turned up different numbers, the tribal Supreme Court ordered a new election.

Baker and Smith had dueled for months on the campaign trail, trading barbs over how many jobs the nation was creating for the Cherokee people, spending on health care and even Smith's use of a twin-engine airplane the tribe has owned for years.

BRIAN SMITH, PENINSULA CLARION / AP PHOTO

Mary Lou Bottorff talks about the "dancing dolls" she makes as a hobby while passing the time at The Roots Digger Museum located off of Kalifornsky Beach Road near Kenai, Alaska. The museum is currently open by appointment only.

Personal treasures fill woman's Alaska museum

BRIAN SMITH
Peninsula Clarion

KENAI, Alaska (AP) – Mary Lou Bottorff's museum is alive.

Unlike other museums, the items in Bottorff's collection aren't untouchable and locked up tight under glass in a sterile environment.

The items breathe and live out in the open, on counters, on shelves and in places where one can get closer to its history and meaning.

The arraignment is in no particular order, except in Bottorff's mind.

But nothing is unfamiliar to the 71-year-old Inupiaq Alaska Native. It's a shop of memories – a collection of personal and family history proudly displayed.

"Everything has a story," she said standing near the doorway of the museum located at mile 14.5 of Kalifornsky Beach Road.

"I can tell you where I got the piece, who gave it to me, how much I paid for it," she said. "I just have everything here in my mind."

Bottorff started the museum about five years back and moved it to the K-Beach area about three years ago. After retiring from her post as director of the Kenaitze Indian Tribe's housing program, she said she had a simple reason for pulling the items from her crawl space, dusting them off and opening her doors to strangers.

"I wanted to do something to keep busy," she said. "I don't spend too much time here, only when I get a call."

Many of the items on display at the museum were either made or worn by Bottorff or a family member or purchased and passed down through the years taking on a highly personal significance.

"I see it as all kinds of good stuff when I walk in here," she said. "It just makes me feel happy in here because there's my mom's parka, my old mukluks are there. I can just feel everything in here. My husband's bronze star is over there. It is not like walking into drudgery or anything, you are walking into, `Holy cow, I forgot that was hanging there.'"

Bottorff's family is from Little Diomede Island and her grandmother was from Siberia. She was born, however, in Shovel Creek near Nome.

On the back wall of the museum is a photo of a gathering of women, two of whom were her mother's midwives.

"They said people flocked around because I looked like baby Jesus I was so white," she said with a laugh. "They'd never seen a white baby before."

There are walrus tusks mounted near the ceiling and handmade spears hanging from shelves. Century-old showshoes rest in another location.

"This used to be my old belt when I was young," she said, motioning toward the wall. "When I was tiny, you know."

Discs from whales' spines are scattered around, often decorated with

See **MUSEUM** *Continued on Page 4*

Dancing Eagles to perform at NSU

JENNIFER ZEHNDER
Northeastern State University

TAHLEQUAH, Okla. – In honor of American Indian Heritage Month, Northeastern State University and its Center for Tribal Studies will host a performance by Dancing Eagles at the W. Roger Webb Educational Technology Center.

The presentation, free and open to the public, is Nov. 10 at 7 p.m. in the auditorium. The Dancing Eagles are Mike and Lisa Pahsetopah and their daughter. The Pahsetopahs perform throughout Oklahoma and are on the artist roster of the Oklahoma Arts Council.

"The Pahsetopahs perform traditional Native American dances," said Alisa Douglas, administrative assistant for the Center for Tribal Studies. "The Center invited these artists to offer a preview and to raise audience awareness in preparation of the spring powwow at our American Indian symposium."

NSU hosts the 40th Annual Symposium on the American Indian the week of April 9-14, 2012. The powwow of April 13-14 caps the week's seminars, events and festivities.

Included with the spectacular Native American dances is traditional storytelling. Performances are structured to entertain as well as to educate. The program will include specialty dances, traditional and social dances, and the individual experience will be enhanced through audience participation. A narrative and explanation of the history, type of dance and clothing, and powwow protocol will illustrate context for the audience.

Specialty dances include old style fancy dance, eagle dance, hoop dance and chicken dance. Lisa performs women's dance styles such as buckskin, southern cloth, jingle and fancy shawl.

The performance is sponsored by the Oklahoma Arts Council and the NSU American Indian Heritage Committee. For more information contact the Center for Tribal Studies at (918) 444-4350.

COURTESY PHOTO

The Dancing Eagles' Mike Pahsetopah and his family will perform Nov. 10 at Northeastern State University in Tahlequah, Okla., in preparation of the spring powwow at the April 2012 American Indian Symposium.

Major development planned just outside Grand Canyon

FELICIA FONSECA
Associated Press

FLAGSTAFF, Ariz. (AP) – Just before tourists reach the entrance to the Grand Canyon's South Rim, they see Tusayan, a tiny town with a scattering of modest hotels, restaurants and gift shops that could be getting a lot bigger.

High-end boutiques, five-star hotels, a dude ranch, hundreds of new homes, a spa resort, an American Indian cultural center and a high-density shopping area just off the highway are all part of a plan by an Italian development group to transform the town of 550.

Tusayan Mayor Greg Bryan sums up the Town Council's upcoming decision on whether to annex land and rezone property for development in one word: Huge.

"This is going to impact and set the character of Tusayan for years to come," he says.

Local control of development wasn't possible until last year when residents voted to incorporate, making Tusayan one of Arizona's smallest towns. Typically, a town must have 1,500 residents to do so.

But Tusayan residents successfully lobbied the state Legislature to approve a law that gives communities of at least 500 people that are within 10 miles of a national park or monument the chance to incorporate.

Everyone seems to agree that more housing is needed for what largely is a transient population. Aside from fewer than 10 private parcels, the companies that run the hotels and feed the tourists own the homes in the town, making Tusayan a company town that's landlocked by the Kaibab National Forest and Grand Canyon National Park.

But the residents have long been divided on the extent of development in the town seven miles from the Grand Canyon's park gates, and this time is no different.

Stilo Development Group USA, which owns almost 75 percent of private property in the region, tried to build an outlet mall near the canyon in the early 1990s but it was rejected by landowners. Not long after, the group began floating Canyon Forest Village, a development that eventually was scaled down to 900 hotel rooms, 2,375 housing units and 240,000 square feet of commercial space. The federal government approved land swaps, and county supervisors signed off on zoning requests.

But the project that the Stilo Group invested $25 million into before it could be built was overturned by county voters in a 2000 referendum after a contentious campaign. That led the group to push for incorporation to put future decisions on development in the hands of people who lived in Tusayan.

Under the current plan, between 800 and 1,700 housing units and more than 3 million square feet of commercial space would be built on three properties – the kind of growth that critics contend is unbridled.

The Town Council is set to vote on it Wednesday as part of an agreement with Stilo to consider the annexation and rezoning concurrently. One council member, John Rudder, has recused himself because he runs the campground off the highway that is partly owned by the developers who plans to turn it into a mixed-use area with shops, restaurants, parking structures and office buildings.

The town's Planning and Zoning commission, which is identical to the Town Council, already has recommended approval with some changes that were in response to community's concerns about height restrictions of buildings, length of stay at hotels and entertainment attractions.

"I would say that's pretty much a done deal," said Coconino County Supervisor Carl Taylor, whose district includes Tusayan.

Like Taylor, some of Tusayan's residents and the town's neighbors say the plan lacks specific details and would dramatically alter the character of the town and mar the natural beauty leading up to the Grand Canyon.

The local school district within the national park has room for only 30 more students before it outgrows its buildings and would lose funding equal to a third of its budget if the high school population reaches 101 students. Nearby cities such as Williams, Valle and Flagstaff fear Tusayan will steal hotel customers and tax revenues. The Grand Canyon officials say an increase in visitation to Tusayan would mean more visitors to the park, which would overwhelm resources. About 4.5 million people visit the canyon each year, most of whom travel through Tusayan.

Grand Canyon Superintendent Dave Uberuaga has asked the town to hold off on a decision until the developers can better state the impacts. "My concern is unconstrained development and focus on economics and profit versus what's a balanced visitor experience that could compliment Grand Canyon," he said.

Water is the overarching worry.

Nothing in the developer's plan outlines how water would be delivered without ensuring nearby water sources aren't compromised. Andy Jacobs, a spokesman for the Stilo Group, said developers would rely on past water studies to determine availability and prefer not to drill wells. They expect to start the process to get state approval to construct a water system in the coming weeks, he said.

Taylor said he voted against the Canyon Forest Village development while he was on the county's planning and zoning commission because of what he viewed as an inadequate water plan. At the time, the developers said they would bring water by rail and pipeline from the Colorado River to the South Rim, protecting the groundwater supplies, and Jacobs said that's still an option.

"If I were on the (Tusyan) Town Council, I would probably say: `What's the new plan?'" Taylor said.

Bryan isn't concerned. He said the Stilo Group asked for the rezoning upfront to avoid a repeat of Canyon Forest Village when it conducted water, cultural and other studies without a guarantee of accessing the land. An agreement between the town and the developers sets timelines for building infrastructure and other things that would first lead to financial and other penalties then the loss of the right to develop the land if not met.

The town would get 40 acres of land in the deal for housing. Conservative estimates put the population growth at 2,500 after full build-out, but some speculate it could be as high as 8,000. The developments aren't expected to materialize for three to five years – the same time frame that the Arizona Department of Transportation has to build a second terminal at the local airport that would boost the passenger capacity from 315,000 a year to 1 million.

Clarinda Vail, whose family settled in the area decades ago and owns property and hotels, said the town should be considering other alternatives for much-needed housing. "That's just completely backward to me," she said "That is their side of thinking, but you really have to be caring about the impacts of things before you pass them, not after."

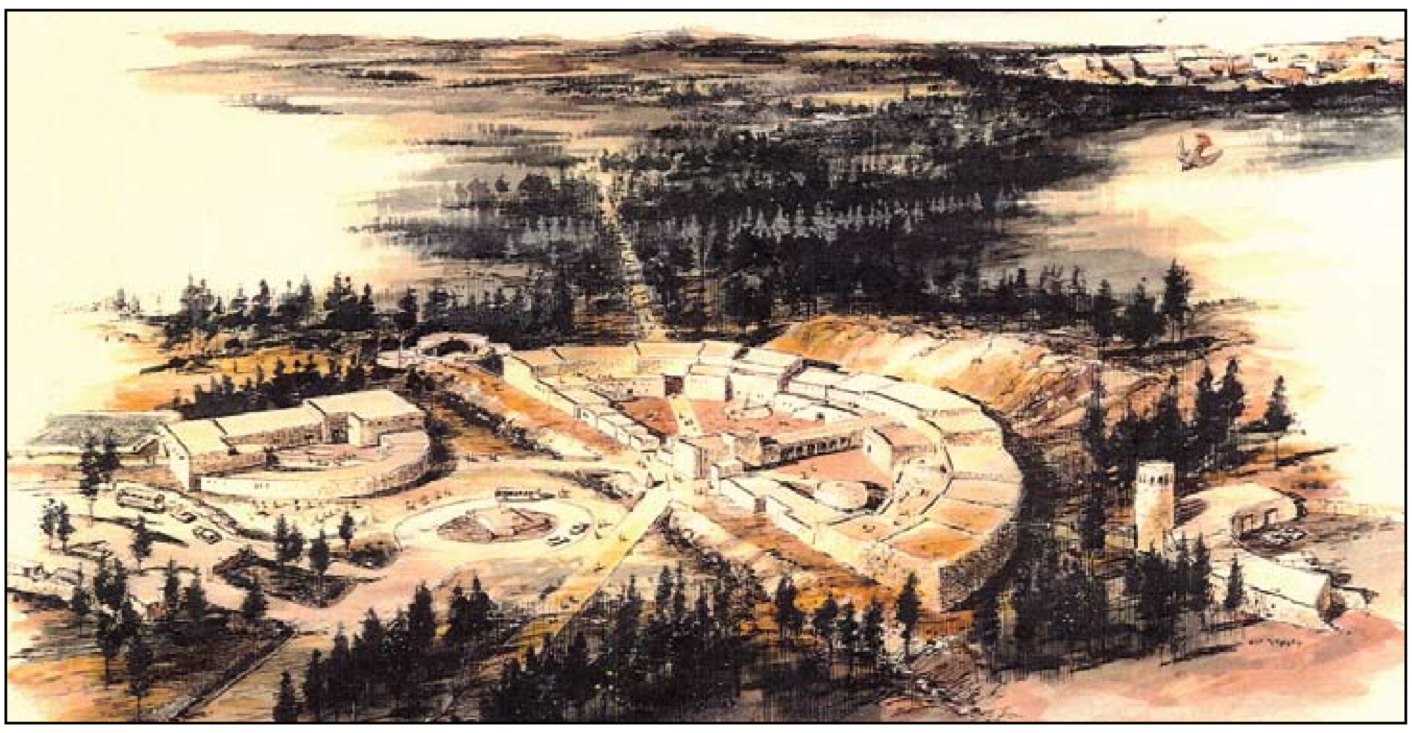

PHOTO COURTESY OF STILO DEVELOPMENT GROUP / ASSOCIATED PRESS

This image released by Stilo Development Group USA shows a proposed Native American cultural center in Tusayan, Ariz., a tiny town on the road to the Grand Canyon's South Rim. The Town Council was set to vote on annexation and rezoning proposals Nov. 2 that would pay the way for development.

Claims Filing Assistance

in the $760 million Keepseagle Indian Farmer/Rancher Settlement

DATE: November 8-10, 2011 TIME: 9:00 a.m. - 5:00 p.m.

LOCATION: Haskell Indian Nations University
155 Indian Avenue
Lawrence, KS

DATE: November 8-10, 2011 TIME: 9:00 a.m. - 5:00 p.m.

LOCATION: Hampton Inn and Suites
1513 Centre Place
Denton, TX

Upcoming area meetings: November 14-17, Tahlequah, OK; November 28-29, McAlester, OK; November 30-December 1, Hugo, OK; November 20-December 1, Ada, OK

What is this About?

The class action settles claims that the USDA discriminated against Native American farmers and ranchers seeking farm loans or loan servicing.

Who is Included?

The Settlement includes:

- Native American farmers who:
    - Farmed or ranched (or attempted to) any time from 1981 to late 1999.
    - Tried to get a farm loan or loan servicing from the USDA.
    - Complained verbally or in writing about how they were treated.
- Heirs of the above.

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To receive a payment, you must file a claim by December 27, 2011

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For more information visit: www.IndianFarmClass.com

Hearing set on Osage request to stop wind farm

TULSA, Okla. (AP) – A hearing has been scheduled on the Osage Nation's request to stop construction of a proposed wind farm in Osage County.

U.S. District Judge Gregory Frizzell set the hearing for Dec. 14.

According to a court filing, attorneys for Wind Capital Group said they agreed with the plaintiff that a hearing for a preliminary injunction should occur soon because it will be difficult for the defendants to obtain financing until the issue is resolved. The attorneys also wrote the project must start next month and be completed in 2012, which is the deadline to qualify for a federal production tax credit.

The tribe alleges the wind turbines and their network of electrical lines and roads would interfere with oil production and harm the tallgrass prairie's ecosystem.

ND tribal official, wife sentenced for theft

GRAND FORKS, N.D. (AP) – A former Spirit Lake Nation councilman and his wife won't serve prison time for stealing from the tribe.

U.S. Attorney Timothy Purdon says 69-year-old Carl Walking Eagle of Fort Totten was sentenced Wednesday to about four months of home detention to be followed by three years of supervised release, and 65-year-old Barbara Walking Eagle was sentenced to two years of supervised release.

The couple also must pay about $8,400 in restitution, and Carl Walking Eagle was fined $1,000 and also ordered to write a letter of apology to the tribe.

Dispute over Okla. tribes' Internet payday loans

One national consumer advocate says if the sovereignty issue isn't decided, state regulation could become meaningless.

WAYNE GREENE
Tulsa World

TULSA, Okla. (AP) – Internet payday loan companies owned by Oklahoma Indian nations are coming into conflict with state regulators, a dispute that some say endangers consumers and cheapens the concept of tribal sovereign immunity.

Others defend the companies as American free enterprise at work.

Payday loans, small, short-term consumer loans typically used by people who don't have access to other forms of credit, are expensive and closely regulated by most states.

In Oklahoma, state law caps payday loans by licensed lenders at $500 with a maximum fee of $65.

Oklahoma, like most states, claims authority to regulate loans that are made to state residents.

But in nine instances last fiscal year, the Oklahoma Department of Consumer Credit was unable to resolve complaints involving Internet lenders that said they were owned by Indian tribes.

"That is the one area of regulation where it's extremely difficult to regulate, mainly because of the doctrine of sovereign immunity," said Roy John Martin, general counsel for the department. "It's difficult from an enforcement standpoint."

Because the federal government has granted tribes sovereignty, they are essentially the equals of state governments.

One national consumer advocate says if the sovereignty issue isn't decided, state regulation could become meaningless.

"I can tell you that if we don't get this issue settled, the industry has a huge incentive to move all of its business to tribally connected arrangements in an effort to evade state usury laws, state small loan rate caps, even state payday loan laws," said Jean Ann Fox, director of financial services for the Consumer Federation of America.

Mark Leyes, a spokesman for the California Department of Corporations, which has been struggling with AmeriLoan, an Internet lender linked to the Miami Tribe of Oklahoma, since 2006, said an unregulated atmosphere is bad for consumers and unfair for lenders who are complying with state laws.

Attempts to reach Miami Chief Tom Gamble and Miami Nation Enterprises CEO Don Brady by telephone and at their Miami offices were unsuccessful.

In a March article, Charles Trimble, a member of the Oglala Lakota tribe and principal founder of the American Indian Press Association, decried the possibility of "renting" tribal sovereignty to payday loan companies.

"If so, it is rotten to the core and taints and weakens the sovereignty of all tribes," Trimble's articles say. "Even if the tribes really do own the businesses, it still stinks. It's like having a pimp in the family; he shames everyone, but you can't disown him because he is family."

But Darold Stagner, executive director of the Native American Fair Commerce Coalition and a Choctaw, said free enterprise forces have driven payday lending to the Internet, and state regulators are simply trying to protect vested interests that are stuck in an outmoded business model.

"I hope that tribal lending works out and works for a long time and gets very big and puts all the storefront operators out of business," Stagner said.

Ex-Okla. tribal leader indicted for embezzlement

OKLAHOMA CITY (AP) – A federal grand jury has indicted the former president of the Tonkawa Tribe on 17 counts for allegedly conspiring with two others to embezzle more than $500,000 from the tribe, federal prosecutors said last Monday.

Anthony E. Street, 47, faces one count of conspiracy and 16 counts of embezzlement from an Indian tribal organization. Street appeared in court in Oklahoma City Oct. 24 and a trial date was set for December.

Street, Vice President Gordon Warrior and Secretary-Treasurer Dawena Pappan are accused of writing more than 300 checks to themselves from the tribe's general fund for personal use from April 2005 to April 2008. Street and Warrior served in office until elections in 2008 and Pappan resigned that year, prosecutors said

The three took care of daily operations as members of the tribe's business committee, including among other responsibilities, ensuring that proceeds from the tribe's casinos were spent on legitimate tribal expenses under established procedures, the indictment read.

In August 2007, Street, Warrior and Pappan approved large pay increases for their work on the business committee, the indictment alleged. Street's wages increased from $25.66 an hour to $62.50 per hour, resulting in an annual salary of $130,000.

Street, Warrior and Pappan also were accused of approving blank voucher requests with no explanation for why there were taking money from the general fund.

Street and Warrior remained in office until 2008, when tribal elections were held. Pappan resigned in June of that year, and a new business committee was chosen, prosecutors said.

Court records didn't indicate if Street had retained an attorney to represent him. Prosecutors listed him as a resident of Ponca City, but a telephone listing for him couldn't be found.

Warrior and Pappan pleaded guilty in separate embezzlement cases and await sentencing, prosecutors said.

The tribe is located in Tonkawa, near the Kansas border in north-central Oklahoma. According to the website, there are roughly 500 enrolled citizens in the tribe.

NATIVE AMERICAN TIMES

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Chunkey: Traditional game gets new life

KIM ARCHER
Tulsa World

GLENPOOL, Okla. (AP) – Twelve-year-old Derek Hill rolled a round disc made of Oklahoma sandstone down a well-worn path while two other sixth-graders threw wooden poles trying to hit the rolling stone.

Whoever hit the stone got a point, he said. Caleb Bigpond, 12, who is Muscogee Creek and Pawnee, stood at the other end to roll the stone back.

"It's fun," said Hill, who is Muscogee Creek and Euchee. "Every time I throw the pole, it feels like I keep getting better at it."

The students were playing a variation of a historic American Indian game called chunkey (or tchung-kee). Traditionally, players try to get their poles or spears as close as possible to where the stone stops rolling.

Once the favorite pastime of many tribes, including Cherokees, Choctaws and Chickasaws, the centuries-old game has become a lost art, said Kristi Collington, director of Indian Education for Glenpool Public Schools.

"I have only seen one stone for sale in my life" Collington said. "They are extremely hard and time-consuming to make."

The chunkey stones are traditionally made of hard stone hand-sculpted into a disc shape about five to seven inches in diameter. The polished stone has depressions on each side. Even centuries ago, chunkey stones were cherished and typically each village had only one.

After the class used rolls of masking tape and unsharpened pencils to teach students about the game, Creek elder Ben Yahola loaned his chunkey set so students could see a real stone. But he felt the school needed its own set.

So Collington set her mind to getting a real stone and approached EuroCraft, a marble and granite fabrication company in Glenpool, to make it. Yahola's stone was shown to the company as a template.

"EuroCraft donated the stone," Collington said. "I am so grateful to them because I maybe had about $200 from my Indian Education budget to spend."

Bringing the game back to life for her students is part of keeping American Indian culture alive, she said.

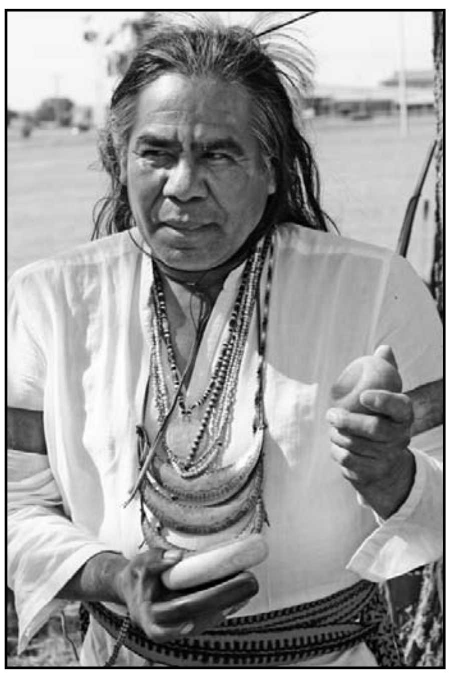
"It's important for students to get outside and get a sense of what it would be like to hunt for food and get an appreciation for where our food comes from," Collington said.

Not only did the game allow Indian warriors – who used spears in the game – to sharpen their hunting skills, but it was central to each tribe's social and cultural growth, she said.

"The game was so important that many high-class warriors would even be buried with a chunkey stone," said Collington, who is Cherokee. "I've heard of instances where warriors would bet their wives. We (Indians) have always gambled."

In Glenpool schools, 34 percent of its student body is American Indian, she said.

"(EuroCraft's donation) helps us accomplish our goals in the program, which are to promote cultural awareness and providing an opportunity to students to learn about language, history and customs that they may not otherwise have," Collington said


NATIVE TIMES FILE PHOTO
Ben Yahola shows his chunkey stones

MUSEUM

Continued from Page 1

other items from the ocean like crab shells and other, newer bones.

"They are probably 200 to 300 years old," she said rubbing her hands over the disc's surface. "That was used for their plates, their cutting boards because they had nothing flat. When you live north there are no trees."

Other artifacts, like spear tips, stone knive and other instruments made from bones and ivory, are contained in shadowboxes or places on shelves. Their use is evidenced by the worn and soiled color of the ivory and its imperfections.

But used is good, she contends.

Other items are donated, like the model kayak and a fossilized mammoth tooth.

"They didn't know what to do with it and they said, `Here's two pieces, have it,'" she said of the heavy tooth.

A small model dog sled made out of a jawbone, baleen and sinew with the teeth still in place rests in a display case next to an old, Russian-made brick found near the Russian River.

Some items are more serious, like the stone bludgeon with a sharpened end used for sacrifices.

Others are more comical.

"Those are 100 years old from the old miners when they used to throw their bottles in the Bering Sea," she said pointing to a large jar filled with smooth chunks of beach glass. "It is all sanded down from rolling in the sand and water."

Some items show a way of life that's now only largely remembered, like the native version of the decidedly European ball and cup game. In this version, however, the participant would hold a sliver of a bone and aim it into an only-slightly-larger-sized hole carved in a large, heavy bone.

"See where it hits your knuckle?" she said with a laugh. "It comes crashing in on you and that's how they toughen their hands. This is very old and stained from touching it so much. ... If you are a hunter, you have to be tough, you can't just go out there with your North Face jacket on. There's all kinds of things you have to do to be a strong man."

Objects of craft, new and old, are mixed in with those used for subsistence.

There are the "dancing dolls" Bottorff makes out of reindeer and caribou horns as a hobby, sometimes selling the creations to pay the museum's bills.

"I have no income for this place, for the rent," she said. "It comes out of my pocket or the little donation box that doesn't collect too much donation."

The soccer ball made of walrus skin that belonged to her mother is placed near a pair of moose hide gloves.

"An old lady up in Nome made this pair and she calls them her `cowboy gloves,'" Bottorff said. "Fancy seal skin on there and fancy beadwork."

A sperm whale tooth.

Traditional Tlingit and Yupik masks.

Family photos, some much older than others.

Bolas used for hunting birds.

A mammoth's tusk slowly falling apart.

The oldest item is a walrus ivory doll found on an island near St. Lawrence Island that she had carbon dated 40 years ago to be 2,300 years old.

About 25 years ago, Bottorff started writing a book to try and document each item, how old it is, what it is used for, what it's made from and why it's important to her.

"It's still sitting here," she said thumbing through a few of the pages. "Maybe someday I'll get this thing done."

The book-to-be shares the same name as the museum - The Roots Digger. The moniker is also significant to Bottorff, she said.

"Somehow I can across that name," she said. "Root digger means digging up the past. This is all past. There's lots of past in here."

The Roots Digger Museum is located at mile 14.5 on Kalifornsky Beach Road. It is currently open by appointment only.

PROTESTERS

Continued from Page 1

U.S. dependence on Middle Eastern oil, while opponents say it would bring "dirty oil" that requires huge amounts of energy to extract and could cause an ecological disaster in case of a spill.

Tribal members said that the proposed route also crosses the Oglala Sioux Rural Water Supply System, directly threatening the water supply of both reservations. They also questioned TransCanada's use of eminent domain along the route.

Alex White Plume, a member of the Oglala Sioux Tribe, said cowboys along the proposed pipeline route are the new Indians, having their land stolen from them by a foreign intruder.

"Now cowboys and Indians are united in our fight against TransCanada's tar sands oil pipeline," he said in a statement.

Hannah said it was special to visit the Pine Ridge reservation and see tribal elders and ranchers working together in their efforts.

She said the Occupy protests throughout the country have given residents hope that they can be heard above large corporations.

"People realize they have a voice," she said. "They don't have to be the silent masses anymore. They can speak up against the injustices, whether they're economic, environmental or social."

The Rosebud Sioux Tribe in 2008 also opposed the original Keystone pipeline built to move crude oil from Alberta, Canada, to refineries in Illinois and Oklahoma.

Tribal representative Russell Eagle Bear said at the time that although the route did not cross tribal land, he wanted to make sure that cultural properties important to Native Americans were protected along the route.

The Rosebud Sioux and three other tribes in the Dakotas also filed a federal lawsuit to block construction of the original pipeline, arguing that treaties, as well as federal laws and regulations, were broken during the environmental assessment of the route and granting of a presidential permit.

A judge dismissed the complaint in 2009, saying the tribes didn't show a treaty basis or that the government failed in its duties.

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COMMENTARY

A 'civilized' afternoon under the Council Oak

S.E. RUCKMAN

It matters little to the Muscogee (Creek) Nation whether it was fair or not. They remember the signing of an 1832 treaty that removed them from their ancestral lands to new country in Indian Territory. The agreement outlined the way the old Creeks would leave their homelands in Alabama and Georgia to stay, farm and work in parts that would someday be symbolized on South Cheyenne Street in Tulsa, OK.

As far as treaties go, who's to judge that all the iron provisions would turn out to be so pliable? Eventually tribal members would be allotted individual plots in lieu of their original jurisdiction that spanned eight modern counties. The old-timers signed one treaty under the watchful arms of a Tulsa oak tree under fall sunlight on a day that was really not that long ago.

Their progeny met again this year at the 26th Annual Council Oak Ceremony. I had been before, but this year it was a little different. If the land was like a favorite shirt, it had been washed, starched and ironed to look its best. The adjoining Stickball Park was manicured and chairs were set out for the nearly 300 Creeks in attendance. The American and tribal flags were marched in by war veterans with white feathers floating from their berets.

I went with a full-blood Cherokee friend who was not unmoved by the events. He, too, came from a tribe that had a remarkable capacity for extreme endurance. They call them the Five Civilized Tribes but I think there is not much civilized about the scrapping and fighting they had to go through. But it is that way with Anglos who are always branding things.

Before the Council Oak Ceremony began, one of the Mekkos began to call out to all in earshot that the meeting was about to begin. I can't say how it was but his call to order commanded attention. It was not hard to imagine how wood stopped being chopped and hands wiped on aprons back in the day as a beckon like this echoed out 150 years ago. One could only imagine what the enclosing urban neighborhood thought. The thought tickled me.

Tribal princesses escorted us back in time by recounting the importance of what was called Turtle Meeting Place. The Muscogee (Creek) language, which boomed like thunder, punctuated much of the hour-long ceremony. Mekkos from the Muscogee (Creek) communities dotted the crowd. Later they gathered for a group photo (I counted 16) while multiple cameras flashed. Standing near their humble shadows, even I was aware their assembly was a big deal.

Tribal members were asked to think on the wunderkind Shawnee leader, Tecumseh, who had met with the Creeks in 1811(in Tuckabatchie, Alabama near the Tallapoosa River) to seek their allegiance in a pan-Indian resistance to Anglo settlement. He scolded the Creeks in an attempt to rally them. It was apparent that there were no hard feelings over the years because Tecumseh (one of Indian Country's greatest leaders) was lauded here as a lion among men.

Before we left, tribal officials asked us all to make a big circle in the park. We were told to start a round of shaking hands until everyone had met. The emcee reminded attendees that not all would be here next year and even then the exact same people would likely not be present. He called to mind the fragility of the human circle which made it all the more powerful. Now I know what a politician feels like shaking hands with unmet people and smiling all the while.

Later, we were served dinner outside at the Tulsa Creek Indian Community Center. We waited in line for half an hour but the cooks had fixed plenty of fried side meat, chicken and dumplings, fried chicken, corn soup (we call it corn and meat in Western OK), sofke and fry bread for all.

A sudden and violent lightning storm rushed up and postponed a planned stomp dance. I was disappointed, but even that seemed to be okay. It was as if the accompanying thunder spoke the approval of the old Creeks who appreciated being appreciated every now and then.

S.E. Ruckman

S.E. Ruckman is a citizen of the Wichita and Affiliated Tribes in Anadarko, Okla. She graduated from the University of Oklahoma's School of Journalism and has written for the Tulsa World and the Native American Times. She is a freelance writer who is based in Oklahoma.

The road to termination: Anti-Indian 'backlash' groups

AROUND THE CAMPFIRE

DR. DEAN CHAVERS
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L. Frank Baum, who became famous as the author of *The Wizard of Oz*, earlier had a career as a pioneering newspaperman in South Dakota. He wrote in the 1890s:

The PIONEER has before declared that our only safety depends upon the total extirmination (sic) of the Indians. Having wronged them for centuries, we had better, in order to protect our civilization, follow it up by one more wrong and wipe these untamed and untameable creatures from the face of the earth. In this lies safety for our settlers and the soldiers who are under incompetent commands. Otherwise, we may expect future years to be as full of trouble with the redskins as those have been in the past.

In the 1970s, following a decade of Indian activism that started with the fish-ins in Washington, the Mohawk land occupations in New York and Canada, the formation of the National Indian Youth Council (NIYC), and the occupation of Alcatraz, anti-Indian "white backlash" groups started to form.

In Washington state they were a reaction to the 1974 Boldt decision that stated Indians were entitled to half the runs of steelhead and salmon as guaranteed in the 1854 treaties. Whites who had bought land on reservations also protested having tribal governments exercise jurisdiction over them. In Montana, they formed around protests of tribes exercising jurisdiction over rangelands. Many of the hate groups also advocate for the complete revoking of all treaties with Indian tribes. They also resent the rights Indians reserved through treaties to hunt and fish on reservation lands and other public lands.

They maintain that the white race is superior to Indian tribes or Indian individuals. Labeling themselves as "citizen's rights" organizations, these groups barely conceal their hate for Indians in general and their scorn and derision for tribal councils. One of their main planks is trying to assert that they are not subject to the jurisdictions of tribes—even though their property may be in the middle of an Indian reservation.

They maintain that tribes have no jurisdiction beyond the members of their own tribe. They have won some major battles on that issue in the past half-century. Tribes no longer have criminal jurisdiction over non-Indians living on reservations.

A decade later, these groups were still organized and had expanded to more states. They are now located in the states of Alaska, Arizona, Idaho, Michigan, Minnesota, Montana, Minnesota, Nebraska, New Mexico, New York, North Dakota, South Dakota, Utah, Washington, and Wisconsin.

They are made up mainly of people who own property or businesses on Indian reservations and small farmers with land on reservations. They later attracted a substantial number of right-wing professional haters as members. Some people compare the groups to the Ku Klux Klan, the Aryan Nations, and the Skinheads in their ideology and tactics.

The adoption by President Rutherford B. Hayes of the concept of "Manifest Destiny" led to the movement of the U.S. to claim all the land between Canada and Mexico, and from the Atlantic Ocean to the Pacific Ocean, for the U.S. This led to the passage in 1887 of the General Allotment Act. Senator Dawes of Massachusetts was the sponsor of the legislation, which detractors denounced as just another way to get to the last Indian land. Despite opposition, the legislation passed, and the Dawes Commission carried out the Indian land giveaway over the next five decades. Indian tribes, of course, were not consulted about the General Allotment Act.

As a result of Allotment, almost all Indian reservations today are "checkerboarded." Indian property is next to non-Indian property, which lies next to tribal property, which lies next to Forest Service lands, and so on. The small Navajo reservation at Ramah southeast of Gallup has seven different kinds of land on it.

Under the General Allotment Act, two-thirds of the 150 million acres of Indian lands were lost to the tribes. They were left with 50 million acres, which has slowly been added to in the past 50 years. Kickingbird (1973) documented the history of this illegal selling of reservation lands.

Most of the Indian lands were in isolated areas; some of them were deserts. However, there are also Indian lands that are prime agricultural acreage. Others are prime timber acreage, and still others have petroleum, coal, oil, gas, uranium, and other minerals. It is ironic that the Indian tribes now own about 25% of all the energy producing lands in the United States, which are found mostly on poor lands.

There are now more non-Indians living on Indian lands than there are Indians. Many of them are third or fourth generation ranchers and farmers. They either own the land outright, or they have 99-year leases on it. The second-largest group is absentee landowners who use the property as vacation homes. The third-largest constituent of the groups is sport and commercial fishermen.

The leading Indian hate group these days is the Citizens Equal Rights Alliance (CERA). Dave Lundgren, an attorney, calls them the Ku Klux Klan of Indian Country. Its sister organization is the Citizens Equal Rights Foundation (CERF). In 2002 CERA held a Mother's Day conference in Washington called "Confronting Federal Indian Policy." CERF at about the same time filed an amicus curiae brief with the Supreme Court in U. S. v. Lara calling for the Court to find that Congress has no power to recognize the inherent powers of tribes.

Both CERA and CERF are made up of white owners of Indian reservation lands. The CERF and CERA members are the third and fourth generation descendants of the people who profited from acquiring Indian lands. What alarms them these days is that tribes are re-acquiring some of these lands in order to build an economic base for their people again. The hate groups can't stand the idea that Indians would get some land back, no matter how it happens.

Larry Kibbey lists the following anti-Indian groups on his Web site:

- U.S. Farm Bureau, National
- All Citizens Equal (ACE), Montana
- East Slope Taxpayers Association, Montana
- People for the West, National
- North Dakota Committee for Equality
- Equal Rights for Everyone, Wisconsin
- Citizens Rights Organization, Montana
- Cheyenne River Landowners Association, South Dakota
- Concerned Citizens Council, Nebraska
- Equal Rights for Everyone, Wisconsin
- Wisconsin Alliance for Rights and Resources (WARR)
- Trout Unlimited, National
- Protect Americans Rights and Resources (PARR), Wisconsin
- National Wildlife Association
- Citizens Equal Rights Alliance, National
- International Association of Fish and Wildlife
- Interstate Congress for Equal Rights and Responsibilities (ICERR)
- Steelhead/Salmon Protective Association and Wildlife Network (S/SPAWN)
- Western States Coalition.

Rudy Ryser says the total Indian hate group list now has more than 50 organizations on it. They claim to have 500,000 members, but Ryser puts their active membership at 10,850. The number of people who give money or write support letters he puts at 34,150, which is a potential force. They are still trying to eliminate reservations, outlaw tribal governments, and declare an end to the "Indian problem."

These hate groups will be the next wave of people who will try to terminate all Indian treaties. It has happened before, and it will happen again.

Dr. Dean Chavers is director of Catching the Dream, a national scholarship and school improvement organization in Albuquerque. His e-mail address is CTD4DeanChavers@aol.com. The CTD website is www.catchingthedream.org. High school seniors should send him an e-mail for help finding scholarships. This column is adapted from his book "Racism in Indian Country," published by Peter Lang.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.
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Nelva L. Cervantes, John D. Wheeler & Associates via 1) first class mail to 500 E. Tenth Street, Suite 305, Alamogordo, NM 88310; 2) facsimile to (575) 437-3557 or 3) email to nc@jdw-law.com.

PUEBLO OF SANDIA

Gaming Commissioner

The Sandia Tribal Gaming Commission, as the tribal gaming regulatory agency, is responsible for regulating and monitoring all gaming activities occurring within the lands of the Pueblo of Sandia.

Minimum Qualifications include:
A Bachelors Degree, preferably in Business Administration and ten (10) years experience in gaming is required. Education and experience may be used interchangeably to meet the minimum qualifications.

As a member of the Pueblo of Sandia Team, you will receive a competitive salary and great benefit package, including up to 26 days of PTO, medical, dental, vision, life and STD insurance, partial relocation, and tuition reimbursement.

A successful candidate must be able to obtain and maintain a STGC Gaming License at the Key employee level and submit to a Pre-Employment Drug screen.

To see the complete job description or to apply please visit www.sandiacasino.com

EXECUTIVE DIRECTOR

Catching the Dream (formerly Native American Scholarship Fund) seeks an executive director. Superior writing ability, knowledge of proposals and fund raising, knowledge of private scholarships, knowledge of college admissions process, three years of budget and finance experience, and knowledge of school improvement processes.

Send resume, sample of writing, and salary requirements to CTD4DeanChavers@aol.com.

EVENTS ▼ ▼ ▼ ▼ ▼

*Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

EVERY WEDNESDAY
Kiowa class, October-November, 6:30 pm, Room 300, Oliphant Hall, Tulsa University. Info call Sarah, (918) 445-5213

FIRST FRIDAY
Indian Taco Sale, 11:00 a.m. - 2:00 p.m. at Norman First American UMC, 1950 Beaumont Drive, Norman, OK 73071, 405/321-5640

EVERY 2ND SATURDAY
Indian Taco Sales - from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 or nnyc@ihcrc.org

THROUGH JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

NOVEMBER 5
Birthday Gourd Dance for Doug Eagle Sr. at Ponca Tribal Cultural Center. Doug turns 75 on 11-1-11! The family invites EVERYONE to come out and help celebrate Doug's birthday.
Concession stand will be provided.

NOVEMBER 5
Eufaula All-Indian Arts & Crafts & Food Sale 9am-3pm at Eufaula Community Center, 110 High Street (one block off Main, look for signs). Info call 918-689-3654 or leave a message at 918-850-3806. Limited booth spaces available for $20.

NOVEMBER 5
Euchee Heritage Festival 2nd Annual Miss Yuchi/Euchee Princess Pageant 7:00pm @ Glenpool Conference Center
12205 S Yukon Ave (Hwy 75 & Hwy 117) Behind the Glenpool Walmart. All Royalty are Welcome. For more info call Tamara Wilson 918-361-8324

NOVEMBER 5
Indian Taco Sale, 11 a.m. - 2 p.m. and Craft Sale 9 a.m. - 3p.m. at Moore 1st Indian Baptist Church, 2610 S. Broadway, Moore, OK, 405-790-0904. Contact Kissie Mouse at 405-630-5679 for more info.

NOVEMBER 8
Crow Handgame: Camp 7 at Comanche Tribal Complex. Come and enjoy, participate or observe. For more information, call Joe Fish Dupoint @ 580.654.1099 or 405.638.1781.

NOVEMBER 9
Crow Handgame: Bearshiel Family, Geary, Okla. Come and enjoy, participate or observe. For more information, call Joe Fish Dupoint @ 580.654.1099 or 405.638.1781.

NOVEMBER 9-10
Native American Heritage Month Celebration at Cherokee Nation's W.W. Keeler Complex, 17675 S. Muskogee Ave., Tahlequah. Learn about and participate in traditional arts and crafts, play stickball and more. All free and open to the public. For more information about Native American Heritage Month activities call Cathy Monholland at cathy-monholland@cherokee.org or 918-453-5000, ext. 5389.

NOVEMBER 10
Crow Handgame: Roadrunners at Kiowa Tribal Complex. Come and enjoy, participate or observe. For more information, call Joe Fish Dupoint @ 580.654.1099 or 405.638.1781.

NOVEMBER 11
Veterans Day Celebration at Chickasaw Cultural Center begins at 10 a.m. with posting of the colors, followed by a special salute to all Veterans. Veterans will also receive free admission to the Chikasha Poya Exhibit Center, and a 10 percent discount in the Aaimpa Café, Sulphur, Okla. 580-622-7130, or online at www.chickasawculturalcenter.com.

NOVEMBER 11
Crow Handgame: Bad Medicine at Carnegie City Park. Come and enjoy, participate or observe. For more information, call Joe Fish Dupoint @ 580.654.1099 or 405.638.1781.

NOVEMBER 12
Multi Tribal Celebration at Chickasaw Cultural Center, Sulphur, Okla. Demonstrators from several tribes will be on-hand plus an archery contest, stomp dance, a stickball game and storytelling will be conducted throughout the day in the Traditional Village.
Native Americans will receive free admission to the Chikasha Poya Exhibit Center. 580-622-7130, or online at www.chickasawculturalcenter.com.

NOVEMBER 12
The Descendants of Freedmen Association meeting at the Rudisill Library, 1520 N Hartford, Tulsa, Oklahoma beginning at 1 pm. Free and open to the public. For more information: Mr or Mrs Lawrie: 918-587-6968 or Marilyn Vann 405-227-9810 or 405-818-5360 (mkvann@hotmail.com) or visit www.freedmen5tribes.com

NOVEMBER 12
Telling Stories, A Native Story Slam at Southeastern Oklahoma State University, Little Theater—Fine Arts, 1405 N. 4th Avenue, Durant, OK. Contact: Deana Williams, Native Studies Program Coordinator, dmwilliams@se.edu or call 580.745.3220

NOVEMBER 12
Kiowa Casino Handgame Tournament, Verden, Okla. For more information, call Joe Fish Dupoint @ 580.654.1099 or 405.638.1781.

NOVEMBER 12
Seminole Nation of Oklahoma – City of Wewoka Veterans Day Parade and Celebration, Downtown Wewoka, OK Keynote 9:30 a.m. - Rita Aragon USAF (Retired) and Oklahoma Secretary of Veterans Affairs. Parade 10:00 a.m.; Veterans Luncheon 11:00; 40 piece Military Concert Band 12:00-1:00; Historical Displays and Events 9:00 a.m. To 4:00 p.m. Call 405-257-7207 or www.seminolenation.com

NOVEMBER 13
Crow Handgame: Kiowa Employees at Kiowa Tribal Complex. Come and enjoy, participate or observe. For more information, call Joe Fish Dupoint @ 580.654.1099 or 405.638.1781.

NOVEMBER 14
Crow Handgame: Up-To-No-Good at Kiowa Tribal Complex. Come and enjoy, participate or observe. For more information, call Joe Fish Dupoint @ 580.654.1099 or 405.638.1781.

NOVEMBER 19
Tulsa Indian United Methodist Church's 10th Annual Native Flair from 10:30am - 5pm at 1901 N. College Avenue, Tulsa. Native American Artists and Crafters will have their items for sale. The church will sell Indian Tacos, fry bread, corn soup, grape dumplings, desserts and drinks. For directions or information call: the Church (918) 834-1956 or Norma at (918) 798-2845

Traditional gardener educates with healthy harvest

Eddie Joe Mitchell has been managing the "Return to a Healthy Past" program since 2009.

SUZANNE HECK
Potawatomi News

It seemed like a perfect fit when the Prairie Band Potawatomi Nation Health Center's Diabetes Prevention Program (DPP) was advertising for a project coordinator and gardener. What they wanted was a person who knew how to garden and could educate the community by raising healthy foods.

Enter Eddie Joe Mitchell, a life-long reservation resident from Mayetta, Kan. who has been managing the "Return to a Healthy Past" program since 2009. It's been an easy sell for Mitchell who has been growing food all of his life and preserving it by utilizing traditional Potawatomi ways.

"I grew up out here when there was no running water or electricity," Mitchell said. "Many families had to garden, pick nenwezhek (milkweed), hunt and fish or they would go hungry. It wasn't a luxury but a necessity. Our old people predicted that the day will come when if you didn't do these things you wouldn't eat. Is that during my lifetime or is that of my kids? When? Or do we even believe in such nonsense?"

One of Mitchell's goals with the "Return to a Healthy Past" program is to educate people on how to grow healthy foods and to preserve and store it for later use. He is also interested in training families to grow individual gardens in lieu of the larger community gardens that have been grown since 2004 when the program began.

"I would rather see 10-30 families raising their own vegetables and saving them for use through-out the year instead of just growing the large community gardens like we've done in the past," he said. "The truth is the gardens aren't big enough to support the community so it'd be nice if families would begin growing their own. Last year I gave classes on drying corn and squash and another on making hominy. We have supplies to teach canning and I envision people growing and preserving their own food rather than buying from food markets. This however, will take time."

Mitchell said he knows that gardening is hard work which unfortunately makes it unattractive to people. However, he said that there is great personal satisfaction in growing your own produce and integrating traditional techniques at every step from beginning to end when the food is dried for storage.

Mitchell draws from his heritage of growing crops and knowledge of traditional and cultural philosophies that have been developed in unison with the Kansas prairie landscape.

He also believes in keeping gardening genetically pure and is a stickler about using only non-hybrid seeds that he saves from harvest to harvest. He said that he also keeps a few heirloom seed stashes that have been passed by people through time and are in keeping with Potawatomi ways. Some seeds are used to grow only traditional crops for ceremonial purposes, like tobacco, for example and are a rite of passage to him.

Mitchell is also a master at promoting the "Return to a Healthy Past" program. Last year he and the rest of the DPP staff held a Harvest Feast on the reservation that drew over 300 people. Only traditional dishes were served like ninwezhek (milkweed soup and pork), shi keh (turtle), Indian sweet corn (hominy), bison, and crook necked squash (cushaw) and during the feast the staff gave diabetes prevention tips and other information about the DPP program.

In addition, Mitchell has created a power point presentation on gardening tips and a poster that is available at www.pbpindiantribe.com/healthcenter. He was also a presenter at the Center for Disease Control (CDC) Traditional Foods Conference in South Carolina recently and conducted a radio interview for the CDC called Native foods & traditional lifestyles. The CDC has designated the PBPN program as one of the best in Indian Country, according to Mitchell.

The "Return to a Healthy Past" program is funded by the Center for Disease Control (CDC) and located in the Diabetes Prevention Program (DPP) offices that are housed at the PBP Health Center. Other components of the DPP include a program on Special Diabetes Prevention for Indians (SDPI), a medical program on diabetes prevention and a lifestyle fitness exercise program.

Also incorporated into the "Return to a Healthy Past" program is an annual community hike that is held each fall. Other sponsors of the hike include the Department of Planning and EPA. Mitchell said that up to 40 people have gone on the hikes in the past that include a campout and nature walk. The group doesn't follow a trail or road and sets out across the natural terrain. Hikers teach each other about prairie plants and the wildlife that they see and also get some good exercise at the same time

COURTESY PHOTO

Eddie Joe Mitchell stands in the Prairie Band Potawatomi Nation's traditional garden this summer.

About the Prairie Band community gardens:

This summer, there were four large community gardens planted at the Health Center, Fire Keepers Elder Center, Boys & Girls Club and the Language House. Mitchell also constructed some smaller raised garden beds at those sites which was a new addition this year.

At some of the buildings where the larger gardens were located, he also installed composters and rain barrels. Composters were placed at those buildings that have meal sites and the rain barrels collected water runoff from roofs on buildings that is then used on the gardens. Additionally, Mitchell has plans to add five small greenhouses for growing seed starts and other plants to get a jump on next year.

He also helped cultivate 11 individual family garden plots and hopes that this number will continue to grow.

Equipment

Mitchell also purchased a John Deere 4105 tractor that has attachments like a pull-behind tiller and a walk-behind new tiller/brush hog that is being used for tilling the gardens. The equipment is helping him manage more garden area and at his own pace rather than having to rely on the scheduling of other PBPN staff in departments that have similar equipment. A storage building is also in the works that will keep the machinery and equipment in good working order and away from the elements of weather.

(Suzanne Heck is the editor of the Potawatomi News)

Southeastern's Native American Symposium set for Nov. 3-4

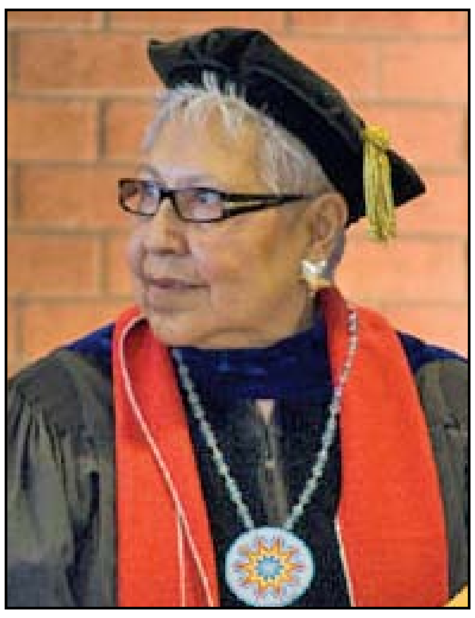
ALAN BURTON
Southeastern Okla. State University

DURANT, Okla. – Southeastern Oklahoma State University will host the Ninth Native American Symposium and Film Festival -- "Where No One Else Has Gone Before" -- on Nov. 3-4.

The community, the Indian Nations, students, scholars, educators and all who are interested in studying and sharing the experience of the Native American culture are invited to attend.

The event features presentations on Native American literature, history, sociology, education, science, art, and film. Scholars, artists and members of Indian Nations from across the United States will come together to discuss topics related to the Native American experience.

All symposium sessions and films except the keynote banquet are free and open to the public.


Dr. Henrietta Mann

The keynote speaker this year is distinguished educator and scholar Dr. Henrietta (Henri) Mann. A leading advocate of tribal education, she is currently serving as founding president of the Cheyenne and Arapaho Tribal College, temporarily located at Southwestern Oklahoma State University.

Mann also holds an endowed chair in Native American Studies at Montana State University and has taught at several other major universities, accumulating a long list of prestigious honors and awards.

She has always been aggressively focused on inspiring young Native Americans to set the highest goals for themselves so that like her, they too can go "Where no one else has gone before."

Mann's appearance is made possible by a grant from the Cultural and Scholastic Lectureship Fee Committee, a fund collected from and administered by the students of Southeastern.

The banquet is scheduled for 6 p.m. Friday, Nov. 4, in the Visual and Performing Arts Center. Tickets are required and may be purchased for $20 each.

The keynote speech is set for 7 p.m. in the VPAC. There is no charge for those wanting to hear the speech and the event is open to the public.

For further information, contact Dr. Mark Spencer at 580-745-2921 or mspencer@SE.edu. Disability accommodations cannot be guaranteed without adequate advance notice. Please visit http://www.SE.edu/nas/ for a complete list of films, speakers and topics.

In Memory
Rosalie Poolaw Attocknie

Rosalie Poolaw Attocknie of Apache, Oklahoma was born January 18, 1926 in Apache to Ella Nahdooahnippah and Bruce Poolaw. She passed away October 25th at her home in Apache surrounded by all those who loved her deeply, and is now resting in the arms of our God.

She was raised by her mother and Voris "Bill" Codopony in the town of Apache and as a girl, attended the Fort Sill Indian School. She later went to the Haskell Institute in Lawrence, KS where she graduated.

Rosalie married Comanche tribal leader Francis Joseph Attocknie, Sr. on September 8, 1945 in Oklahoma City, he preceded her in death on November 19, 1984. Together, they raised six children in the Comanche way. She accompanied her husband and his father, Albert Attocknie, as they represented the Comanche Nation during their frequent meetings with the government in Washington, D.C. She worked at Hillcrest Hospital in Oklahoma City. She and her husband traveled around the country attending many different cultural events involving the Comanche and other tribes, including annual trips with the Comanche Nation to the Shoshone Reunion held in different parts of the country and also to Laredo, TX with the Native American Church.

She was a cultural leader among her people and was adamant about preserving the traditional history and culture of the Comanche people. Rosalie was a member of the Native American Church, the Comanche Indian Veterans Auxiliary, and the Comanche Language and Cultural Preservation Committee. She was also a delegate for the Ladies Guild of the Apache Reformed Church.

Rosalie Poolaw Attocknie
Jan. 18, 1926 – Oct. 25, 2011

Rosalie loved attending pow-wows and socializing with all her extended family and friends. She enjoyed traveling and representing the Comanche Nation. During the years she spent with us, she touched many lives and souls. She had a wonderful smile that could light up a room. Rosalie was a blessing to all of us and her presence in our lives was a gift for which we will always be grateful. For nearly sixty-five years she dedicated her life to all her children.

Nov. is National Adoption Month

TAMMI REED-BARNETT
Muscogee Creek Nation

OKMULGEE, Okla. – It's time to raise awareness about the adoption of children and adolescents from foster care. This year's focus is to recruit parents for the children and youth awaiting permanent families within our state.

In the state of Oklahoma, there are 232 Creek children in state custody and 104 children in tribal custody. There is an increasing need for many more tribal homes.

Muscogee (Creek) Nation Children and Family Services is devoted to our children; the keepers of our tradition. Working together, we can change a childs life. These children need a loving home. Why not yours?

We realize that this is a life-long commitment, with many questions and concerns. We are here to help. You DO NOT have to be perfect to be the perfect parent!

For more information contact: Tammi Reed-Barnett (918)732-7883 or tammirb@muscogeenation-nsn.gov

COURTESY PHOTO

Chickasaw cultural demonstrators Michael Cornelius and Jeremy Wallace at the Chickasaw Cultural Center

NMAI hosts Chickasaw Nation cultural event Nov. 3-4

TONY CHOATE
Chickasaw Nation

WASHINGTON – The Chickasaw Nation presents “Chikasha Poya – We Are Chickasaw” November 3, 4 and 5 at the National Museum of the American Indian in Washington, D.C. as part of its Native American Heritage Month celebration.

“We are honored to be invited by the National Museum of the Native American Indian,” said Bill Anoatubby, Governor of the Chickasaw Nation. “This is a great opportunity for us to share our culture and our story with visitors from around the world.”

“Chikasha Poya” brings events from the Chickasaw Cultural Center in Sulphur, Okla. to the NMAI. Located on 109 acres of rolling hills, woodlands and streams, the Chickasaw Cultural center features more than 96,000 square-feet of indoor space.

NMAI visitors will have the opportunity to learn Chickasaw traditions through demonstration booths, hands-on activities, on-site storytelling, live music, artist booths, language lessons and much more.

The event will also include special presentations by Chickasaw Nation historians and authors as well as Chickasaw musicians and the Chickasaw Dance Troupe. “Pearl,” the first feature film produced by the Chickasaw Nation, will be screened daily.

Many Chickasaw inspired dishes such as grape dumplings, Indian fry bread and Pashofa, will be available at the NMAI café.

Recipes for the dishes are included in “Ilimpa’chi’ (We’re Gonna Eat!): A Chickasaw Cookbook,” written by JoAnn Ellis and Vicki May Penner, who will make presentations and sign copies of the cookbook.

Recently published by the Chickasaw Press, the cookbook features favorite recipes of Penner and Ellis, some of which are translated into the Chickasaw language.

Cultural demonstrators will offer make and take classes where visitors can learn to make turbans, mini moccasins, stick-ball sticks, beaded necklaces, corn husk dolls and take the finished items with them.

The National Museum of the American Indian is the first national museum dedicated to the preservation, study and exhibition of the life, languages, literature, history and arts of Native Americans.

For more information, visit www.Chickasaw.net/NMAI.

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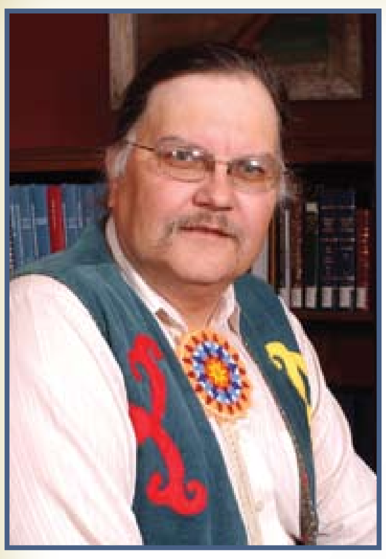

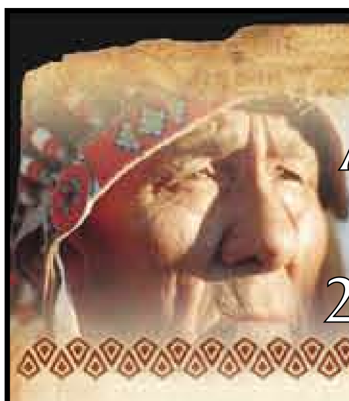

INTERTRIBAL AGRICULTURE COUNCIL
2011 Symposium

Intertribal Agriculture Council 25th Anniversary

“Better the Future”

DECEMBER 5-9

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www.indianaglink.com

For more information or to get a registration form, visit online, call (406) 259-3525 or e-mail info@indianaglink.com

Youth scholarships available for ages 13-20 to attend the entire event and a special youth conclave on Thursday, December 8th.

IAC was founded in 1987 to pursue and promote the conservation, development and use of our agricultural resources for the betterment of our people. Land-based agricultural resources are vital to the economic and social welfare of many Native American and Alaskan Tribes. The harmonies of man, soil, water, air, vegetation and wildlife that collectively make-up the American Indian agriculture community, influence our emotional and spiritual well being. Prior to 1987, American Indian agriculture was basically unheard of outside reservation boundaries. Since that time, IAC has grown to prominence in Indian Country and among the federal government agencies and the agricultural field with which it works on behalf of individual Indian producers and Tribal enterprises. The IAC has over the last decade become recognized as the most respected voice within the Indian community and government circles on agricultural policies and programs in Indian country.

IAC-INCA Registration Form
“Better the Future”
Hosted By
Intertribal Agriculture Council (IAC)

December 5-9, 2011 Flamingo Hotel Las Vegas, Nevada

_____$350.00	Early Registration on or before November 21, 2011
_____$400.00	Registration fee after November 21, 2011 and at door – No Exceptions
_____$175.00	Fee for **FRTEP Extension Educators ONLY** ***(All other FRTEP pay regular registration fee)***
_____Youth	Fees will be waived for youth attending the 2011 conference
_____$100	Fee for One–day pass - ***(Does not include a luncheon ticket)***

Name:_______________________ Title: _______________________
Tribe/Organization: _______________________
Address: _______________________
City, State, Zip: _______________________
Phone: _______________Fax:_______________E-mail:_______________

The registration form with payment must be postmarked by ***November 21, 2011.***

Registration fee covers conference materials, breaks and (1) ticket for the Awards Luncheon.
Please make checks payable to the IAC Conference.
Additional Luncheon Tickets: $60.00 @ _____ = ______

(Everyone attending the Luncheon is required to have a ticket)

Mail Registration form with Payment to:
Intertribal Agriculture Council,
100 North 27th Street, Suite 500, Billings, Montana 59101
IAC Phone (406)259-3525 Fax (406) 256-9980

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Conference Reservations: The Flamingo Hotel Code: SFIA11 Phone: 1-888-373-9855
Please make your room reservation ASAP. If reservations are NOT made under the code: **SFIA11,** you can not receive the special conference rate of $75.00 plus tax, $30 for each additional person. Room reservations MUST be made by November 21, 2011 to get the special rate.

Registrations will not be confirmed until payment has been received. Please Fax your registration only if paying by credit card. Otherwise, mail your registration form and enclose payment.

Cancellation and Refund Policy: Request for cancellation must be in writing to IAC and received before November 21, 2011. All cancellations are subject to a $75.00 processing fee. No refunds will be made for cancellations received after November 21, 2011.

Hotel policy requires a cash or credit card incidential depost of $100 per day, upon check-in. If using a credit card, please be aware that this amount will be authorized against your account. This deposit is refundable upon check-out, minus the amount of any incidentals charged during your stay.

IAC is a non- profit 501(c) 3 organizations. For additional conference information contact IAC at (406) 259-3525.

Inside this issue:

- **Baker celebrates inauguration**
- **NCAI speaks out on Kardashian mom**
- **Seminole film maker honored**

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NATIVE AMERICAN TIMES

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Interior official blasts 2009 tribal land ruling

NIGEL DUARA
Associated Press

PORTLAND, Ore. (AP) – The Obama administration remains firm in its opposition to a U.S. Supreme Court ruling that limits the federal government's authority to hold Indian tribal land in trust, Deputy Interior Secretary David Hayes told a group of tribal leaders Nov. 1.

The 2009 decision applies to tribes recognized by the federal government after the 1934 Indian Reorganization Act.

Hayes said the federal government opposes the Supreme Court's interpretation of the law, and argued Congress should extend the right to hold land in trust to every tribe, regardless of the date of its recognition.

The administration envisions a "future in which we do not let legalistic interpretations of the law stand in the way of extending basic rights," Hayes said at the National Congress of American Indians annual convention, which continued through last Friday.

The high court's ruling "must be overturned," he said. His comments were met with cheers.

Hayes is the second highest-ranking official at the Interior Department. He said the Obama administration has worked to reverse a relationship between the federal government and Indian tribes that significantly deteriorated under George W. Bush's presidency.

"We respect the tribes as sovereigns. The Bush years had not been good in that regard," Hayes said. "We're working hard to change the way we do business with all of you."

The court case, known as Carcieri v. Salazar, has its roots in the Rhode

See RULING *Continued on Page 5*

David Hayes, Deputy Interior Secretary

JOSEPH WHITTLE / NCAI PHOTO

Jefferson Keel, President of the National Congress of American Indians (NCAI) is sworn in during the closing ceremonies of the organization's 68th Annual Convention.

It's unanimous: NCAI re-elects Keel to lead

THOM WALLACE
NCAI

PORTLAND, Ore. – With unanimous and overwhelming support, Jefferson Keel, the Lt. Governor of the Chickasaw Nation, was re-elected as the President of the National Congress of American Indians (NCAI). In a historic moment Nov. 2, members of the nation's oldest, largest, and most representative tribal advocacy organization elected Keel to his second term as President of NCAI with no opposition.

"Indian Country spoke with conviction today and I'm honored to be asked to continue addressing our greatest challenges with real solutions," said Keel. "The message from Indian Country is this: we will not lose ground on the gains we have made."

The election signaled a unified commitment by Indian Country to continue the momentum experienced under Keel's first two-year term. On Nov. 1, NCAI issued a statement of

See NCAI *Continued on Page 2*

ACLU investigating whether state violated Indian Child Welfare Act

More than half of all children in South Dakota foster care are Native American, despite them accounting for just 15 percent of the state's child population.

AMBER HUNT
Associated Press

SIOUX FALLS, S.D. (AP) – The American Civil Liberties Union is investigating whether the South Dakota Department of Social Services violated federal law by removing Native American children from their homes and placing them in foster care instead of with relatives.

Tate Walker, an ACLU spokeswoman in Sioux Falls, said the civil rights organization has fielded individual complaints for years from families who said the state violated the federal Indian Child Welfare Act. The law directs officials to place Native American children removed from homes with their relatives or tribes except in unusual situations.

But the cases had been too scattered and disparate to tackle, Walker said, until a recent National Public Radio series accused the state of routinely breaking the law and disrupting the lives of hundreds of Native Americans each year.

"That aired and then boom: We're getting calls left and right," Walker told The Associated Press Nov. 1. "The outcry was phenomenal, not only from people demanding that something be done, but also from several potential plaintiffs."

The ACLU investigation could lead to a potential lawsuit that would unite complainants as plaintiffs against the state.

The three-part NPR report described Native American children as being placed in South Dakota's foster care system at a disproportionate rate: More than half of all children in foster care are Native American, despite them accounting for just 15 percent of the state's child population.

The series suggested that the motive might be money, since the state gets federal financial assistance for each child removed from his or her home. It also suggested a conflict of interest in Gov. Dennis Daugaard's work for Children's Home Society of South Dakota when he was a lieutenant governor. That organization received millions of dollars for housing Native American children under contracts the state awarded without competitive bid.

The governor's office criticized the report and went on the defensive even before the series began airing last week, releasing a memo titled "Setting the Record Straight" that accused NPR's reporter of being unfair and biased. According to the memo, Children's Home Society has had contracts with the state since 1978, long before Daugaard became its chief operating officer in 2002.

While Walker commended the NPR report, she said the ACLU isn't out to attack the governor.

"It's not about the governor. It's about these kids," she said. "They deserve someone to check into this."

At the center of the conflict, she said, is a merging of state, federal and tribal jurisdiction that is difficult to navigate. The ACLU hopes the spotlight on the issue will prompt new legislation to make it easier for child-protective services workers to do their jobs.

On its website, NPR describes the three-part series as the culmination of a yearlong investigation.

"Some children are removed from their homes for legitimate reasons," the series' introduction reads. "But in South Dakota very few are taken because they've been physically or sexually abused. Most are taken under a far more subjective set of circumstances."

After the series began airing, two members of Congress – U.S. Reps. Ed Markey, D-Mass, and Dan Boren, D-Okla. – sent a letter to the Interior Department of Indian Affairs calling for an investigation.

"If the information on the NPR article is accurate, it would appear that the state of South Dakota has failed not only to abide by the mandates of federal law but also failed its Indian children, their families

See ACLU *Continued on Page 4*

Veteran's Day: A conversation with Moses Starr, Korean conflict

DANA ATTOCKNIE
Native American Times

WEATHERFORD, Okla. – It's difficult for him to remember the people he left behind.

"That day I know we lost 17, because we had to pull their dog tags," Moses Starr Jr., 79, said. His words freeze in mid-sentence as he looks down to pause and grasp his composure. "Sometimes it bothers me to, to know we left them there. We couldn't bring them back. We left them. The only thing we had was their dog tags … We couldn't carry them, there wasn't that many of us."

Starr, Cheyenne and Arapaho, revisited his time in the Army as he shared the tragedies, triumphs and treasured moments of his life. He reminisces about his time in the Army during the Korean War, his time as a paratrooper, and his time as a Ranger. He enlisted in 1950 and was a member of the 82nd Airborne. He went through training in Fort Riley, Kan., Fort Benning, Ga., Camp Carson (now Fort Carson) in Colorado Springs, Colo., Presidio in California, and Fort Lewis, Wash.

"I was really proud I was in the Airborne, because that's what I wanted to be. I was really proud to be a Ranger because that's what I wanted to be," Starr said. "During the time I spent in the service, I accomplished what I wanted to do. I did the things I wanted to do."

Starr said he and "a lot of us Indian boys" saw a poster seeking people to volunteer for the Rangers, but a high school diploma or equivalent was required and he didn't have one. He applied anyway. Two weeks later he found out he was chosen and ended up serving with a group of sergeants, captains and lieutenants who fought in World War II.

"You train and you know exactly what you're supposed to do, (but) you still kind of have that scared feeling. No telling what's really going to happen … what is it all about? Nobody has ever shot at you, and I think it was a feeling of wanting to find out," Starr, who was 18 during this time in his life, said. "We knew what we had to do. My feeling, I think, was kind of scared because I didn't really know what it was. It was all those guys in the Second World War and you being in there, it helps

See STARR *Continued on Page 8*

OKLAHOMA
OU

DANA ATTOCKNIE / NATIVE AMERICAN TIMES PHOTO

Moses Starr takes down a family portrait of his mother's side of the family and talks about each one.

NCAI

Continued from Page 1

support for Senator Daniel Akaka's SAVE Native Women Act and Keel restated his conviction to see the passage of this critical bill during the early part of his second two-year term.

Fawn Sharp, the recently elected President of the Affiliated Tribes of Northwest Indians (ATNI) and NCAI's Northwest Area Vice President, offered Keel's nomination. The well over 1,000 members in the nomination session gave Keel a standing ovation after the motion to accept a unanimous ballot was passed.

In addition to President Keel's re-election, the NCAI elections resulted in the re-election of both the First Vice President and Treasurer of NCAI. Juana Majel Dixon, Pauma Band of Mission Indians, and a member of the NCAI Task Force on Violence Against Women will serve a second term as First Vice-President. Also, former NCAI President and current Treasurer, W. Ron Allen, Jamestown S'Klallam Tribe, was re-elected. Ed Thomas of the Central Council Tlingit & Haida Indian Tribes of Alaska was elected as the new Recording Secretary.

Keel's unopposed nomination and election came at the mid-point of the organization's 68th Annual Convention held in Portland, Oregon. NCAI estimates that nearly 3,000 people have participated in the organization's Annual Convention.

About The National Congress of American Indians: Founded in 1944, the National Congress of American Indians is the oldest, largest and most representative American Indian and Alaska Native organization in the country. NCAI advocates on behalf of tribal governments, promoting strong tribal-federal government-to-government policies, and promoting a better understanding among the general public regarding American Indian and Alaska Native governments, people and rights. For more information visit www.ncai.org.

Judge wants quick resolution to water suit

Tribal attorneys expressed skepticism about the state's plans to ask a state court to decide the tribes' water rights.

TIM TALLEY
Associated Press

OKLAHOMA CITY (AP) – A federal judge said last Thursday he wants a quick and inexpensive resolution to a lawsuit against the state of Oklahoma over tribal water rights.

U.S. District Judge Lee West convened an informal status conference of about two dozen attorneys, tribal and state leaders and officials from Oklahoma City and asked them to submit a list of mediators who might help resolve a lawsuit filed by the Chickasaw and Choctaw Nations "in some way that won't take 20 years."

"These things usually take an enormous amount of time," West said. "Litigation, for several reasons, has become so much more expensive than it ever was."

The lawsuit, filed in August in U.S. District Court in Oklahoma City, seeks an injunction to stop the Oklahoma Water Resources Board from selling its water storage rights to Sardis Lake in southeastern Oklahoma to the Oklahoma City Water Utility Trust. The trust wants a water-use permit to withdraw water from the reservoir, which is located within the historic territories of each of the tribes.

Meanwhile, Oklahoma Solicitor General Patrick Wyrick said the state plans to ask West to stay the federal lawsuit while it asks a state court to determine the extent of the tribes' rights to water in tribal areas, something Wyrick said the tribes have sought in the past.

"We're going to give them that adjudication," Wyrick said. The state plans to file the lawsuit by Feb. 1 and the state court's findings will determine the guidelines of any water permit involving traditional tribal areas, officials said.

Attorneys for other parties in the lawsuit, including the Oklahoma City Water Utility Trust, said they support the state's plan.

"There has to be adjudication about the extent of rights," Oklahoma Attorney General Scott Pruitt said.

"We are hopeful this legal course will result in a just outcome for the city, the tribes and other water permit holders in southeast Oklahoma," Jim Couch, city manager of Oklahoma City and trustee for the water utility, said in a statement following the conference.

The statement said the federal lawsuit is an attempt by the tribes to seize the rights of all water users in the Kiamichi, Clear Boggy and Muddy Boggy basins in southeastern Oklahoma, which provides the water supply for much of the state.

"The Choctaw and Chickasaw Nations have no plan for meeting the water needs of Oklahoma City and the state," Couch said. "We don't want to see Oklahoma's water sold to interests in Texas."

In September, the 10th U.S. Circuit Court of Appeals in Denver upheld the dismissal of two federal lawsuits that sought authorization to transfer water from southeastern Oklahoma to rapidly growing communities in North Texas.

Tribal attorneys expressed skepticism about the state's plans to ask a state court to decide the tribes' water rights. Bob Rabon, general counsel for the Choctaw Nation, said tribal officials have attempted to get the state to acknowledge their rights since the early 1990s.

"It's been a one-sided discussion," Rabon said.

Michael Burrage, lead counsel for the tribes in the lawsuit, described the state's plan as "just another delay tactic."

"What they have suggested doesn't solve the problem," Burrage said following the status conference. He said the tribes want to prohibit the exportation of any water from tribal regions until their water rights are determined.

"We're just saying: 'Judge, stop everything until these rights are determined,'" he said.

The U.S. Army Corps of Engineers built Sardis Lake, which straddles Latimer and Pushmataha counties in a region where Oklahoma City has received water from lakes in the past. The tribes claim that an 1830 treaty gives them authority over water resources in their jurisdictions but that they have been excluded in negotiations between the Water Resources Board and the trust.

Oklahoma City officials maintain that other treaties also need to be considered including one signed by the tribes in 1866 that they claim relinquished tribal rights following the tribes' revolt against the United States during the Civil War.

Tribal citizen wins cattail gathering fight

RENO, Nev. (AP) – A federal judge in Reno has thrown out a U.S. wildlife citation issued to a tribal craftsman in Nevada said he who drove off a road on a national wildlife refuge to gather cattails like his ancestors have done there for centuries.

Wesley Dick of the Fallon Paiute-Shoshone tribe argued he had a treaty right to gather the plants at the Stillwater Wildlife Refuge near Fallon as part of his people's cultural tradition.

U.S. Magistrate Judge Robert McQuaid Jr. ruled in Dick's favor on Wednesday and dismissed the $175 citation but said it had nothing to do with culture.

He told the Reno Gazette-Journal on Thursday it was because the Fish and Wildlife Service didn't post any signs prohibiting off-road travel until after Dick gathered the plants in May about 70 miles east of Reno.

"It's not fair to cite people if they don't have notice about what's prohibited," McQuaid told the newspaper.

Dick said he's been collecting cattails at the refuge for more than 20 years and was there in May to get plants to make duck decoys as a demonstration for his son's school class.

McQuaid dismissed a $625 citation for gathering plants illegally in August, but U.S. prosecutors proceeded with the $175 fine for driving a vehicle off a designated roadway.

Dick, who served as his own lawyer, argued that only tribal courts, military courts or Congress have the right to hear American Indian cases involving cultural issues and that a federal court does not have such authority.

"I tried to base my defense on the (Indian) culture, but the judge didn't want to hear it," Dick told the Gazette-Journal.

McQuaid said the game warden who issued the summons to Dick noted that the rules against driving off a designated road are mentioned in a brochure available at the entrance to the refuge, but not all visitors pick up the pamphlet. The game warden testified there were no signs in the area prohibiting off-road travel until some time after he cited Dick.

"I let (Dick) present quite a bit of what he wanted to say, but that was not the basis for my decision," McQuaid said. "There were no signs out there, so it was a fairly simple case."

Claims Filing Assistance
in the $760 million Keepseagle Indian Farmer/Rancher Settlement

DATE: November 14-17, 2011
TIME: Between 9:00 a.m. - 5:00 p.m.
LOCATION: United Keetoowah Band
Wellness Gym
18529 Keetoowah Circle
Tahlequah, OK

DATE: November 14-16, 2011
TIME: Between 9:00 a.m. - 5:00 p.m.
LOCATION: Cherokee Nation
Tribal Complex
Tsalagi Community Room
17675 South Muskogee
Tahlequah, OK

DATE: November 17, 2011
TIME: Between 9:00 a.m. - 5:00 p.m.
LOCATION: Cherokee Nation
Tribal Complex
Tribal Services Conference Room
17675 South Muskogee
Tahlequah, OK

Upcoming area meetings: November 28-29, McAlester, OK; November 28-29, Seminole, OK; November 30-December 1, Hugo, OK; November 30-December 1, Ada, OK

What is this About?
The class action settles claims that the USDA discriminated against Native American farmers and ranchers seeking farm loans or loan servicing.

Who is Included?
The Settlement includes:
- Native American farmers who:
  - Farmed or ranched (or attempted to) any time from 1981 to late 1999.
  - Tried to get a farm loan or loan servicing from the USDA.
  - Complained verbally or in writing about how they were treated.
- Heirs of the above.

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Man tracking: Tribe trains in ancient skill

DAN GUNDERSON
Minnesota Public Radio

NAYTAHWAUSH, Minn. (AP) – In the vast forests and open spaces of Minnesota, finding missing people can be expensive and time consuming, often requiring airplanes, helicopters and dozens of people.

To make such searches more efficient, White Earth tribal conservation officers are learning an ancient skill called man tracking, Minnesota Public Radio reported (http://bit.ly/vGWb0e).

Learning to follow the tracks people leave behind can save time and money, said Al Fox, the tribe's chief conservation officer. But to do so, searchers must crouch low to the ground to read signs an untrained observer would miss, like footprints buried beneath pine needles and leaves.

"If you get down in here you can actually see little details," Fox said of clues left in the forest during a training exercise earlier this month. "Like right here. See that imprint right there? That would be the heel strike. That would be the back of the boot."

Slowly following the trail for several yards through the woods, Fox said tracks left on the forest floor, even old ones, stay visible to the trained eye.

"You'll see things like broken twigs," he said. "These pine needles, when they're this dry and you step on them, they're going to crack, they're going to break."

Grass bruises when it's stepped on. Moss bends underfoot leaving prints much like you'd see on a thick carpet.

A short way down the trail, three people are studying the ground. They're trying to follow a two-day-old track created for a training exercise.

One of the students is Steve Dahlberg, who runs extension programs at the tribal college.

Dahlberg teaches a class in tracking animals. But he said tracking humans is much more intense.

"You know you're training for something really important," he said. "If you're out on wildlife sign and you lose a trail, oh well, you go on and find something else. But here there's a lot more at stake so you've got to be able to find that next track. That's what makes it challenging."

Dahlberg and several of the White Earth Conservation officers are studying with a retired border patrol agent who trains trackers across the country. Dahlberg said tracking is much more effective than the usual practice of lining up searchers and sending them into the woods.

"Somebody could be on the ground between two searchers and they don't see them and the person doesn't alert them that they're there, and they can go right past, literally almost step on them and not see," he said. "It's much more effective to actually follow the person than just flail around in the woods and hope you stumble on to them."

None of these trackers studying man tracking consider themselves experts yet. But the conservation officers say they use the skills often. Al Fox has helped find a woman lost in the woods.

Conservation officer Sheila LaFriniere recalls a situation when police noted an abandoned car along the road near a lake. She said no one paid much attention until a fellow conservation officer and trained tracker stopped to investigate.

"He was able to see there's tracks going in but there's no tracks coming back to the vehicle. So there's something not right. He's still here somewhere," LaFriniere said. "When they broadened the search, he was still on the lake and he was dead."

Fox is convinced trained trackers could save lives, and help solve crimes. But so far, he said, most law enforcement agencies are skeptical.

Fox thinks that's because they haven't seen trackers work, and because it takes a big time investment to become an expert tracker.

"This is something new that we're bringing to their attention," he said. "It's going to be a long battle for us to show that this is more than just a hobby."

Fox plans to organize more training sessions next spring for anyone interested in learning to track people.

Official: Nickname lawsuit won't change plans

GRAND FORKS, N.D. (AP) – Board of Higher Education President Grant Shaft says a lawsuit filed by Spirit Lake tribal members who support the University of North Dakota's Fighting Sioux nickname is not likely to change plans to retire it.

Shaft says he doesn't expect the board to alter the course it set in August when it directed UND to begin preparing to retire the nickname. State lawmakers during a special legislative session next week are expected to repeal a bill passed earlier this year requiring UND to keep the nickname.

The NCAA has refused to back away from promised sanctions on UND if it keeps the nickname. The Spirit Lake supporters say the threatened sanctions violate religious and constitutional rights of Sioux tribes. Their attorney says the case won't be heard until 2013.

Tribal colleges in ND, MT to launch jobs effort

BISMARCK, N.D. (AP) – United Tribes Technical College is getting just under $19 million in federal funding to lead a job training program in North Dakota and Montana.

The money is part of $500 million going to community colleges around the country to support partnerships with employers and develop job training programs.

United Tribes is in Bismarck. It will work with tribal colleges in the North Dakota community of Fort Totten and the Montana cities of Poplar and Harlem.

Officials say the proposal from United Tribes was one of 32 accepted nationwide and the only one from a tribal college.

ACLU

Continued from Page 1

and their tribes by violating the letter and spirit" of the Indian Child Welfare Act, the congressmen wrote to Larry Echo Hawk, Indian Affairs' assistant secretary.

The federal law was passed in 1978 to help ensure that Native American children weren't separated from their families and tribes through involuntary removal.

Gubernatorial aide Tony Venhuizen told the Rapid City Journal it was unfortunate that two members of Congress representing other states didn't contact South Dakota officials before seeking an investigation into allegations about the state.

"These congressmen based their letter on an NPR report that was deeply flawed," he said. "It's really too bad that they took this step without even asking the Department of Social Services or anyone in South Dakota for the facts."

Walker, the ACLU spokeswoman, said the NPR piece highlighted an important and overlooked issue affecting Native American families.

"I have much respect for the (Department of Social Services) workers. I have to imagine that meeting all of the requirements they have to meet can get tricky," she said. "I think that some statutory legislative could potentially ease some of the burden."

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RULING

Continued from Page 1

Patterson said the Supreme Court ruling creates two classes of tribes, those with recognition before 1934 and those without it.

Island-based Narragansett Indian Tribe's 1991 purchase of 31 acres of rural land. The question was whether the land should be under state law – which includes a prohibition on casino gambling – or whether the parcel should be governed by federal and tribal law.

Lawyers for the state of Rhode Island argued the tribe could not remove its land from state control using the Indian Reorganization Act because the Narragansett tribe was not recognized by the U.S. government when the act passed 77 years ago.

State leaders feared the tribe would create a tax-free zone undercutting local businesses, build a casino or that criminals could hide on tribal land safe from the reach of state law. That is still partly the fear from opponents of a change to the law on Capitol Hill, said Brian Patterson, president of the United South and Eastern Tribes Inc. But he disputed that lands put in trust would be used for gambling enterprises.

Patterson said the Supreme Court ruling creates two classes of tribes, those with recognition before 1934 and those without it.

"Even though a tribal nation may not have a shovel-ready project, it is still a matter of fundamental principle with the federal government," Patterson said. "Indian country has united on this issue. There's a consensus to build a path forward."

Cherokee Chiefs join Baker for celebration

NATIVE TIMES PHOTO

Chief Bill John Baker delivers his inaugural address to a packed house Sunday.

TAHLEQUAH, Okla. – Cherokee Nation Principal Chief Bill John Baker celebrated his inauguration a second time Sunday in front of a packed house at Sequoyah High School's 'Place Where They Play' gymnasium.

"With enormous gratitude, I thank my family and all of you here today who worked so hard for a new day for the Cherokee Nation," he said in his inaugural address.

For the first time, all three Cherokee chiefs were present for an inauguration ceremony. George Wickliffe, chief of the United Keetoowah Band of Cherokee Indians and Michell Hicks, chief of the Eastern Band of Cherokee Indians, were both in attendance.

"I am honored to say that with the presence of Chief Hicks and Chief Wickliffe today, our circle is complete and under my administration, we will always work together for all Cherokees," Baker said.

Also in attendance were several former Cherokee Councilors as well as newly elected Muscogee (Creek) Nation Chief, George Tiger.

Baker first took the oath of office Oct. 19 after a long contentious election that was drawn out for four additional months.

COMMENTARY

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Medal of Honor upgrades are rare - and should be

ED HOOPER
History News Service

U.S. Rep. Duncan Hunter, R-Calif., has sent a letter to Department of Defense Secretary Leon Panetta pressuring him -- as he did former secretary Robert Gates -- to review the War on Terror's combat decoration recipients and upgrade some to the Medal of Honor.

The DOD has consistently responded that the majority of U.S. casualties in the War on Terror have been caused by improvised explosive devices, landmines or snipers. The strict battlefield criteria for the Medal of Honor have simply not been met, and the awards presented are appropriate.

After the so-called "Purge of 1917," which stripped 911 Medals of Honor from past recipients, the DOD established policies requiring thorough battlefield investigations and direct eyewitness testimony. Only 178 Distinguished Service Crosses out of more than 13,000 issued since 1917 have been upgraded to Medals of Honor. Upgrades have been rare because policy dictates that the first decoration be reexamined, rejustified, and then reevaluated with new evidence.

Hunter disagrees with the current process; he points to 32 Distinguished Service Cross upgrades made in later years to Vietnam veterans. But that's 32 of more than a thousand recipients of the Distinguished Service Cross during the Vietnam War. The strictness of Department of Defense procedures is revealed in the story of one of those 32, Roy Benavidez, a soldier of Yaqui-Mexican ancestry from Cuero, Texas.

In May 1968, a 12-man team came under fire by a North Vietnamese battalion and desperately called for extraction. Fifth Special Forces Group Sgt. Benavidez voluntarily boarded a helicopter that located the surrounded men in two groups.

Benavidez jumped with only a medical bag and a field knife. He was shot in the leg, and an enemy grenade knocked him to the ground as he made his way to the first group.

He picked up an AK-47, gathered ammunition from the dead, tended to the injured, and ordered the survivors into firing position. As he called in for air strikes and a rescue chopper, another bullet hit him in the thigh. Benavidez retrieved a classified pouch from the dead team leader, was shot again and hit by another enemy grenade. He dragged the dead and wounded into the chopper. It lifted off to retrieve the second group, with Benavidez running beneath it firing until it set down. As the pilot took off with the second group, he was killed, and the chopper crashed. Benavidez dragged the bodies out, tended the wounded, and set up a second perimeter.

When another chopper arrived, Benavidez dragged the wounded to it. He was carrying Staff Sgt. Lloyd Mousseau over his shoulder when a North Vietnamese soldier charged him. The soldier broke Benavidez's jaw and bayoneted him twice before Benavidez killed him with his field knife. He loaded Mousseau onto the chopper, grabbed an AK-47 on the ground, and killed two more charging enemy soldiers before stepping aboard himself -- holding his intestines in with his hand.

At Loc Ninh, they declared him dead. The doctor was zipping up the body-bag when Benavidez summoned enough strength to spit in the doctor's face to tell him he was alive.

It took more than a year for him to recover from 37 bayonet, bullet, and shrapnel wounds received in that six-hour battle. Gen. William Westmoreland presented the Distinguished Service Cross to Benavidez at the hospital at Fort Sam Houston.

In 1973 Benavidez's former Special Forces commander, Col. Ralph Drake, received new reports on his actions and insisted that Benavidez be upgraded to the Medal of Honor. Drake received an exemption from Congress on the decoration's term limit, but the Army board denied the upgrade because of no eyewitness accounts. No injustice was intended; the policy simply had not been met.

The commander's quest appeared in a news story that battle-survivor Brian O'Connor read while on vacation in Australia. He submitted the required eyewitness report. The board investigated, and President Ronald Reagan presented Benavidez the Medal of Honor on Feb. 24, 1981.

Congressional oversight of the military is necessary, but the Medal of Honor selection process should be off limits. Political meddling and special interest pressure can only tarnish the award.

Vietnam veteran Terry Calandra's recent guilty plea in federal court to falsifying information to obtain a Medal of Honor proves the point. His clever efforts had prompted a former congressman, a U.S. senator, and the entire Pennsylvania legislature to lobby for him to receive a medal upgrade -- until his fraud was uncovered.

The Medal of Honor is this nation's highest combat award. The process of selection must remain exclusively with the Department of Defense for the medal to retain its valorous prominence -- today, tomorrow, and for generations to come.

Ed Hooper is a military affairs reporter and a writer for the History News Service.

E-mail: ed@tennesseehistory.com

LETTER:

Baby killer receives slap on wrist sentence

I have been talking to Native and non-Native people in and around north central Oklahoma this past few days. Not as a counselor (my work title at SAMHSA) or Native activist but as a grandfather and great grandfather and people have a hard time believing the facts, they are so bizarre.

Even after more then 100 years of living as second class citizens in Oklahoma, we are shocked and angered at the message being sent by the minimum fine with no prison time for the murder of a baby at the hands of a state appointed caregiver. All caring people, whatever their race or religion, are affronted by this most recent betrayal of the peoples trust.

Consider this headline from Oklahoma's largest newspaper last Thursday:

"DHS Commissioners voted Tuesday to pay a share of the 1.1 million dollar settlement that is going to a young man who was sexually molested at a foster home." Daily Oklahoman, 10/27/2011

This was only a meager measure of justice for the young victim of such a heinous crime but compare it to the $5,000 slap on the wrist handed down to Amy Holder, the convicted foster caregiver, for the horrible beating death* of 2 year Naomi White Crow and it exposes a basic inequity in the manner of handling the life and death affairs of our native children.

*A medical examiner's report showed there were scrapes and bruises on Naomi's face, chest, back, legs, right buttock and head, as well as old and new scabs. An Indiana pathologist ruled the child died of blunt-force injury to the head, abdomen and extremities.

This is horrifying! What pain and torture at the hands of Amy Holder did this baby have to endure during those four endless months of "CAREGIVING"?

Today Native people are asking, "What must we do to protect our helpless children?" Now we must also ask, "Oklahoma, what will you do, what must you do to protect all helpless children? Not just Native babies but all those that are entrusted to your care and protection. What will you do, Oklahoma? How many times will we hear, "We're working on it" while another baby is tortured to death?

The foremost Indian law scholar, Felix Cohen, a non-Native, once said something like this, 'If we fight for civil liberties for our side, we show that we believe in our side, but if we fight for the Indian cause of civil liberty, we are fighting for something that the great religious leaders have called the integrity of our own souls, something not limited by accident of race or creed or birth. We are fighting for what Jefferson called the basic rights of man.' So, Oklahoma, you call yourself "Native America" supposedly to show pride in our Native Nations yet you defile those very same citizens by throwing our most helpless ones in harms way.

This enormous miscarriage of justice must not be allowed without redress, without correction, without a fight….Without meaningful change.

The formal sentencing was in Guthrie, Okla., Monday, Nov. 7 at 3:30. The family of Naomi White Crow needs us. We must stand together, regardless of tribal nation. As any just-minded citizen, we must inform those in authority the total unacceptability of this farce called "equal justice in the court system." Together, we can serve notice that no longer is it "business as usual" when murder of a child is treated by giving a perfunctory fine.

Our Native people have survived this past 500 years because we are wired to fight for our people. That is who we are.

Dwain Camp, Ponca Elder, Ponca City, Okla.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.
Send letters to editor@nativetimes.com. Please keep letters to 350 words or less.
Sign your name, tribal affiliation and city of residence for verification purposes.

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Registrar/Admissions Officer

The College of the Muscogee Nation is conducting a search for a Registrar/Admissions Officer. Applicants must possess a bachelor's degree, have two years experience with college level student records and registration and have a wide range of computer skills. American Indian and Veteran preference. For more information go to www.muscogeenation-nsn.gov

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EVENTS

*Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

EVERY WEDNESDAY
Kiowa class, October-November, 6:30 pm, Room 300, Oliphant Hall, Tulsa University. Info call Sarah, (918) 445-5213

EVERY THURSDAY
The Otoe-Missouria Substance Abuse and Behavioral Health Programs sponsor an open group for families touched by addiction from noon to 1 p.m. at the Otoe-Missouria Health Building. This is a confidential group. Call 580-723-4466 x252 or x262 for more information.

FIRST FRIDAY
Indian Taco Sale, 11:00 a.m. - 2:00 p.m. at Norman First American UMC, 1950 Beaumont Drive, Norman, OK 73071, 405/321-5640

EVERY 2ND SATURDAY
Indian Taco Sales - from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 or nnyc@ihcrc.org

THROUGH JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

NOVEMBER 9
Crow Handgame: Bearshiel Family, Geary, Okla. Come and enjoy, participate or observe. For more information, call Joe Fish Dupoint @ 580.654.1099 or 405.638.1781.

NOVEMBER 9-10
Native American Heritage Month Celebration at Cherokee Nation's W.W. Keeler Complex, 17675 S. Muskogee Ave., Tahlequah. Learn about and participate in traditional arts and crafts, play stickball and more. All free and open to the public. For more information call Cathy Monholland at cathy-monholland@cherokee.org or 918-453-5000, ext. 5389.

NOVEMBER 10
Crow Handgame: Roadrunners at Kiowa Tribal Complex. Come and enjoy, participate or observe. For more information, call Joe Fish Dupoint @ 580.654.1099 or 405.638.1781.

NOVEMBER 11
The Otoe War Mothers host a Veterans Day Dinner at 5 p.m. in the Otoe-Missouria Cultural Bldg. All veterans and their family are invited to attend. Call Dawn Briner at 580-401-3484 for more info.

NOVEMBER 11
Veterans Day Celebration at Chickasaw Cultural Center begins at 10 a.m. with posting of the colors, followed by a special salute to all Veterans. Veterans will also receive free admission to the Chikasha Poya Exhibit Center, and a 10 percent discount in the Aaimpa Café, Sulphur, Okla. 580-622-7130, or online at www.chickasawculturalcenter.com.

NOVEMBER 11
Peoria Tribe's Veteran's Day Memorial Service, 11 a.m. at the Peoria Tribal Cemetery. Tribal members, family and friends invited to attend. Info call 918-540-2535.

NOVEMBER 11
Crow Handgame: Bad Medicine at Carnegie City Park. Come and enjoy, participate or observe. For more information, call Joe Fish Dupoint @ 580.654.1099 or 405.638.1781.

NOVEMBER 12
Multi Tribal Celebration at Chickasaw Cultural Center, Sulphur, Okla. Demonstrators from several tribes will be on-hand plus an archery contest, stomp dance, a stickball game and storytelling will be conducted throughout the day in the Traditional Village. Native Americans will receive free admission to the Chikasha Poya Exhibit Center. 580-622-7130, or online at www.chickasawculturalcenter.com.

NOVEMBER 12
The Descendants of Freedmen Association meeting at the Rudisill Library, 1520 N Hartford, Tulsa, Oklahoma beginning at 1 pm. Free and open to the public. For more information: Mr or Mrs Lawrie: 918-587-6968 or Marilyn Vann 405-227-9810 or 405-818-5360 (mkvann@hotmail.com) or visit www.freedmen5tribes.com

NOVEMBER 12
Telling Stories, A Native Story Slam at Southeastern Oklahoma State University, Little Theater—Fine Arts, 1405 N. 4th Avenue, Durant, OK. Contact: Deana Williams, Native Studies Program Coordinator, dmwilliams@se.edu or call 580.745.3220

NOVEMBER 12
Kiowa Casino Handgame Tournament, Verden, Okla. For more information, call Joe Fish Dupoint @ 580.654.1099 or 405.638.1781.

NOVEMBER 12
Indian Fellowship Baptist Church, 6130 So. 58th W. Ave.,Oakhurst, Okla. is hosting an All You Can Eat Bean Dinner 11am to 3pm, $7.00 Adults and $3.00 kids 10 and under. Plus Arts & Crafts: 9am to 3pm. $10.00 Booth Rental. Contact Mary Kelly 918-636-8394 for more information.

NOVEMBER 12
Seminole Nation of Oklahoma – City of Wewoka Veterans Day Parade and Celebration, Downtown Wewoka, OK Keynote 9:30 a.m. - Rita Aragon USAF (Retired) and Oklahoma Secretary of Veterans Affairs. Parade 10:00 a.m.; Veterans Luncheon 11:00; 40 piece Military Concert Band 12:00-1:00; Historical Displays and Events 9:00 a.m. To 4:00 p.m. Call 405-257-7207 or www.seminolenation.com

NOVEMBER 13
Crow Handgame: Kiowa Employees at Kiowa Tribal Complex. Come and enjoy, participate or observe. For more information, call Joe Fish Dupoint @ 580.654.1099 or 405.638.1781.

NOVEMBER 14
Crow Handgame: Up-To-No-Good at Kiowa Tribal Complex. Come and enjoy, participate or observe. For more information, call Joe Fish Dupoint @ 580.654.1099 or 405.638.1781.

NOVEMBER 18
Holiday Native Pride Arts & Crafts Fair at the Otoe-Missouria Cultural Building. If you are an artist or craftsperson and would like a booth at this event, please contact WIA Director Jody Moore at 580-723-4466 x214 or jmoore@omtribe.org. Help support Native artists and craftspeople.

NOVEMBER 19
Tulsa Indian United Methodist Church's 10th Annual Native Flair from 10:30am - 5pm at 1901 N. College Avenue, Tulsa. Native American Artists and Crafters will have their items for sale. The church will sell Indian Tacos, fry bread, corn soup, grape dumplings, desserts and drinks. For directions or information call: the Church (918) 834-1956 or Norma at (918) 798-2845

NOVEMBER 19
Otoe-Missouria Encampment Benefit Dance at 2 p.m. in the Otoe-Missouria Cultural Bldg. Honoring all Bear Clan Members. For more info call Hank Childs at 580-233-7509

NOVEMBER 19
Celtic/Acoustic Folk Rock Concert 11am-Dark, $5 per carload at Heavener Runestone Park. Info call 918-653-2241.

NOVEMBER 22
Camp Rush Presents The Tuff Act To Follow Featuring Tito Ybarra and Chief Swagg With Special Guest Emcee One and Hosted By Chance Rush at Pawnee High School Auditorium, 615 Denver Street, Pawnee, Okla. Advance Tickets are $5.00 at the Title 7 Indian ED Office OR $10.00 at the door. DOORS OPEN @ 6:30 SHOW AT 7:00 Sponsored by the Pawnee Title VII Parent Advisory Committee. Information or to buy tickets in advance call June/Alice 918-762-3564

NOVEMBER 25-27
Thanksgiving Celebration at Chickasaw Cultural Center, Sulphur, Okla. Guided tours of the Traditional Village, complete with hot chocolate, and children's activities planned. 580-622-7130, or online at www.chickasawculturalcenter.com.

DECEMBER 3
Christmas Craft Show sponsored by the OKC Chickasaw Elders 9:00am - 3:00pm at GRACEWAY Baptist Church (New location), 1100 SW 104, Oklahoma City. Info call Pat Bartmess: 405/250-4259

NCAI slams Kardashian mom comment

MANUEL VALDES
Associated Press

A Native American group is denouncing a comment Kim Kardashian's mother made on national television as being "wrong and hurtful."

The comment from Kardashian's mom, Kris Jenner, came on "Good Morning America" Thursday, when Jenner was asked if her daughter should return Kris Humphries' $2 million engagement ring after their 72-day marriage ended.

Jacqueline Johnson Pata

Jenner responded with a laugh, saying: "Well, I hate an Indian giver. Don't you? It's a gift. Keep your gift."

The National Congress of American Indians wasn't amused.

"The phrase 'Indian giving' is wrong and hurtful," Jacqueline Johnson Pata, executive director of the tribal advocacy group, said in a statement.

"The cultural values of Native Americans are based on giving unconditionally and empowering those around them. Instead this cultural value is forgotten when negative stereotyping of Native people occurs."

Pata noted that November is Native American Heritage Month and invited the Jenner and Kardashian family to "join with the country in learning more" about American Indian culture.

An email message to Jenner's representative wasn't immediately returned Friday.

The E! reality star's comment also drew attention online, with several bloggers discussing the origin and derogatory nature of the term "Indian giver."

"What it boils down to is misunderstandings" that date back more than 200 years, Indian Country Today Media Network reported on its website.

Back then, Native Americans conducted trade using a barter system and considered gift-giving an extension of that system. "Europeans, upon encountering this practice, misunderstood it, considering it uncouth and impolite," said the report, citing WordOrigins.org.

Earlier this year, the National Congress of American Indians criticized the use of the code name "Geronimo" for the operation that killed Osama bin Laden.

Geronimo was an Apache leader revered by many in the Southwest. NCAI President Jefferson Keel said at the time that the use of a Native American term "undermines the military service of Native people."

"It's critical that military leaders and operational standards honor the service of those who protect our freedom," Keel said.

Film Critics Circle honors Harjo

COURTESY PHOTO

Sterlin Harjo

OKLAHOMA CITY – The Oklahoma Film Critics Circle has honored filmmaker Sterlin Harjo with the 2011 Tilghman Award celebrating achievement in cinema in the state.

The OFCC presented Harjo with the Tilghman Award in a short ceremony Friday, Nov. 5, after a screening of his most recent works, a series of documentary shorts for Tulsa's This Land Press. The screening was held at the Oklahoma City Museum of Art as part of the museum's American Indian Cinema Showcase from Nov. 3 to Nov. 5.

Harjo, a 31-year-old member of the Seminole and Creek Nations, has earned international acclaim for films examining contemporary life of Native people. But his feature-length narratives – "Four Sheets to the Wind" in 2007 and "Barking Water" in 2009 – are emotionally rich motion pictures populated by complex characters.

"Sterlin's films are invested with a humanity and depth of emotion that eludes many of his older, more experienced peers," says OFCC President Rod Lott. "In a short period of time, Sterlin has really raised the bar for Oklahoma filmmakers. He more than deserves the Tilghman for his commitment to his art."

OFCC's 19 member critics choose as recipients of the award those individuals who have made significant contributions to film, advanced awareness of film in Oklahoma or highlighted Oklahoma as the home of talented and productive filmmakers, actors and others in the industry.

Raised in Holdenville and now living in Tulsa, Harjo began his filmmaking career while he was an art student at the University of Oklahoma. He credits a film class of Misha Nedeljkovich there with introducing him to the motion pictures of John Cassavetes and other independent-minded directors.

"It really opened my eyes to foreign films and independent films," Harjo says. "He (Nedeljkovich) introduced me to all these different filmmakers and … the fact that you could make your own kind of film and it didn't have to be like the stuff you see coming out of Hollywood."

After launching into film, Harjo was selected to the Sundance Institute Filmmaker Lab. There he met producer Chad Burris, a Weatherford native, and the pair collaborated on a short film, "Goodnight Irene," before tackling a larger project based on Harjo's screenplay.

That resulting work, "Four Sheets to the Wind," premiered at the 2007 Sundance Film Festival. The film tells the story of a young man named Cufe Smallhill (Cody Lightning) who goes to live with his troubled sister after the death of their father. The movie drew strong critical acclaim and earned a Sundance Special Jury Prize for Tamara Podemski, who portrayed Cufe's sister. The actress later earned an Independent Spirit Award nomination for her performance.

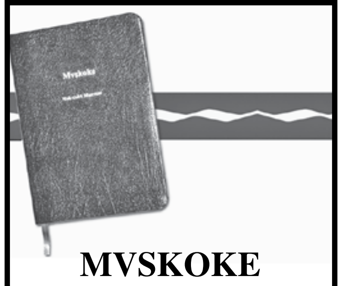
In 2009, Harjo wrote and directed "Barking Water," a haunting road film about a dying man and his ex-lover traveling across Oklahoma to visit the man's estranged son. The movie also premiered at Sundance and has been screened around the world.

"I just don't see myself making films about any other place," Harjo says. "I mainly tell stories about contemporary Native people from specific tribes — usually Seminole and Creek — and the history of those tribes are that they were displaced from their homeland and put in Oklahoma. There's a whole dynamic there that's already created; it's already complex, and it's already going to influence my storytelling."

Previous Tilghman Award recipients are documentary filmmaker Bradley Beeseley, Oklahoma City Museum of Art film curator Brian Hearn and Circle Cinema Foundation president Clark Wiens.

The Tilghman Award is named for William Matthew "Bill" Tilghman, widely credited with being the first individual to make a feature-length movie in what is now Oklahoma. He served as a deputy U.S. marshal and police chief in Oklahoma City, among other law-related positions. Tilghman also served as a state senator. In 1908, he made "A Bank Robbery," which starred real-life bank robber Al Jennings recreating one of his crimes.

It was the first of several films Tilghman set in the state. In 1915, the lawman-turned-filmmaker made "Passing of the Oklahoma Outlaws," again starring actual criminals and the good guys who chased them. He is known for his attempts to deglamorize the outlaw villain and for striving to prove there are no outlaw heroes.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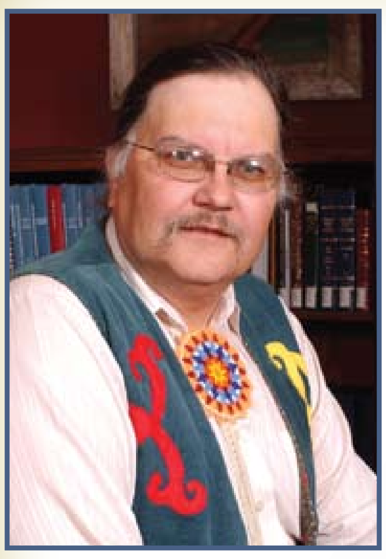
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STARR

Continued from Page 1

He's been to Germany, Switzerland, Austria and Italy – all more than once. He said he accomplished this by studying and by listening to people.

because you counted on them …"

He also went to Cuba with the 82nd Airborne when Fidel Castro took over. They were sent to guard the civilians to safety, he said. In a short period of time Starr went from the rank of private, to private first class to corporal. After the Rangers were disbanded he ended up with the 187th regimental company. He was 22 when he got out of the Army, and said he learned responsibility. The Army lifestyle, he said, wasn't really bad because he already got up early and knew how to do his laundry. He was familiar with that lifestyle from attending Concho Indian Boarding School.

"I don't believe I finished 11th grade. I went into the service," Starr said. "I got acquainted with a lot of the people, a lot of the kids, the years I was there, and I got to learn how to work."

Starr stayed at school during Christmas and summer break to work. He said the state government paid them.

"I think every two weeks we got $36. That was good money then. They took care of us, they fed us, they gave us a place to stay and … you only went to school three hours a day in the classroom. The other half was done on the farm and it was counted as agriculture. We did all the work that was possible. We milked the cows and fed the hogs, fed the chickens and … we did all that as students."

When Starr first went to school in Concho he said he already had classes like general math, general science and English, but they were just starting those classes there. He grew up going back and forth to Kingfisher, Clinton and Oklahoma City.

Starr was born Jan. 17, 1917 in Concho, Okla. to Moses Starr Sr. and Helen Heap of Birds Starr. His paternal grandparents are Harry Starr and Daisy. His maternal grandparents are Alfred Heap of Birds and Soar Woman - her "office name" was Grace. His great grandfather's name was Big Moccasin. He had three sisters and two brothers; all of whom have passed on. He has seven kids, and two are still alive. His first wife was Nellie Old Crow and his second wife was Anita Little Raven; both have passed away.

"He's very strong and he's a very integral part of everyone's lives … his grandkids, nieces, nephews; it's a strong thing that we have with him," Norene Starr, niece, said. "I think all of us try real hard to be a part of his life and he's in every one of our lives."

Starr was raised near his paternal grandparents in Kingfisher. His parents moved there after they were married.

"I can think back and see my grandfather and he was bald headed; he had gray hair on his side ... I can remember riding a horse with him to town. I can remember driving cattle to be milked in the evening. Of course they farmed," Starr said. "They raised cotton and they raised cattle for their own use and also for milking. Of course they worked the field in that cotton. I can remember them doing that and I wasn't very old. I remember chasing the cows. I could go with him and do the things he wanted me to do and it was fun."

His grandmother Soar Woman helped raise him until she passed away. While staying with his mother's side of the family he learned a lot of the Cheyenne language, he said.

"That's all she spoke was Cheyenne, and in order to understand and know what she wanted, well you had to learn, and if you wanted to speak to her," Starr said. "Well, I think she could understand English, but she wouldn't speak it, and if I spoke Cheyenne and English, they would always say you speak one way or the other. You either speak English or you speak Cheyenne … you don't mix them. But I've had a lot of uncles, a lot of aunts, they all spoke Cheyenne."

A NATION WHICH FORGETS ITS DEFENDERS WILL ITSELF BE FORGOTTEN
OUR TROOPS
DEFENDERS OF OUR FREEDOM
FALLEN HEROES
KOREA

DANA ATTOCKNIE / NATIVE AMERICAN TIMES PHOTO

Moses Starr Jr.

He said all the songs, church work and Indian hymns he knows, all come from family. Although his maternal grandfather passed away before Starr was born, he knows the songs he made.

A family portrait of his mother's side of the family is showcased on the living room wall of Starr's home. In seconds, he lifts the black-and-white picture off the wall and begins naming and talking about each person in the photo. His enthusiasm and admiration for his family is shared by other family members too.

"All the time, he's going somewhere … I got to go Canton, I got to go Watonga, and I got to go to El Reno. He's always going somewhere," Ron Kauley, nephew, said. "So these are respectable qualities that each and every one of us should be carrying."

Kauley refers to his uncle's responsibilities as an Arapaho Chief, renewal of Sacred Arrows and Sun Dance camp crier, and keeper of ceremonial items. When his people need him to pray, sing, talk or help them, Starr goes without question.

"That part is really important because you make that vow with the Almighty," Starr said. "You can't say no. They told me 'the word no is out of your vocabulary' … it's important to them (people), and also they depend on you because they know that you're supposed to do that."

Starr's Cheyenne name is Whistling Elk. His name was Eagle Feather, but it was changed when he returned from overseas with the Army. Eagle Feather was an uncle's name, who served in World War II and earned the bronze star.

Kauley said it's good to pay homage to elders while they're still alive so they know how people feel about them.

"You honor them and you show them your respect now while they're still here, because when they're gone, it's too late. You can't do it then," Kauley said.

Starr, who's diabetic, had part of his lung taken out last November because it had cancer. In February his kidney came out because of cancer, before that it was his bladder because of a tumor.

"So that's three times that they operated on me for cancer … I know I don't have no appendix, they took that out, and I know I don't have no gall bladder because they took that out, and I don't know what else," Starr said, keeping his positive humor in check. "They took my tonsils out."

Starr initially worked any type of job to support his family after his time in the Army. He picked cotton, bailed hay, worked in a meat packing plant, cleaned apartments, and worked at various construction jobs. "I still had not gotten an education and that's the reason I had to do all that," he said.

Eventually he began working for the Bureau of Indian Affairs' Law Enforcement's Indian offender's rehabilitation program. He also worked at St. Gregory's in Shawnee as a counselor and for the Native American Center. He also served as a tribal council representative for the Cheyenne and Arapaho Tribes of Oklahoma twice - once as a Clinton area representative and once as an El Reno area representative. He said he was there when the tribes first became involved with gaming.

One of his career highlights was working for Putnam City School District in Oklahoma City as the Indian Studies Coordinator. For approximately 13 years he taught American Indian students how to dance and sing, and about Indian culture, history and traditions. He formed a dance troupe that was invited to perform throughout Oklahoma. He also earned his GED during this time.

After leaving Putnam City Schools he carried on the same type of teachings at different schools for the Oklahoma Historical Society. All the while, Starr received invitations to share his Native culture and heritage with people around the world. He's been to Germany, Switzerland, Austria and Italy – all more than once. He said he accomplished this by studying and by listening to people.

"Education is just really important. If you don't have it, you don't have anything," Starr said.

Starr said it made him feel good to watch his students get an education and end up with responsible jobs.

"In order to survive and in order to make it you have to get an education," Starr said. "That's what really gets me; it's like, if I would have got an education, I'd been dangerous."

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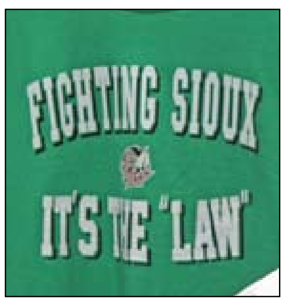
Inside this issue:

- **UND can drop Fighting Sioux nickname**
- **Music Hall of Fame new inductees**
- **'Buckskins to Silks' style show**



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NATIVE AMERICAN TIMES

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Tribes amend water rights suit against state

TIM TALLEY
Associated Press

OKLAHOMA CITY (AP) – Two American Indian tribes have expanded their legal claims to water rights in their historic territories in southeastern Oklahoma, a development that Oklahoma City's city manager said could threaten the city's ability to deliver water to more than 1 million users in central Oklahoma.

The Choctaw and Chickasaw tribes amended a federal lawsuit they filed in August that seeks an injunction barring the state and the city from transporting new supplies of water from the region to the Oklahoma City area.

The amended petition, filed Nov. 10 in U.S. District Court in Oklahoma City, alleges that the state, the city and the Oklahoma Water Resources Board do not have the right to use the Oklahoma-based tribes' lands for any purpose, "including as a site for existing or additional pipelines or any other structures used to export water from the treaty territory to Oklahoma City."

City Manager Jim Couch said the expanded claim could affect water transported from the region by the Atoka pipeline, which has delivered water to the city and other areas in central Oklahoma for almost 50 years.

"It is a significant issue," Couch said. "The tribes have only added to the legal mess around water rights."

But the tribes' attorney, Michael Burrage, said they are not asking the federal court to disconnect one of central Oklahoma's chief water supplies

"We do not intend to interrupt the flow of water to anybody. I don't

See **WATER** *Continued on Page 4*

FILE PHOTO

The tribe's original petition asked a federal judge to stop the Oklahoma Water Resources Board from selling its water storage rights to Sardis Lake in southeastern Oklahoma to the Oklahoma City Water Utility Trust without first reaching an agreement with the tribe.

New Cherokee chief inherits Freedmen litigation

JUSTIN JUOZAPAVICIUS
Associated Press

TULSA, Okla. (AP) – After a bitter, drawn-out election that lasted almost four months longer than it should have, new Cherokee Nation Chief Bill John Baker treads into yet another political minefield after his inauguration ceremony: squarely, should descendants of slaves some Cherokees once owned retain their tribal membership?

The protracted struggle of the 2,800 or so descendants, known as freedmen, became a major issue on the campaign trail. Baker's opponent, former Cherokee Chief Chad Smith, was among the major supporters of a 2007 vote by tribal citizens to kick the freedmen out of the tribe and cut off benefits such as health care, grocery stipends and housing assistance. Baker, a longtime tribal councilman, also backed the measure, but appeared far less vocal about it while he was campaigning.

Cherokee Nation Chief Bill John Baker

That strategy likely won the support of untold hundreds of freedmen, who were allowed to vote in the Sept. 24 special election because of a last-minute deal brokered before a federal judge. Baker beat Smith by nearly 1,600 votes.

The citizenship issue has landed back in Tulsa federal court and the stakes couldn't be higher for the

See **CHIEF** *Continued on Page 4*

Tribal courts lack power over non-Indian abusers

SUZANNE GAMBOA
Associated Press

WASHINGTON (AP) – A high-level Justice Department official pushed Thursday for tribal courts to have more power in prosecuting non-Indians in domestic violence cases, saying the lack of authority has meant many serious crimes have gone unprosecuted.

Although tribal judges can now impose tougher sentences in such cases under a law passed last year, the courts still have no authority to prosecute domestic violence offenders who are not members of tribes, associate attorney general Tom Perrelli told the Senate Indian Affairs Committee.

The committee's chairman, Sen. Daniel Akaka of Hawaii, has sponsored legislation that would increase tribes' authority to deal with violence against Native American women. A 1978 Supreme Court ruling, known as Oliphant, stripped tribal courts' of jurisdiction over non-Indians, which some blame for increased crime and violence on reservations.

"Tribal leaders, police officers and prosecutors tell us of an all-too-familiar pattern of escalating violence that goes unaddressed, with beating after beating, each more severe than the last, ultimately leading to death or severe physical injury," Perrelli said. "Something must be done to stop the cycle of violence."

The inability to prosecute non-Indians often leads to tribal law officers mistakenly believing they can't make an arrest when responding to a domestic abuse case involving non-Indians, which "has left many serious acts of domestic violence and dating violence unprosecuted and unpunished," Perrelli said.

Congress gave tribal courts the power to levy sentences of up to three years in prison against American Indians for each domestic violence offense in the Tribal Law and Order Act of 2010. Before the law was passed, tribal courts could only sentence an abuser to a year in prison.

But the tribal courts still have little power when it comes to non-Indians, even when that abuser is married to a tribal member, Perrelli said.

According to a National Institute of Justice study, one third of Native American women will be raped during their lifetimes, Perrelli said. An analysis of death certificates by the institute also found that on some reservations Native American women are murdered at a rate of more than 10 times the national average, he said.

Among other things, Akaka's legislation would make clear that Congress intended when it passed the Violence Against Women Act of 2000 to give tribal courts authority to issue and enforce protection orders for domestic violence victims, even if they involve non-Indians.

It also would allow courts to impose sentences that gradually increase the punishments for repeat offenders who assault and injure a

See **COURTS** *Continued on Page 4*

John KnifeChief: Pawnee arrow maker

KAREN SHADE
Native American Times

CHOUTEAU, Okla. – The certificate of authenticity reads: "My name is John KnifeChief. I am a full-blood Pawnee Indian from Pawnee, Oklahoma. I make hand-made arrows, buffalo spears and lances. I look forward to being your Native artist."

Those few sentences say much about the single father making a home for his five-year-old son in the heart of Cherokee country. It even says something about where his heart is.

"Elders say the veins in the arrowhead speak of the journey you've taken in your life," KnifeChief said. Seated at the dinette set serving as a work area, he has already split a single feather cut from the tail bustle of a turkey he shot with an arrow he made from a bow he carved.

After attaching the feathers, he binds the perfectly knapped arrowhead with sinew.

"My elders in my tribe say (to me) if I would've been alive 100 or 200 years ago, when they had wars – when they had arrow makers and bow makers and different people that did different things in tribes – then I would've been one of the main guys that they would've kept alive. Nothing would've happened to me," he said.

But things do happen to everyone, and the many relief-like rises and valleys on the surface of KnifeChief's arrowheads say so.

As a child, KnifeChief's dad was a farmer who would often find arrowheads while plowing the ground of his family's land outside of Pawnee. The late Dennis Charles Knifechief, who everyone called "Gala" for his gentle and generous nature, gave them to his sons. The boys kept them and took after their father, who made bows and arrows as he had been taught by his elders. KnifeChief and his brother, Charles KnifeChief, learned to make their own toys as well as their father's craft. They knew where to find the bois d'arc trees ideal to make a strong, flexible bow; they knew to gather the straight dogwood shoots in spring on river banks and cemeteries to make arrow shafts. They learned to knap points for hunting from flint, jasper and black obsidian.

See **KNIFECHIEF** *Continued on Page 7*

KAREN SHADE / NATIVE AMERICAN TIMES

John KnifeChief examines an arrow he's just completed from his kitchen table in Chouteau, Okla.

Tribes benefit from water settlements

DURANGO, Colo. (AP) – Federal water settlements are giving Indian tribes in the West a water rights bonanza.

According to the Denver Post, six recent water settlements have forced the federal government to provide more than $2 billion for dam, pipeline and reservoir projects.

The settlements are giving tribes from Montana to New Mexico control over 1.5 million acre-feet of new water each year.

The U.S. Supreme Court has ruled that tribes relocated to reservations are entitled to enough water to live on those lands.

So far, only 29 of the nation's 565 tribes have settled their claims.

Houma tribe seeks fed recognition via petition

HOUMA, La. (AP) – Members of the United Houma Nation tribe of American Indians have created a digital petition on the White House's website as they continue a decades-long quest for federal recognition.

Adam Credelle, who started the petition is a United Houma Nation member from Patterson who currently attends law school at Southern University.

The Courier of Houma reports that the United Houma Nation's petition must get 25,000 signatures before Dec. 1 to get an official response from the Obama administration. The petition garnered 1,972 signatures the first week it was launched, Nov. 1–8.

United Houma Nation Principal Chief Thomas Dardar Jr. said the petition is a fantastic effort by the tribe's younger members, who are better educated and more technologically connected, to launch their own efforts to get the tribe recognition.

Federal recognition is important because it could lead to financial and educational assistance for tribal members.

"Not only will the tribe receive better health care, education and housing, but it would bring economic development to the parishes along the coast," Dardar said

Credelle said local American Indians could also leverage federal recognition to get money for Louisiana's degrading coast, where most United Houma Nation members make their homes.

Last year, after the BP oil spill, the Houma Nation applied for grant money from BP, asking for enough to cover the salary of a case worker to help the tribe manage the influx of tribal members seeking help with claim applications. The company denied the claim because the tribe isn't federally recognized.

Brenda Dardar-Robichaux, former chief of the United Houma Nation, said the tribe has been seeking recognition from the federal government since 1817. The group made a formal application to the federal Bureau of Indian Affairs for recognition in 1985 after researching the tribe's history for seven years.

That petition was rejected in 1994, when the Bureau of Indian Affairs ruled that the group failed to meet requirements for recognition.

Archaeologists find ancient Native American sites

MARY POLETTI
Quincy Herald-Whig

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Jefferson City
St. Louis
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Cape Girardeau

PALMYRA, Mo. (AP) – What started as a routine survey of the land surrounding a historic bridge has ended up unearthing two significant sites in the region's Native American history.

Larry Grantham, an archaeologist with the Missouri Department of Transportation's Environmental Studies and Historic Preservation department, said his team has discovered a pair of Native American sites bookending the Mo. 168 bridge over the North River just west of Palmyra.

On the east side of the bridge is a 1,200- to 1,500-year-old site from the late Woodland period. The site on the west side of the bridge, however, is much older -- 3,000 to 5,000 years old, dating to the late Archaic period.

The MoDOT archaeologists found the twin historical sites while conducting an archaeological survey around the 79-year-old North River Bridge, which will be replaced next year under the auspices of MoDOT's Safe and Sound Bridge Improvement Program.

The bridge itself has historic significance as the longest bridge of its type still in existence, and the State Historic Preservation Office is working to document its history and advertise the bridge components for adaptive reuse at a new location.

MoDOT's archaeologists, however, are more concerned with the ground itself, which will be significantly altered as crews even out the grade in the vicinity of the bridge.

"Anytime we have a project that involves earth disturbance, we go out and do an archaeological survey," Grantham said. "In this case ... they're going to raise the grade by 4 feet. On one side there's going to be a lot of cut, and on the other side there's going to be a lot of fill."

More than 3 feet below the ground's surface was evidence of the area's Native American history.

Given the differing time periods of the sites, their findings at each have been dramatically different.

At the late Woodland site, which dates to roughly AD 650 to 900, the group is looking for evidence of structures on the site. The Native Americans who inhabited that site were much less nomadic than earlier peoples, Grantham said.

"By the late Woodland (period), they're building houses, and they're being semi-sedentary," Grantham said. He said cooking pits and storage pits also are likely to turn up.

The late Archaic site, which dates to roughly 3000 to 1000 BC, is yielding more of the artifacts that traditionally are associated with Native American digs. The archaeologists are hand-digging the site in 3-foot squares of just a few inches' depth.

Among the artifacts the archaeologists have turned up are projectile points, drills and other tools, all made from chert, a type of rock found along the Mississippi River.

That suggests to Grantham that the late Archaic inhabitants moved around the northern half of Missouri in a seasonal cycle, returning to Northeast Missouri for a short time to pick up their weapons materials. Chert wouldn't have been found in most of the interior of northern Missouri.

"Part of the seasonal cycle involves coming this far down to get chert to make tools with," Grantham said. "They're taking these chert (pieces), taking a lot of material off and making what we call pre-forms. They don't want to carry any more than they have to. They'll take a lot of flakes off it and get it close to a final form."

Grantham said there's also evidence to indicate that the late Archaic people in the region were heat-treating the chert to refine its quality.

As for the location of the camp, there is a spring on the west side of the North River. With Northeast Missouri's smaller tributary rivers and streams often flowing inconsistently, the spring would have provided a more consistent source of water, Grantham said.

Grantham and his team were evaluating artifacts recently in MoDOT's lab in Jefferson City. They will return to the area to continue their excavation.

This isn't the first time MoDOT archaeologists have found significant Native American heritage in the area. A survey in the vicinity of U.S. 61 in 2004 and 2005, at the beginning of the Avenue of the Saints improvements, turned up ancient Native American artifacts and resulted in numerous excavations along the highway in Lewis and Clark counties.

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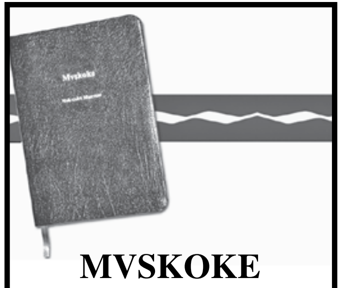

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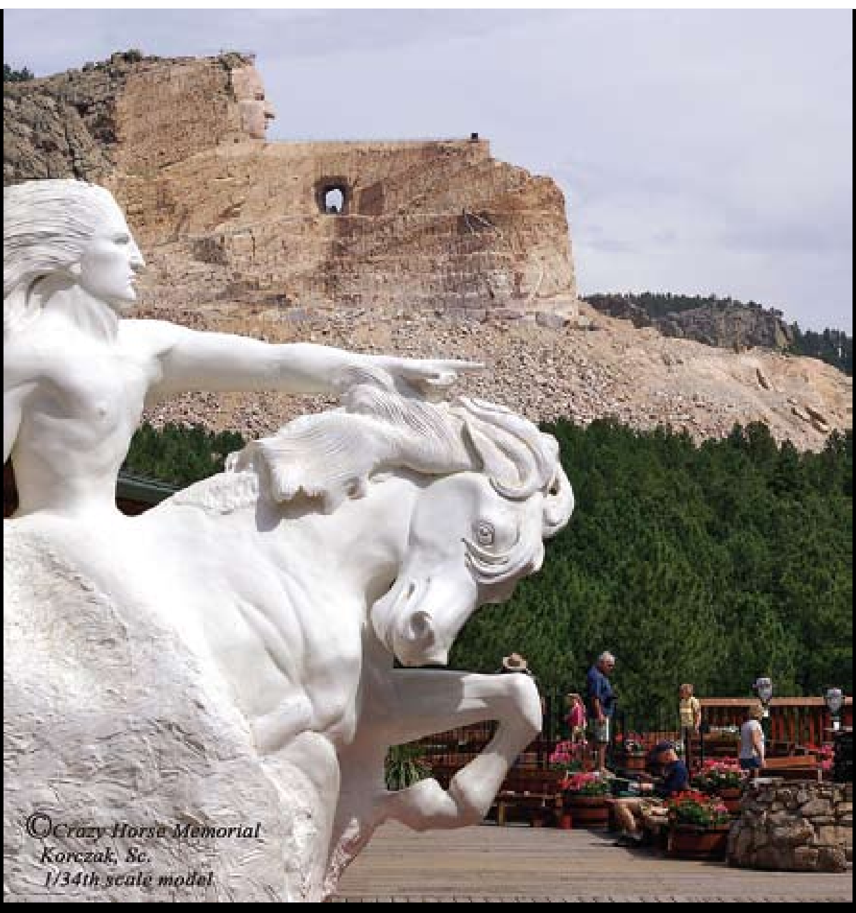

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Law signed letting UND drop Fighting Sioux name

DALE WETZEL and AMBER HUNT
Associated Press

BISMARCK, N.D. (AP) – Like many of her classmates and University of North Dakota students who came before her, senior Annie Hessinger says it doesn't matter that the school is shedding its 81-year-old nickname after a drawn-out dispute with the NCAA. She's Fighting Sioux and always will be, no matter what new nickname the school eventually picks.

She'll still wear clothing bearing the Fighting Sioux logo, a colorful profile of an American Indian warrior's head. And she'll carry on school traditions that started long before she arrived, such as ending the national anthem with "home of the Sioux" instead of "home of the brave" before games.

"I've grown up going to Sioux games. My whole family has gone here," said the 21-year-old graphic design major, whose parents and three siblings attended UND. "It's not just the hockey team or the athletic teams. All the students here are Fighting Sioux."

Gov. Jack Dalrymple signed a law Wednesday overturning a last-ditch attempt in March by the Legislature – which counts many UND alumni among its members – to mandate that UND keep the Fighting Sioux name. That maneuvering caused scheduling headaches for UND teams and threatened its bid to join the Big Sky Conference as it transitions from Division II to Division I sports.

Since August, the NCAA has banned UND from hosting postseason tournaments and said the school's athletes may not wear uniforms with the nickname or logo during postseason play.

"Being forced to change what you're called doesn't mean changing who you are," said Democratic Sen. Mac Schneider of Grand Forks, a former UND offensive lineman. "We are the University of North Dakota, and we'll always be fighting."

The NCAA in 2005 placed UND on a list of schools with American Indian nicknames, logos and mascots that it found objectionable, and UND was the last holdout on that list. Some schools were able to keep their nicknames by getting permission from the tribes. But while the Spirit Lake Sioux tribe endorsed the Fighting Sioux nickname, the Standing Rock Sioux's tribal council refused.

UND teams have been known as the Fighting Sioux since 1930. Those who support the name echo the argument made by fans of other teams with American Indian mascots – that it is part of the school's heritage and is a sign of respect that honors proud American Indian traditions.

But critics say that naming sports teams after Indians, a historically disenfranchised race of people, is demeaning and even racist.

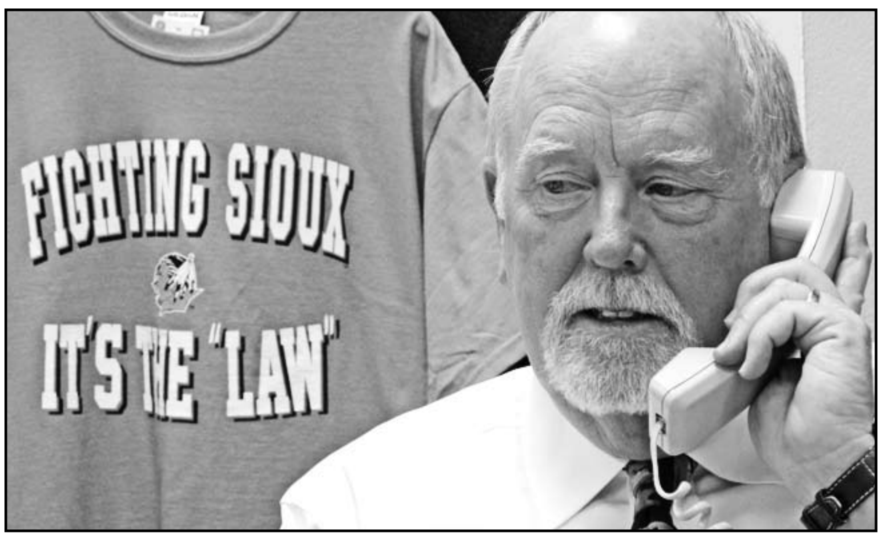
"It's all about athletics. That's the only reason they're going along with the change," said B.J. Rainbow, 31, a UND graduate who was among a group of students in April who filed a federal lawsuit to bar the further use of Fighting Sioux imagery.

"There isn't anything about the hurt," he said.

The university has to change a lot more than mindsets. The Fighting Sioux logo and moniker appear on everything, from merchandise to the privately financed arena where the hockey teams play. The school estimates it will cost almost $750,000 to paint over, scrub out or otherwise remove old logos, order new uniforms and gear for its teams, change its stationery and update its websites.

Some remnants are likely to remain. Inside the privately owned Ralph Engelstad Arena are thousands of granite and metal Indian head logos, including one huge logo inlaid into the floor inside the building's main entrance. Jody Hodgson, the arena's manager, previously has estimated it would cost about $1 million to have most of them removed. He declined to comment when reached Wednesday.

Under the law signed Wednesday, UND can't adopt a new nickname or logo until January 2015 – a provision intended to allow the furor over the change to quiet before the university re-brands itself, officials said.



DALE WETZEL / AP / FILE PHOTO

North Dakota state Rep. Al Carlson, R-Fargo, who is the Republican majority leader in the North Dakota House, speaks on the phone in his North Dakota Capitol office in Bismarck, N.D., on Friday, April 15, 2011. In the background is a T-shirt, made by a nickname supporter, that includes the logo and proclaims: "Fighting Sioux, It's the Law."

"I think we can agree that the NCAA has been frustratingly obstinate on this issue," said state Rep. Stacey Dahl, who wrote the provision. "But I assure you that it's not the NCAA who will be hurt if we do not repeal this law. It's going to be our student athletes and Division I sports at UND."

Dean Blais, who led UND to two national championships during a long tenure coaching men's hockey at the school, said UND students and alumni treat the Fighting Sioux name with reverence, and that he doesn't think they should be forced to abandon it.

"It means the world. The Fighting Sioux were exactly that. They were a proud tribe," said Blais, who now coaches at the University of Nebraska-Omaha.

He said the debate over the name was just gaining steam when he left the school in 2004.

"That was very upsetting to me, being the head coach there, knowing what the Fighting Sioux name meant to all our alumni and anyone who put on that jersey," he said. "That was a big thorn in my side when I was head coach."

North Dakota's Board of Higher Education thought it had resolved the issue in May 2009, when it voted unanimously to retire the nickname and logo. An earlier lawsuit settlement with the NCAA set an August 2011 deadline for finishing the project.

Shortly after the 2011 Legislature began in January, however, lawmakers got involved and passed the law requiring the school to keep the nickname. It was that law that was repealed Wednesday.

Robert Kelley, the university's president, praised the law's approval Wednesday, saying the move would lift the NCAA sanctions and ensure that UND may join the Big Sky Conference.

The Fighting Sioux name and logo, Kelley said in a statement, "will be retired with dignity as it becomes part of the tradition and history of the University of North Dakota."

Duaine Espegard, the vice president of North Dakota's Board of Higher Education and a former Republican state senator from Grand Forks, said Tuesday that his view of the nickname debate has evolved since lawmakers got involved. He said "it's time to repeal the law."

"Let's move the University of North Dakota forward and get by this very divisive thing," he said.

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Mescalero Apaches work to save language

RENE ROMO
Albuquerque Journal

MESCALERO, N.M. (AP) – One word at a time, one student at a time, a group of Mescalero Apaches and their partner, a New Mexico State University anthropological linguist, are trying to stave off the demise of the tribe's ancient tongue, the wellspring of its culture.

"Like one of the elders said, every step is sacred," said Oliver Enjady, an artist and former Tribal Council member who is director of Nde Bizaa, the tribe's language program. "This (language) was given to us by the Creator for use by the Apaches. ... It's who you are, and you can't change that. If this is lost, then what is your identity?"

The language program team has embarked on a three-year effort to produce a comprehensive English-to-Apache, Apache-to-English dictionary along with an introductory grammar. The dictionary, with about 20,000 entries, will be available in print or compact disc and paired with digital recordings of words for the Apache learner.

"This is not just going to be put away, like in a time capsule," Enjady said.

The project also aims to expand the tribe's historical archives with hundreds of hours of audio and high definition video recordings of people speaking Apache, mostly elders reciting traditional stories and personal or community histories. The project team, led by Enjady and NSMU linguist Scott Rushforth, will produce educational materials to be used in Mescalero schools.

The project is being funded with a $321,000 grant from the National Endowment for the Humanities under the agency's Documenting Endangered Languages Program, an effort aimed at preserving imperiled Native American languages.

Linguists have estimated there were as many as 300 to 500 languages spoken by indigenous people on the North American continent before the arrival of Europeans, but fewer than 200 survive today, said Ives Goddard, senior linguistics emeritus at the National Museum of Natural History in Washington, D.C. Of the remaining languages, the number that children still learn in the home in substantial numbers is "probably fewer than 20."

There is no definitive data available on language fluency for most New Mexico tribes other than in census data, which is often inflated, said Christine Sims, assistant professor in the department of language, literacy and sociocultural studies at the University of New Mexico. But based on observations from tribal members, it appears "language shift" is occurring in most tribal communities, especially among younger generations, Sims said.

For decades, the U.S. government enforced assimilation policies aimed at suppressing native culture and language: for instance, through the Indian boarding school system developed in the 1870s. In the schools, thousands of Native American children were plucked from their homes and families, and were physically punished for speaking tribal tongues.

Nowadays, the Mescalero Apache dialect, like other indigenous languages, is being ground down by the dominant English-language culture that works its way into the homes of the 4,000 residents in the Sacramento Mountain community through television, radio and the Internet. With each generation, fewer and fewer Apaches speak their own tongue, elders say.

"If we just let that go and just go into the dominant society way of living, we aren't Apaches anymore. That just bothers the heck out of me," said Ted Rodriguez, a 74-year-old Mescalero Apache gaming official who is often asked to sing Apache songs at ceremonies.

Based on results of a survey conducted for the tribe, it was estimated in 1999 that less than one-quarter of the reservation population, or no more than 950 people, could speak Apache, either fluently or in part. And the vast majority of those speakers, more than 80 percent, were older than 36.

Last year, officials estimated that fewer than 150 tribal members were fluent in the Mescalero Apache dialect or its linguistic cousin, Chiricahua Apache, according to the NEH application.

The vast majority of tribal elders, those 55 or older, interviewed in recent years expressed the belief that Apache dialects are dying, the application says.

"Without the language, there is no identity. You can say you are Apache, but to what extent?" said Claudine Saenz, 67, whose grandchildren are trying to learn the language. "You don't know the songs, you don't know the prayers, you don't know the ceremonies."

Apache is part of the Athabascan language family, which includes Navajo, spoken by more Native Americans than any other indigenous language in the U.S. and enshrined in a comprehensive dictionary decades ago. By contrast, members of Cochiti Pueblo refuse to allow their language to be written down or assigned to a dictionary, believing it is most proper to pass on the language orally, said John Grimley, language manager for the pueblo, which has an estimated 1,200 members.

Producing a dictionary and expanding language archives are just part of a multipronged effort on the Mescalero Apache reservation to revive Native American dialects.

For the past two years, with a federal grant for which Rushforth wrote the application, Bonna Dell Ortega has run a language immersion program for children between 2 and 5 who are exposed exclusively to Apache speakers for nearly five hours a day. The program currently hosts 13 children.

"It will give kids a head start on learning to speak," Ortega said. "These younger ones, they absorb so much."

Meanwhile, since the early '90s, the tribe's school system has made an Apache language class part of the curriculum, though all other classes are taught in English. Students must take an Apache language class through the eighth grade and at least one year in high school, said Lola Ahidley, director of language and cultural programs at the Mescalero Apache School, where roughly 500 students attend from pre-kindergarten to the 12th grade.

Ahidley said that, after the years of schooling, many students can understand some Apache and speak simple phrases. "Where we lose them is when they go home," Ahidley said. "There's no reinforcement."

The tribe, through its language program, is producing its own educational materials so that students, and nonstudents, can practice Apache.

Ndee Bizaa media technician Walter Scott, 26, who has studied graphic design and digital media at NMSU, has produced Apache language animated shorts on body parts, colors, numbers and animals. Team members are considering producing how-to videos on topics like cooking fry bread, making a tepee, and self-respect.

An Apache language class is also offered several evenings a week through the Nde Bizaa program. Rushforth explains language structure while native speakers converse with students.

"One word can lead to another," Enjady told a class of 19 students recently. "It's up to you guys."

Apache dialects have their own unique character and feel. Certain words require the speaker to inject a tiny pause between side-by-side vowels. One consonant, expressed roughly as the sound created by a "tl," requires a speaker to manipulate the tongue in ways that English and Spanish do not.

The language also manifests cultural differences. Apache does not have a word for suicide or for the precise equivalent of goodbye. When two Apaches part ways, common farewells mean "I'll see you again" or "travel in beauty," Rodriguez said.

"There's a place for English, but there's a place for our language, too," said language program staff member Sherman Blake, whose bloodlines include various Apache branches -- Chiricahua, Mescalero and Lipan. "Some tribes have come to the point where they lost the last native speakers. ... This is why we try to teach as many as we can."

Asked whether she was hopeful the NEH-funded project can reverse the language shift, a term linguists use to describe the replacement of a minority group's traditional language, Saenz said: "Let's not say 'hopeful,' let's say 'prayerful.' We pray that it (Apache) will come back. And us elders have to do our best to bring it back, and this program is a good start."

Farmington eyes 'safe' ads aimed at Navajos

FARMINGTON, N.M. (AP) – Farmington officials hope to launch a campaign to convince members of the Navajo Nation the city is a safe place to visit after a human rights commission blasted the city's police department for treatment of Native Americans.

The Farmington Daily Times reports city officials are proposing a radio ad campaign that seeks to ease worries about Farmington's treatment of American Indians. The campaign will air on radio station KNDN-AM and will be entirely in Navajo. It will invite people to Farmington to enjoy facilities, parks, restaurants and shopping.

City officials said they chose the radio station because it reaches more of the reservation than any other local station and is broadcast completely in the native language.

The move comes after the Federal Bureau of Investigation said last month it was investigating a case involving a San Juan County sheriff's deputy who was caught on videotape beating a Navajo man with his flashlight. Deputy Dale Frazier was fired earlier this year after a videotape showed him slamming 22-year-old Donovan Tanner onto his patrol car face-up then hitting him a number of times with his flashlight.

Tanner was awarded $250,000 from San Juan County.

The beating captured the attention of the Navajo Nation Human Rights Commission, which said the beating was a "clear demonstration" of police brutality against Native Americans by law enforcement in the Farmington area.

KNDN has a range of 100 miles and the potential to reach approximately 85 percent of the Nation's population, according to city officials.

"What we are looking at is how to change the perception that Farmington is a dangerous place for Navajo to visit," Assistant City Manager Bob Campbell said during a meeting of Farmington's Community Relations Commission. "What we would like to do is present some information that demonstrates Farmington is a safe place to be."

If commissioners approve the marketing effort, the campaign would be funded from the commission's $20,000 annual budget.

Officials see the campaign as an ongoing effort that starts with a 12-month schedule of broadcasts. In the beginning, broadcasts would be frequent, but every four months the frequency would reduce, ending with a maintenance-style schedule to keep the message circulating.

As recently as 2006, the city has seen racially motivated beatings and the shooting death of a Navajo man by Farmington police. Last year, three white men branded a young Navajo man with a swastika.

"The problem is the situations that occur from time to time like the ones in 2006 and the recent swastika branding," said Duane "Chili" Yazzie, chairman of the Navajo Human Rights Commission. "It increases the worry and sets everything back."

But Yazzie thinks the marketing campaign could have a positive effect.

"I would imagine it would have some impact, but it depends on how the delivery of the message is made and by whom," Yazzie said. "I think that plays a key part in it. But using the Navajo language radio is a good way to get in touch with the more traditional folks that would have apprehensions about coming into Farmington."

CHIEF

Continued from Page 1

300,000-member tribe, which is based at Tahlequah. In the weeks leading up to a Sept. 24 special election, the government demonstrated what could happen if the freedmen are excluded from the tribe: nearly $40 million in federal housing funds was frozen and the assistant secretary for Indian affairs warned that any election the Cherokees held without granting suffrage to the freedmen would be illegal.

"We're going to have to do a balancing act," Baker told The Associated Press as his Sunday ceremonial inauguration approached. "I've taken an oath to protect and defend the Cherokee Nation, and we're going to have to protect and defend the $500 million we get in federal funding. It's a tightrope," he said.

Baker is keenly aware of the risk. About 12 years ago, when the Seminole Nation voted to oust freedmen descendants from its tribe, the government cut off federal programs and refused to recognize its elections. Their freedmen were later allowed back in, but the tribe is still paying the price for its decision.

"To this day, they still haven't gotten all their funding back, some of it has been lost forever," Baker said. "That's why when we sit here and talk about if they cut our funding, that's not just something we're picking off a shelf. We've got a roadmap of what could happen in the Seminole case.

"It's no pie in the sky that could happen; we're sitting there looking at what did," he said.

Marilyn Vann, president of the Oklahoma City-based Descendants of Freedmen of the Five Civilized Tribes, said her organization hopes Baker will make the issue a priority during his four-year term instead of an afterthought.

"The majority of the Cherokee people, I think, they are tired of the disunity, tired of (leaders) making war against the freedmen," Vann said. "I would like to think they'd like to see more unity and harmony."

Stacy Leeds, the first woman to serve on the Cherokee Nation Supreme Court, from 2002-2006, and a former candidate for Cherokee chief in 2007, described the freedmen status as the first major political challenge for Baker's administration.

"Part of that has to do with making sure that the federal government recognizes our existing constitution, and that's going to be the first legal hurdle," said Leeds, a Baker supporter and the recently appointed dean of the University of Arkansas School of Law.

Also on Baker's agenda is an attempt to earmark 5 percent of casino profits annually for Cherokee health care programs, a total of about $5 million. Baker said he also wants to foster a better relationship between his administration and the tribe's 8,000 employees.

Much like an American president, the chief administers an annual tribal budget, has veto power and sets the tribe's national agenda, which is important given that many members live outside Oklahoma. The chief also oversees the tribe's casinos and health care facilities.

To become chief, Baker had to defeat a 12-year incumbent in Chad Smith. The political battle was brutal because the two were at odds on almost every issue, trading barbs over how many jobs each one would create, health care spending and even Smith's use of a twin-engine airplane the tribe owned for years.

Balloting was initially conducted in June, but the results of that election flipped several times on recounts – with Smith and Baker each being declared the winner twice. After the fifth count again turned up different numbers, the Cherokee Nation Supreme Court declared it couldn't say with confidence which candidate had won, and ordered a new election for Sept. 24.

Baker said he always had faith the votes would be there for him, regardless of how many counts were done.

"We're about the business that I think I'm meant to be doing," Baker said. "And I hope to meet all of our goals and expectations and leave the wood pile a little higher at the end of the day."

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Associated Press Writer Kelly P. Kissel contributed to this report from Fayetteville, Ark.

WATER

Continued from Page 1

know where that got started," Burrage said. "It's not our intent to shut that water off."

Burrage said the goal of the litigation is for the state to recognize the tribe's sovereignty over water in territories covered by treaties with the federal government and to determine how much water is actually in the region to make sure tribal needs are met.

"What water is available?" Burrage said. "The sustainability of the water is the second thing. What is needed for treaty use, recreation, environmental?"

The tribe's original petition asked a federal judge to stop the Oklahoma Water Resources Board from selling its water storage rights to Sardis Lake in southeastern Oklahoma to the Oklahoma City Water Utility Trust without first reaching an agreement with the tribe. The trust wants a water-use permit to withdraw water from the reservoir, which is within the historic territories of both tribes.

At a status conference in the case last week, U.S. District Judge Lee West said he intends to appoint a mediator to help resolve the dispute quickly and inexpensively. Oklahoma Solicitor General Patrick Wyrick also announced that the state will ask West to halt the suit while it asks a state court to determine the extent of the tribes' right to water in tribal areas. Wyrick said that petition would be filed by Feb. 1.

But the tribes' amended petition says the state court action will have no effect on alleged violations of federal law and the potential harm to the tribes if more water is transported out of the region.

"The plaintiff nations' rights to and regulatory authority over treaty territory water resources are prior and paramount to any water rights claimed or derived from the defendants in the treaty terriroty under state law," the lawsuit says.

Burrage said the state's plan to ask a state court to determine the tribes' water rights does not satisfy the requirements of federal law.

"There has to be a process in place to meet the requirements," he said.

The U.S. Army Corps of Engineers built Sardis Lake, which straddles Latimer and Pushmataha counties. The tribes claim that an 1830 treaty gives them authority over water resources in their jurisdictions but that they have been excluded in negotiations between the Water Resources Board and the trust.

Oklahoma City officials say other treaties also need to be considered including one signed by the tribes in 1866 that they claim relinquished tribal rights following the tribes' revolt against the United States during the Civil War.

COURTS

Continued from Page 1

spouse, partner or date.

The legislation also would provide grants for assisting Native American women who are victims of domestic violence and fund research to gather more data on domestic and sexual violence against women.

Suzanne Koepplinger, executive director of the Minnesota Indian Women's Resource Center, said the Justice Department estimates that 70 percent of sexual assaults against Native American women go unreported. None of the women and girls ages 11 to 20 who participated in a program run by her organization had reported their assaults to law enforcement, Koepplinger said.

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Online: http://www.indian.senate.gov

Commentary ▼ ▼ ▼ ▼

An unsung hero: Raymond Lego

AROUND THE CAMPFIRE
DR. DEAN CHAVERS
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I have met dozens of Indian leaders over the years. Most of them never get the spotlight. No one writes about them, interviews them, takes their picture, or write stories about them. Some of them are real heroes. The more spirited of them get arrested, lead protests, and help to hold the line.

One of them got little recognition during his lifetime. But his legacy is starting to pull his tribe out of poverty and neglect. His name was Raymond Lego, and he was a Pit River Indian. There are 11 bands of Pit River Indians. They now have a casino.

The Pit River service area is 10,000 square miles from Round Mountain to Alturas, California, in the far northeast corner of the state. Raymond was one of the leaders of the tribe for most of 40 years, but he never had a title. He was a logger and hard worker who was married twice. He and his second wife Marie had a houseful of kids. His son Rodney was tribal chairman several years ago. His daughter Bubbles was particularly close to me, she and her brother visited us in Albuquerque after we moved here in 1985.

Raymond commanded respect because of his beliefs, his actions, his defense of Indian rights in general, and his never-ending fight to regain some of the land his people had lost in the 1800s. The Pit River Tribe was lucky to have any members surviving up to 1900. The ranchers of the state created a Sunday sporting event shortly after they took over the state in 1850. It was hunting and killing Indians.

From the Imperial Valley to the Oregon border 800 miles north, miners and ranchers took Sundays off to find and kill Indians. The Indian population of the state shrank from 100,000 in 1850 to only 15,000 in 1900, a death rate of over 95%. Most of the survivors lived on reservations, where they were partly protected by soldiers and BIA officials.

Just south of Pit River country is where the famous Yahi Indian named Ishi appeared out of the mist one morning in 1911. Ishi was the last of his tribe. His mother, father, siblings, cousins, aunts, and uncles had all been killed off. He had been hiding out by himself, mainly living in thick brushy mountain areas, for at least two decades.

Alfred Kroeber, the famous Berkeley anthropologist, took him in and made him a living fossil at a museum in San Francisco for the next five years. He died of the white man's disease, tuberculosis. Kroeber's young wife Theodora later wrote a best-selling book about Ishi. The Pit River people recently had part of Ishi's remains repatriated from the Smithsonian Institution to their care. Mickey Gemmill, the former Pit River tribal chairman, had these remains buried in a secret spot. The Pit River people and the Yahi were like cousins.

The first time I met Raymond was on a Sunday in the spring of 1970. We had occupied Alcatraz Island the previous November. Mickey was a student at San Francisco State and he got Richard Oakes, the leader of Alcatraz, and me to come up to Pit River to help them occupy some land that had been taken illegally. I was the PR guy and the grant writer to get bail money to get us out of jail when we got arrested. I wrote my first proposal on Beverly LeBeau's kitchen table, using a portable typewriter. Robert took it to San Francisco the following Monday and Friday they called us to come pick up the check. We used the money to bail people out of jail.

We drove up and over a mountain to reach the little cabin in a valley on the other side. It was the Pit River Rancheria at Montgomery Creek, half way between Redding and Burney. Raymond and Marie and their kids had lived in this house on the reservation for a long time by then. They had built the house themselves, just to their liking. It was several miles down a dirt road, winding down and around the mountains to reach the end of the road. Once you got there the road ended.

Richard and I spent six months up there with the Pit River people that summer. We were both officially in college, but with the Third World Strike on at SF State and Berkeley, most professors had declared a moratorium on classes that spring. Some of them told us what books to read and when to come back for a mid-term o a final.

"The old people have been fighting in the way they know how for years to hold on to their lands, but what to do now depends on those who are educated, because there are limitations that the old ones have, and that's why we are meeting here" Raymond said.

"The Tribe has never accepted any kind of payment, maintained a clear record, never sold out their Indian heritage. If you take a paper bag and blow it up and write $29.1 million on it, then the Indian agrees and accepts the conditions, when he gets the bag there is nothing in it, then this is comparable to the California Land Claims Case."

"The first white people to come among us were trappers. They said, 'We'll abandon our European culture, we came to the new country and we found you here and we respect your rights and we'd like to be your brother.' So the Indian just said, 'all right.'"

"Then they made treaties and got them approved in Washington. But the folks in Washington pulled a fast one. The Senate never ratified the California treaties. They hid them in a secret drawer for over fifty years and they were only found by accident."

"Then pretty soon the white people forgot the treaties and a lot of times there'd be trouble spring up of some people that come in, you know, gold-seekers or whatever. Well, the troops like Custer and Chivington, they had a sport because the Indian was disarmed … so when the violence broke out he was defenseless."

"Well, they come in and rode right over him and massacred him and run all over, sent him back to the woods. When they had established all the town sites, the nation said, 'We can't be brothers no more. From now on I'll be your Great White Father. You be the wards, you be like children, and we'll give you a reservation. You're inclined to be lazy and you don't want to work. You want to life free and you don't want to do nothing but just live your own way so therefore we'll reserve the right to you and you'll have to be our ward. I'll provide you with all the necessary things to live and guarantee you happiness in your reservation.'"

So when the government proposed to pay the Indians of California 47 cents an acre, the Indians said "No deal." They refused to take the money. Instead they wanted their lands back, according to the terms of the treaties. If the treaties were followed, Indians would have eight million acres in California, about 100 times what they have now. The government is still offering the money, and the Indians are refusing to take it. The Lakota are still refusing to take payment for their sacred Black Hills. These are poor people. They need the money. But they will not settle for selling their Mother Earth.

Adapted from a chapter in the book "Modern American Indian Leaders" published by Andrew Mellen Press. The books is being used as a textbook by several colleges, along with "Racism in Indian Country" published by Peter Lang. Dr. Dean Chavers is the author of both books. He is Director of Catching the Dream, which provides scholarships to high-potential Native college students. It also provides grants and technical assistance to Indian schools to help them improve. Contact him at CTD4DeanChavers@aol.com.

Creating healthy, active communities

MARGARET KNIGHT
Executive Director,
Association of American Indian Physicians

Indian Country needs an intervention. An intervention for an epidemic that is plaguing our communities: obesity.

Creating long-term health and "restoring the balance of mind, body, and spirit" in Indian Country has been the core mission of the Association of American Indian Physicians since its inception in 1971. For the past year, AAIP has been coordinating a Communities Putting Prevention to Work (CPPW) grant from the American Recovery & Reinvestment Act (ARRA) to help tribal entities develop new policies and systems to fight this health plight.

This new program, called Healthy, Active Native Communities (HANC), was created to help tribal communities and partners develop sustainable obesity prevention programs through improved nutrition and increased physical activity. Currently, HANC is assisting these 12 tribal community partners:

➢ Jemez Pueblo (NM)
➢ Cherokee Nation (OK)
➢ The Center for Cherokee Plants (NC)
➢ Organized Village of Kasaan (HI)
➢ Zuni Youth Enrichment Project (NM)
➢ Boys & Girls Club of the Southern Ute Indian Tribe (CO)
➢ White Earth Reservation Wellness Project (MN)
➢ Sault Tribe of Chippewa Indians (MI)
➢ Jena Band of Choctaw Indians (LA)
➢ Bad River Band of Lake Superior Chippewa Indians (WI)
➢ Yavapai-Apache Nation (AZ)
➢ Hoonah City Schools (AK)

According to the Center for Disease Control, obesity rates in America have tripled in the past 30 years; one in every three children in the United States is obese. Those numbers are even more astronomical for the AI/AN community, as our citizens are 1.6 times as likely to be obese than Non-Hispanic whites. In addition, a national study of 4-year-olds shows that tribal youth are twice as likely to be obese as their peers.

We must address these issues head-on and replicate successful programs in our communities by building environments conducive to physical activity, employ the personnel to teach improved nutrition to our families, increase access to nutritious food and develop crop production that is local, sustainable and healthy. There are changes we can make to prevent the chronic diseases and mortality rates associated with obesity.

In essence, we must evolve the environments where American Indian people live, learn, work, and play.

Keeping our tradition and customs intact is vital along with creating school and worksite wellness policies, starting youth athletic clubs and leagues, growing community gardens and providing family education tools.

Together, we can do both - protect our cultures AND address systemic, environmental, and policy changes that will improve and extend the lives of our treasured elders and youths.

What can we do? We can develop and offer healthier food choices for families at the local level. When fresh fruits and vegetables are grown locally and made available to tribal members, both farmers and families win. We can build physical activity into everyday life in a way that is fun and creative – jumping rope, dancing, and climbing trees. We can help our children overcome low self-esteem issues that are connected to obesity. We can work with our tribal leaders to generate policies that increase access and usage of healthy foods and promote physical activity.

HHS Secretary Kathleen Sebelius has said, "As our nation's health care system evolves, preventing disease will improve Americans' quality of life."

That applies to Indian Country and is true for Native people living in urban communities and on reservations.

An intervention is needed to stem the tide of this obesity epidemic. A little creativity, some hard work and a lot of education will be required to make these types of changes, but the health of our future generations depends on it. Let's prove that we are up to the challenge!

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.
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Sign your name, tribal affiliation and city of residence for verification purposes.

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Send letter of application, vita, transcripts, and three references to: humanresources@bacone.edu or Human Resources, Bacone College, 2299 Old Bacone Road, Muskogee, OK 74403. Bacone College is a private four-year college with a mission to provide opportunities to American Indian students and employees. EOE

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The Casino General Manager is responsible for planning, organizing and directing the overall activities of the casino. This includes budgeting, financial planning, accounting, recording of financial results, disbursements, collections, purchasing, supply management of materials and equipment and supervision of Casino Personnel. The General Manager will also be responsible for developing department policies and procedures, long range planning, review department budgets, gaming reports and financial statements

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PUEBLO OF SANDIA

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The Pueblo of Sandia Tribal Gaming-Commission is seeking an ideal candidate for a part-time Gaming Commissioner.

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Catching the Dream (formerly Native American Scholarship Fund) seeks an executive director. Superior writing ability, knowledge of proposals and fund raising, knowledge of private scholarships, knowledge of college admissions process, three years of budget and finance experience, and knowledge of school improvement processes. Send resume, sample of writing, and salary requirements to CTD4DeanChavers@aol.com.

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American Indian Studies Full Time Faculty Member

The Pawnee Nation College, a tribal college located on the Pawnee Nation Reserve near Pawnee, Oklahoma, is seeking a visiting full-time faculty member to teach a variety of courses in American Indian Studies, especially in the areas of leadership and management. The appointment will be for one-to-two years, contingent upon funding. The position is funded through a Department of Education grant. Start date for this position is January 2, 2012 and the position will be kept open until filled.

A master's degree in American Indian Studies/Native American Studies, history, anthropology, or related fields as well as knowledge of Pawnee history and culture are preferred. Teaching experience of Indian students at the college level is required. In addition, full-time faculty must have a demonstrated record with concern to: carrying out instructional responsibilities (including developing syllabi and lesson plans) at the higher education level, assessing student work, working with both internal and external organizations, developing a professional dossier that clearly demonstrates advancement and activity, teaching life-skills to students, and serving the College by assisting with extracurricular activities, when necessary. American Indian candidates, especially Pawnees, are strongly encouraged to apply.

All interested applicants should send a letter of interest, which addresses qualifications, teaching experience, level of education, and so on, as well as a current resume or c.v., three writing samples, teaching evaluations, three letters of recommendation, a completed PNC Application for Employment (available online), and copies of all transcripts to: Dr. Joseph Bohanon, Ph.D., President, Pawnee Nation College, 861 Little Dee Drive, Pawnee, OK 74058; applications can also be sent by email to: jbohanon@pawneenationcollege.org. Application materials are due Dec. 1, 2011.

Adjunct Instructor
Speaking and Thinking Critically

Position for an adjunct instructor (part-time instructor) to teach Speaking and Thinking Critically classes. Preference will be given to individuals who can also teach English Composition. Minimum qualifications include a Master's degree with higher education teaching experience.

Send letter of application, vita, transcripts, and three references to: humanresources@bacone.edu or Human Resources, Bacone College, 2299 Old Bacone Road, Muskogee, OK 74403. Bacone College is a private four-year college with a mission to provide opportunities to American Indian students and employees. EOE

Division Director
American Indian Studies (AIS)

The Division of American Indian Studies (AIS) at Bacone College is seeking a Division Director for AIS. Minimum requirements are a master's degree in American Indian studies or another field appropriate to program development, with an emphasis on scholarship in an American Indian specialty, with at least one year of classroom teaching experience or administrative work in a higher education organization. PH.D or other terminal degree in a field appropriate to American Indian Studies program development, teaching or administrative work in an American Indian Studies academic program and personal knowledge of and involvement in an American Indian community preferred.

Send letter of application, vita, transcripts, and three references to: humanresources@bacone.edu or Human Resources, Bacone College, 2299 Old Bacone Road, Muskogee, OK 74403. Bacone College is a private four-year college with a mission to provide opportunities to American Indian students and employees. EOE

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EVENTS

*Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

EVERY WEDNESDAY
Kiowa class, October-November, 6:30 pm, Room 300, Oliphant Hall, Tulsa University. Info call Sarah, (918) 445-5213

EVERY THURSDAY
The Otoe-Missouria Substance Abuse and Behavioral Health Programs sponsor an open group for families touched by addiction from noon to 1 p.m. at the Otoe-Missouria Health Building. This is a confidential group. Call 580-723-4466 x252 or x262 for more information.

FIRST FRIDAY
Indian Taco Sale, 11:00 a.m. - 2:00 p.m. at Norman First American UMC, 1950 Beaumont Drive, Norman, OK 73071, 405/321-5640

EVERY 2ND SATURDAY
Indian Taco Sales - from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 or nnyc@ihcrc.org

THROUGH JANUARY 10
Blackbear Bosin artwork featured in The Red Earth Museum & Gallery. Open free to the public Monday – Friday and Saturday by appointment. Located at 6 Santa Fe Plaza next to the Skirvin Hilton Hotel in Oklahoma City. Visit www.redearth.org or call (405) 427-5228 for more information.

THROUGH JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

NOVEMBER 16
History & Genealogy presentation of the Choctaw-Chickasaw-Muscogee (Creek)-Seminole-Cherokee Freedmen Indians at Bacone College Wacoche Hall, 2299 Old Bacone Rd., Muskogee, Okla. Info call Tara Seitz 918-781-7276 or presenter Ron Graham 405-488-4244.

NOVEMBER 18
Holiday Native Pride Arts & Crafts Fair at the Otoe-Missouria Cultural Building. If you are an artist or craftsperson and would like a booth at this event, please contact WIA Director Jody Moore at 580-723-4466 x214 or jmoore@omtribe.org. Help support Native artists and craftspeople.

NOVEMBER 19
Style show by Ardina Revard Moore. "Buckskins to Silks" portrays the evolution of Native American fashion, beginning with basic dresses, shirts and leggings of animal hides and furs that hark back to the 16th and 17th centuries. 1 pm at 620 Leahy in Pawhuska. A joint production of the Osage Tribal Museum and the Osage County Historical Society Museum, light refreshments will be served. Tickets are $5. Reservations may be made by calling Barbara Pease at 918-287-9119.

NOVEMBER 19
Tulsa Indian United Methodist Church's 10th Annual Native Flair from 10:30am - 5pm at 1901 N. College Avenue, Tulsa. Native American Artists and Crafters will have their items for sale. The church will sell Indian Tacos, fry bread, corn soup, grape dumplings, desserts and drinks. For directions or information call: the Church (918) 834-1956 or Norma at (918) 798-2845

NOVEMBER 19
Otoe-Missouria Encampment Benefit Dance at 2 p.m. in the Otoe-Missouria Cultural Bldg. Honoring all Bear Clan Members. For more info call Hank Childs at 580-233-7509

NOVEMBER 19
Celtic/Acoustic Folk Rock Concert 11am-Dark, $5 per carload at Heavener Runestone Park. Info call 918-653-2241.

NOVEMBER 22
Camp Rush Presents The Tuff Act To Follow Featuring Tito Ybarra and Chief Swagg With Special Guest Emcee One and Hosted By Chance Rush at Pawnee High School Auditorium, 615 Denver Street, Pawnee, Okla. Advance Tickets are $5.00 at the Title 7 Indian ED Office OR $10.00 at the door. DOORS OPEN @ 6:30 SHOW AT 7:00 Sponsored by the Pawnee Title VII Parent Advisory Committee. Information or to buy tickets in advance call June/Alice 918-762-3564

NOVEMBER 25-27
Thanksgiving Celebration at Chickasaw Cultural Center, Sulphur, Okla. Guided tours of the Traditional Village, complete with hot chocolate, and children's activities planned. 580-622-7130, or online at www.chickasawculturalcenter.com.

DECEMBER 3
Christmas Craft Show sponsored by the OKC Chickasaw Elders 9:00am - 3:00pm at GRACEWAY Baptist Church (New location), 1100 SW 104, Oklahoma City. Info call Pat Bartmess: 405/250-4259 or 405/703-0989

DECEMBER 10
Christmas Celebration at the Chickasaw Cultural Center, 867 Charles Cooper Memorial Drive in Sulphur, Okla. Luminaries, Traditional Village tours, hot chocolate, pictures with Santa and Mrs. Claus, children's activities, a concert and more.580-622-7130, or online at www.chickasawculturalcenter.com.

Need to list more information for your powwow? Call or email Lisa for special POWWOW AD RATES for display advertising! 918-708-5838 / lisa@nativetimes.com

OK Music Hall of Fame inducts 3 Native artists

DANA ATTOCKNIE
Native American Times

MUSKOGEE, Okla. - A map and a dart helps The Ventures plan their touring schedule.

"Wherever it landed was where our first job was," Nole "Nokie" Edwards, lead guitarist for The Ventures, said.

Edwards joined the band in 1959 and said initially they played anywhere they could. Eventually stardom ushered the band to play at venues around the world. Most recently, Edwards performed at the Muskogee Civic Center in Muskogee, Okla. He and two other American Indians, Jessie Ed Davis and Cheevers Toppah, were inducted into the Oklahoma Music Hall of Fame 2011 class.

"It's great," Edwards, 76, said. "I want to thank all the fans for supporting me over the years. If it wasn't for them, this wouldn't have happened."

The Nov. 10 induction ceremony and concert celebrated the influence Oklahomans have in the music industry. Edwards, Davis and Toppah now join the family of previous inductees that include Carrie Underwood, Ronnie Dunn, The All American Rejects, Jean Shepard, Leona Mitchell, David Gates, Claude "Fiddler" Williams, Toby Keith and others.

The "dart chart" method used by The Ventures guided them from Los Angeles to New York. They would drive all night to get to the next show. Once they drove through the night only to realize the next morning they were 20 miles from where they started. Yet, by far the best place Edwards says he played is Japan where the band was as famous as the Beatles.

While touring, Edwards played lead guitar on their famous hits, such as Hawaii 5-O, Wipe Out, Surf Rider, Let's Go, Fugitive, Moon Child, Yellow Jacket and more. Their first hit, Walk, Don't Run, was in 1960. A DJ first played the song as a news kicker but listeners began calling in asking about it and who the artists were. To hear it on the radio was surreal to him.

"It was almost like I can't believe it," Edwards, Cherokee, said.

Throughout his on-going career the music has remained Edwards' passion and not the fame.

"It doesn't change me. I'm just happy that people like me to sign autographs and I'm grateful because they're the ones that bought our records. I sign everything. Sometimes we do a two hour autograph session after we get done playing. They're good fans," Edwards said.

Edwards has played with legendary musicians and also joined other bands when The Ventures were not on the road, including Lefty, David, and Allan Frizzell, and David Frizzell and Shelly West. His influences are Chet Atkins and Les Paul, whom he has played with. He earned two decades worth of awards and trophies for his work, most notably Japan's Emperor Award, the 2009 Guitar Legends Award, a 2010 Native American Music Award, 2008 Ambassador to Arkansas, and being inducted to the 2008 Rock and Roll Hall of Fame, 2006 Grammy Hall of Fame, and now the Oklahoma Music Hall of Fame.

Edwards remains humble about his accomplishments and talent and uses humor to deflect from his contribution to the music industry. "They just pass them out," he said of the awards. In addition to the honors, Edwards shares his knowledge in 15 guitar instructional videos. His advice for new musicians is to, "be dedicated, practice a lot, and play for someone that's better than you."

His wisdom and experience also created the HitchHiker Guitar, and hence the HitchHiker Guitar Company. More information about the company can be found at www.nokieedwards.org.

"Guitar companies used to hire me to tell them what was wrong with the guitar … but they don't do anything about it," Edwards said. "So I decided to build a guitar that I think is a perfect guitar … everything on the guitar is the best that you can buy so it's real high quality."

Edwards was playing guitar by age 5 and could play all string instruments by the time he was 11. By 12 years of age he was playing on an Idaho country radio station. As he grew up he became a regular at community fairs and events in Washington State.

"It's just something that's born into you," Edwards said. "If you're good at it you'll follow through because you like it. Once you start making good money that helps a lot."

Davis, Kiowa and Comanche, also got an early start in music. His father was a Dixie-land drummer.

"He was around music since he was a child," Russell Saunkeah, Davis' cousin, said. "His dad actually brought a guitar home for himself and my cousin wound up taking it over … He started kind of early and I know that he played in bands in high school and junior high."

Davis, who was 44 when he died in 1988, was a session guitarist in the late '60s and early '70s. His work is featured on many albums including some from John Lennon, Eric Clapton, John Lee Hooker, Neil Diamond, David Cassidy, and Willie Nelson.

Saunkeah said Davis had deep connections with Oklahoma musicians, such as Leon Russell, and he became well-known through his session work on albums. He toured with Conway Twitty and Rod Stewart and worked with blues artist Taj Mahal. He released three solo albums that showcased his friends Leon Russell and Eric Clapton. He also worked with Harry Nelson, Kris Kristofferson, Jackson Browne, and George Harrison.

"I think that's a testament to his professionalism and his talent that he could play pretty much any type of genre that he was asked to play as a studio musician and I was blessed to watch his work for a period of time," Saunkeah said. "He was a consummate professional that would always strive to do the best that he could possible do."

OKLAHOMA MUSIC HALL OF FAME PHOTOS

Nokie Edwards

Cheevers Toppah

Ed Davis

"I think the capstone in his career was the work he did with John Trudell," Saunkeah said. "They became very close collaborators and friends. He helped John put music to his poetry. It was brilliant ..."

Trudell joined Saunkeah and his family in a tribute performance at the ceremony as they played a melody of five songs showcasing Davis' work and his style of music. Davis received the Eldon Shamblin Session Musician Award.

"To be able to receive an award with Eldon Shamblin's name … I think he would have found that quite pleasing so we're glad to be able to be a part of it," Saunkeah said. "I know he would thank them for the recognition. I know that he would have enjoyed being a part of it. I think he would have been thrilled to have this award …"

Saunkeah, who lived with Davis in California for awhile, said Davis was fun, outgoing, intelligent, well-read, a great cook and passionate about his music.

"His style of playing is definitely influenced by Native American music … his heritage was definitely a part of his art," Saunkeah said.

Also drawing inspiration from his American Indian heritage is Toppah, who is Kiowa and Navajo.

Toppah, 28, took his powwow music and his choral background to new levels when his friend, a hip hop artist, asked him to fuse their musical styles together. They put together a demo CD and submitted it to Canyon Records. Their first CD Intonation was nominated for a Grammy award in 2006 in the Best Native American album category.

Toppah said they received good reviews when the first CD was released saying it was, "a start of something new, kind of like revolutionizing Native American singing, and a lot of the powwow people like it. People who weren't Native American liked it because they could relate because of the English word in the songs. So it got a good response and we kind of just went from there and recorded more CDs."

Now Toppah will have his seventh CD, True Melodies, coming out at the end of the month. The release is a mix of everything he's done in the past. His recording, First Light, with Kevin Yazzie was a finalist for the 2008 Indian Summer Music Awards and the 2008 Native American Music Awards.

"My specialty is harmonizing," Toppah said. "The guy who basically paved the road for me was … John Gerber, he was my music teacher. He always had faith in me, he always took the time to show me stuff and explain things so I could learn how and we keep in contact still today."

Gerber was choral director at Weatherford High School. Toppah was in choir from junior high to high school and all-stated when he was in high school, scoring ones in solo competitions.

Toppah said his family and friends have always been supportive of his singing and they accompanied him to his induction into the Oklahoma Music Hall of Fame where he received the Rising Star award.

"I was really surprised because they only pick six (people) every year … it's a big honor," Toppah said. "Thank you to the people who support Native American music ... A lot of open minded people have to listen to our music to understand kind of what it means. I just kind of want to thank those people for being open minded and seeing it for what it is."

Toppah is from Weatherford, Okla. Davis is from Norman, Okla. and Edwards is from Lahoma, Okla. Other 2011 inductees include: Kristin Chenoweth; the late Wayman Tisdale; Gene Triplett; the late Ralph Blane; and the late Bob Bogle.

The Oklahoma Music Hall of Fame began recognizing Oklahoma musicians annually in 1997. For more about the Oklahoma Music Hall of Fame and Museum visit http://oklahomamusichalloffame.com

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KnifeChief

Continued from Page 1

While Charles is at school, KnifeChief spends hours at the dinette set with holes half-bore at the edge, a casualty of the trade.

As a teen, KnifeChief was drawn to art and often sold his paintings, sketches, arrows and bows to help the family with "diapers and milk." As Gala became older, the boys kicked in by cutting firewood for sale and picking pecans for market. With the death of his father in 1983 of Rocky Mountain tick fever, KnifeChief found himself changed, even avoiding powwows and dances – activities Gala had loved. They just weren't a part of his life anymore.

Years passed before KnifeChief made another arrow. By that time, he had two sons of his own and was a Pawnee Fire Scout. Through the Scouts he joined the ranks of volunteer Wildland Firefighters battling blazes throughout the country. On 9/11, firefighters streamed into lower Manhattan to rescue people trapped in the fallen Twin Towers of the World Trade Center. KnifeChief knew some of the firefighters who died in that effort from wildland fires. To the fallen, he made 40 traditional spears but in American patriot's colors and gave most of them to the New York City Fire Department to remember those lost to the attacks. Spears, he said, are symbolically thrust in the ground to mark the beginning and end of a war. The NYFD planted one of the spears at Ground Zero. He kept six of the spears, some of which are on a wall in his home in Chouteau. He moved there to be near his brother.

Being among firefighters means family, he said.

"It's just like having a regular brother and sister, you get a stronger bond, I think, whenever you put your lives on the line. People are different. They look at things different," he said.

His own career as a firefighter came to end soon afterward. Being hit by a driver on his motorcycle wasn't the only thing, however, that would change his life again.

KAREN SHADE / NATIVE AMERICAN TIMES

Charles KnifeChief was only an infant when his father was critically injured in a motorcycle accident.

About four and half years ago, KnifeChief was driving his motorcycle near Tahlequah. He recalls quite a bit considering the damage. It was dark, and a teen with his learner's permit approached him from the opposite direction before swerving into KnifeChief's lane. He remembers flipping through the air and that his helmet flew off.

"When that person hit me, I was laying there, and it was like that out of body experience you always hear on TV," he said.

His third son, Charles, was only an infant at the time. He thought about him, his father and many other things. He also thought about what it meant to appreciate life. Afterward, he made some changes to himself.

"I wasn't a bad guy or anything, but I watch what I say and I don't … I do my best not to hurt anybody's feelings if I say something wrong. It's rough being a single parent," he said.

KnifeChief has full custody of Charles, who plays alone but for a languid black kitten because there just aren't any children his age where they live. KnifeChief never expected to be raising a child on his own.

"I'm 46, and he's five. I didn't want any more kids, but I was (sent) to a wildland fire in Atlanta, Ga., and came home and he's what happened," he said. "I wanted to take it easy, but my whole life changed when he came into my life for the better."

He speaks to Charles in Pawnee, but around strangers, he's bashful to say much, yet happy.

"It's just been me and him for the last five years, KnifeChief said. "… Since I can't work, and he's only in kindergarten, this is what I do -- make my arrows and bows and go around different places and demonstrate how to make bows and arrows and things. Pays the bills."

While Charles is at school, KnifeChief spends hours at the dinette set with holes half-bore at the edge, a casualty of the trade. He cures the dogwood shafts with flames from a cigarette lighter to set them straight. The smoky burn marks that blacken the length resemble small, smudgy fingerprints and are his signature. The arrows, along with the spears and much larger, sturdier buffalo arrows, are built for use, not showcase, but the buffalo hunts Pawnee ancestors subsisted on are a thing of the past; and KnifeChief knows that most people who buy his work intend it for a shelf. There is little practical use for his buffalo knives carved from elk or deer antlers today.

"I'm honored that I am one of the few people who are still continue this dying art," he said.

He enjoys teaching his tribe's craft to school and youth groups.

From the family land in Pawnee to wherever his little truck takes him, KnifeChief and his small, cheerful helper are becoming recognized on the road. They will drive to a town, park the truck and walk to different businesses selling the arrows. What his buyers do not realize is that they are fulfilling two needs: rent payment and tradition. KnifeChief separates them as ideals, but understands how they merge to his family's benefit. He's not in for the money, but his son's welfare depends on it.

"Chaticks-si-chaticks." That certificate of authenticity he sends home with everything he makes doesn't interpret this old Pawnee saying, although it's prominent on both his letterhead and in life.

"It means, 'men of men' or 'people of people,'" he said.

In other words, everyone is connected and worth knowing. With every work, KnifeChief makes his introduction.

Country's oldest white bison dies

ROBERT TREPP
Perryman Ranch

Perryman Ranch has announced that Yvnvssv Hetke, the oldest male white bison in North America, died last month. The announcement was delayed in order that the remains could be buried secretly to prevent theft. Several Native elders visited the site following the burial. He was found deep in the thicket at the west end of Perryman Ranch, near Coal Creek, the morning after the October full moon. The veterinarian who was called in said he died of natural causes, apparently from old age. In the wild, bison (American buffalo) live to be about 25 years old.

SUZAN SHOWN HARJO / COURTESY PERRYMAN RANCH

Yvnvssv Hetke

Yvnvssv Hetke is Mvskoke (Muscogee) for bison, white. He was about 30 years old, and had lived on the Perryman Ranch 20 years along with the Ranch's herd of longhorn cattle, descended from the original Perryman herd driven here from Alabama around 1830. He was owned by Robert W. Trepp, Loca'pokv Mvskoke, and Martin R. Shackelford, Osage. Shackelford passed away in 2006. Perryman Ranch is owned by Monetta Trepp, the daughter of the late Edith Perryman Johnson. Robert Trepp is active in Muscogee (Creek) Nation tribal affairs.

Although he was known to eat almost anything he could reach, his favorite treats seemed to be apples, pears, and oranges, all of which he ate whole. He was also known to keep company with his choice of "girlfriends" in the longhorn herd. He was steered before the Ranch acquired him, and left no offspring. He "escaped" the Ranch twice, once dragging 1/8 mile of barbed wire fence into Elwood to lead the longhorns north, another time leading the herd west through the residential neighborhood toward US-75.

The Perryman Ranch preserves the 1910 ranch home Rachel (Dot), Cozetta, and Edith, the daughters of Mose Perryman, and Alice and H. Dale, children of Lula Dunbar Perryman Jordan, as well as the 1898 barn and an even older sandstone root cellar. 80 acres of Mose Perryman's allotment of Muscogee tribal lands are preserved by Mrs. Trepp, his only surviving grandchild.

The Ranch is managed by Wes Dickinson, his wife CoCo, and son, Luke. Dickinson was instrumental in acquiring the white bison for the Ranch.

'Buckskins to Silks' style show comes to Pawhuska

Designer Ardina Moore is known as a pioneer for Native women who has taken leadership roles in both Osage and Quapaw tribes.

KATHY SWAN
OCHS Museum

PAWHUSKA, Okla. – Ardina Revard Moore, daughter of the late James Osage "Jimmy" Revard will present her acclaimed "Buckskins to Silks" Style Show in Pawhuska on November 19. Locals may recall that her father had a band called "The Oklahoma Playboys" that rivaled the "Texas Playboys" during the 30s, 40s and 50s, particularly in the San Antonio, Texas area. James Revard was born in Okesa in 1909 – too late for the allotment roll.

Ardina is also the oldest grandchild of Minnie and Chief Victor Griffin, the last Chief of the Quapaw Tribe. She came into the world known as "Ma-shru-Ghe-Ta", Eagle Feather that Gets Up. Chief Griffin instilled in her the need for education as he could see that this was the only way the Quapaws could survive.

A 1957 graduate of Northeastern State University, Moore became involved with tribal government and was elected to the Quapaw Tribal Business Committee. Known as a pioneer for Native women, taking on leadership roles within the Quapaw and Osage Tribes, running a successful business, and leading the fight on issues dealing with tribal land, she developed and implemented an education curriculum designed to preserve the endangered Quapaw language for future generations. Moore provides professional consultation and education throughout the United States on behalf of the Quapaw Tribe, including but not limited to the Bureau of Indian Affairs, state legislatures, women's groups, museums, schools, colleges, designers, artists, architects, curators, preservation officers and the National Park Service.

Ardina Revard Moore

Moore is the owner and designer of Buffalo Sun fashions and accessories in Miami, Oklahoma. Her custom-designed garments and accessories reflect traditional and contemporary Indian, Western and Country fashions. "Buckskins to Silks" portrays the evolution of Native American fashion, beginning with basic dresses, shirts and leggings of animal hides and furs that hark back to the 16th and 17th centuries. Progress continues with intricate ribbon and beadwork designs that came when highly prized trade items were introduced by early explorers and traders. At press time, Moore was working on the addition of modern fashions; such as ladies Pendleton blanket jackets, patchwork straight skirts, contemporary style leather dresses, Osage ribbon work evening wraps and taffeta dresses.

American Indian clothing symbols are steeped in tradition. Designs are usually symbolic of religious or sacred objects. Every design, shape and color carries a message as do certain accessories such as fans, feathers, whistles and gourds.

A talented artist, Moore is also a poet, storyteller, teacher, genealogist and speaker. In April, she was one of eight women inducted into the Oklahoma Women's Hall of Fame. Moore was featured on the 2006 OETA Horizons Special; honored by her peers at the Heard Museum in Phoenix, AZ, in 2003; awarded "Best of Division" at the Eiteljorg Museum, Indianapolis, IN, and two 1st place awards at the Santa Fe Indian Market Fashion Show. She was nominated 1992 Oklahoma Indian Mother of the Year, historian for Northeastern Oklahoma A&M College's Indian studies and liaison to the State of Arkansas and the French Government for the "Robes of Splendor Project."

Moore has had special showings of her work in Washington, D.C., Philadelphia, Dallas, Tulsa, Durango and Los Angeles and conducted various seminars and workshops on Language and Culture of the Quapaw People in AR, CA, WI, and MO.

"Buckskins to Silks" will be presented Saturday, November 19 at 1 pm at 620 Leahy in Pawhuska. A joint production of the Osage Tribal Museum and the Osage County Historical Society Museum, light refreshments will be served. Tickets are $5. Reservations may be made by calling Barbara Pease at 918-287-9119.

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Inside this issue:

- **Prison time for sweat lodge guru**
- **Reviving Native languages**
- **Entrepreneurship Day draws area students**

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NATIVE AMERICAN TIMES

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NCAI: Congress deals setback to tribal justice

According to studies, Indian reservations nationwide face violent crime rates more than 2.5 times the national rate, and some reservations face more than 20 times the national rate of violence.

WASHINGTON – Leaders of the National Congress of American Indians said the U.S. Congress has leveled a major setback to Indian tribes in need of critical resources to combat the highest crime rates in the country.

Congress's decision to cut more than $90 million from proposed funding for Department of Justice measures in Indian Country leaves tribal law enforcement and federal personnel with far too few resources to fight crime on tribal lands, NCAI officials said.

Signed into law in 2010 with bipartisan support, the Tribal Law & Order Act sets out to reduce crime in Indian Country by making improvements to the way criminal justice is administered on tribal lands and reauthorizing critical tribal justice programs.

On Nov. 14, Congress released the fiscal year 2012 Appropriations Conference Report for Commerce, Justice, Science and Related Agencies. The report shows funding cuts for tribal justice programs across the board and did not include a proposed 7 percent tribal set-aside for all discretionary Office of Justice Programs.

The report also proposes $15 million cuts to both the COPS Tribal Resources Grant Program and the Tribal Youth Program. Funding for tribal assistance within OJP was also cut, receiving only $38 million – $62 million short of the approximate $100 million initially proposed in President Barack Obama's FY 2012 budget request.

NCAI officials said the funding cut

See NCAI *Continued on Page 4*

KAREN SHADE / NATIVE AMERICAN TIMES PHOTO

A specially built coffee table in the Thornton household today displays dozens of medals, pins and other treasured keepsakes of the years when Joe entered archery competitions. At the center of this collection is a gold medal from Oslo, Norway.

Kansas Gov. apologizes to tribes for past misdeeds

One tribe, the Kickapoo, is suing the state in federal court over water rights they say predate those claimed by Kansas.

JOHN MILBURN
Associated Press

TOPEKA, Kan. (AP) – Kansas Gov. Sam Brownback issued a proclamation Nov. 16 apologizing to the American Indian tribes who previously occupied lands within what are now the state's borders, saying "a spirit of deception" too often marked dealings with them.

The Republican governor signed the apology as part of Kansas' ongoing commemoration of its 150 years of statehood. Brownback said the year-long events were a time to remember the heritage and culture that shaped the state's landscape since 1861.

Kansas Gov. Sam Brownback

"It's a ceremony of repentance, a ceremony where we acknowledge wrongs done to native peoples and repent for those acts," Brownback said. "It's a ceremony of reconciliation, where we ask for the forgiveness of these past wrongs and seek to forge a new relationship of mutual trust and recognition."

Kansas takes its name from the Kanza tribe, one of 19 tribes once located in the state before they were relocated by the U.S. government. The proclamation referenced the contributions of those tribes and the acts perpetrated against them by the United States, including forcibly removing children from their families and making them learn new languages and cultures.

Brownback, a former U.S. senator, was behind a similar federal apology that was signed in 2010 by President Barack Obama that recounted the nation's "deception and neglect on native peoples."

The governor presented each tribe with an American bison from the state herd.

Officials from the Iowa, Prairie Band Potawatomi, Kickapoo, Kaw and Sac and Fox were represented at the ceremony. Their leaders said they accept the apology and hope it leads to greater cooperation between them

See KANSAS *Continued on Page 3*

Bows, arrows, love and championships

KAREN SHADE
Native American Times

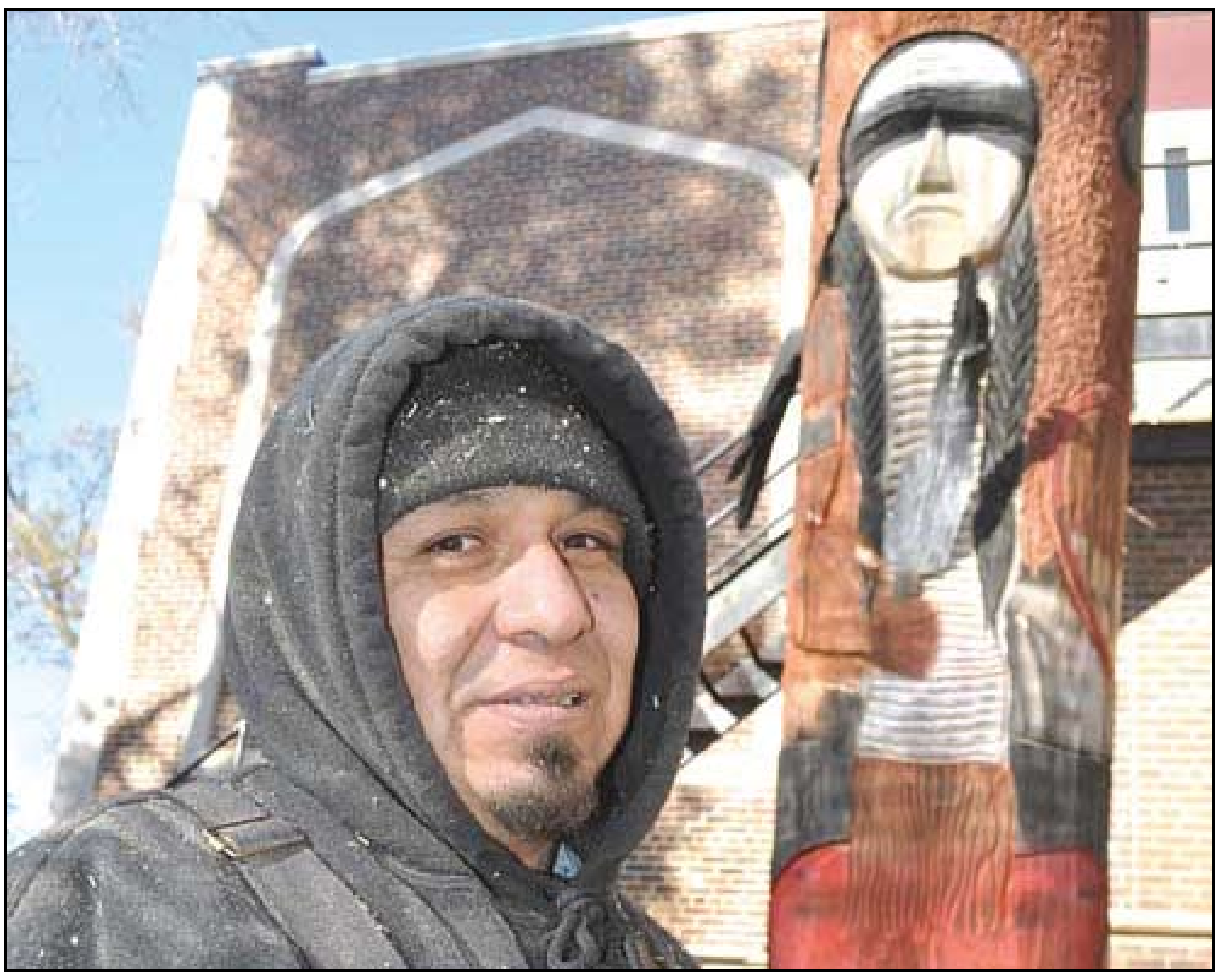
PARKHILL, Okla. – As the elderly gentleman quickly moved in to chase the snake from the flower beds, you wonder if it has always been this way – Joe and Helen Thornton standing by one another's side, parting only for formalities such as photographs.

Behind their home in Park Hill, they are being photographed together and then separately for yet another newspaper article.

"Snake!"

Helen is the first to see it coiled on the ground inches from a small bench being cleared for her to sit upon. Luckily for her (and the unwitting photographer) the snake was in the middle of a late afternoon meal. Brandi, the Jack Russel terrier, spots it but is swooped up

See LOVE *Continued on Page 4*



LANCE NIXON / PIERRE CAPITAL JOURNAL

Leonard Yellow Horse, of Oglala, carved a buffalo war dancer from a cottonwood trunk on the campus of Pierre Indian Learning Center. It is the largest sculpture Yellow Horse has ever made.

Lakota artist gives wood a second life

LANCE NIXON
Pierre Capital Journal

PIERRE, S.D. (AP) – A buffalo war dancer has taken shape on the campus of the Pierre Indian Learning Center, materializing like magic out of a cottonwood trunk after wood sculptor Leonard Yellow Horse started carving.

An estimated 16 feet high, the sculpture is the largest piece Yellow Horse has ever made. It's also the first time he's ever used a chainsaw along with his usual woodworking tools.

"We had to cut that tree down for safety reasons three or four years ago," Pierre Indian Learning Center Superintendent Darrell Jeanotte explained. "I was concerned about the branches breaking off."

That left a standing trunk on the school grounds; until Yellow Horse, with his artist's eye, passed by.

"I saw it as a potential piece of artwork," says Yellow Horse, from Oglala, on the Pine Ridge Reservation.

Just as when he started carving wood in 1991, Yellow Horse said he sees many things inside a piece of wood, all jostling to come out. As always, what he sees and brings out has to do with his Lakota heritage.

"The buffalo war dancer is the holy man, and a great warrior," he said.

The figure of the warrior – as well as the artist who's been setting him free from the wood – has caused a bit of stir among students at the school.

"They ask me, `What do I have to do to be a sculptor?' Small comments like that, they mean a lot to an artist," Yellow Horse says. "I tell them, `Just stay in school and study hard.'"

But Yellow Horse, 40, is the best example that you don't necessarily become an artist by design. He started

See ARTIST *Continued on Page 3*

Claims Filing Assistance

in the $760 million Keepseagle Indian Farmer/Rancher Settlement

DATE: November 28 - November 29, 2011
TIME: 9:00 a.m. - 5:00 p.m.

LOCATION:
Comfort Suites
650 S. George Nigh Expressway
McAlester, OK

DATE: November 30 - December 1, 2011
TIME: 9:00 a.m. - 5:00 p.m.

LOCATION:
Choctaw Nation Grant Casino
Firehouse Grill Meeting Area
1516 US Highway 271
Hugo, OK

DATE: November 28 - November 29, 2011
TIME: 9:00 a.m. - 5:00 p.m.

LOCATION:
Best Western Seminole
Inn & Suites –Trojan Room
1525 N Milt Phillips Avenue
Seminole, OK

DATE: November 30 - December 1, 2011
TIME: 9:00 a.m. - 5:00 p.m.

LOCATION:
Quality Inn
400 NE Richardson Loop
Ada, OK

Upcoming area meetings:

December 5-6, Muskogee, OK; December 5-8, Bartlesville, OK;
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Prison time for guru in sweat lodge case

FELICIA FONSECA
Associated Press

PRESCOTT, Ariz. (AP) – A self-help author's acknowledgement that he was responsible for the deaths of three people in an Arizona sweat lodge ceremony was something the victims' family members had hoped for long ago. But the sentencing hearing wasn't about apologies for them; it was about accountability.

As James Arthur Ray stood before them and tearfully begged for forgiveness last Friday, they looked to a judge to sentence Ray to the maximum nine years in prison on three counts of negligent homicide.

Yavapai County Superior Court Judge Warren Darrow gave Ray three, two-year sentences to be served concurrently and ordered him to pay more than $57,000 in restitution. He said the "emotional harm is so strong and such that probation is simply unwarranted in this case."

Kirby Brown, 38, of Westtown, N.Y.; James Shore, 40, of Milwaukee; and Liz Neuman, 49, of Prior Lake, Minn., died as a result of the ceremony.

"This doesn't bring Kirby back. This doesn't bring back James or Liz," said Brown's mother, Virginia. "But certainly time in prison is a deterrent and will serve as a warning to the self-help industry."

Neither prosecutors nor the families believed the sentence was sufficient for a man who they say ratcheted up the heat in the October 2009 sweat lodge to dangerous levels, ignored pleas for help and watched as participants were dragged out of the sweat lodge.

Ray said he would have stopped the ceremony had he known people were dying or in distress. But he offered no excuses for his lack of action as chaos unfolded outside the structure at a retreat near Sedona.

"At the end of the day, I lost three friends, and I lost them on my watch," Ray said, standing before the victims' families. "Whatever errors in judgment or mistakes I have made, I'm going to have to live with those for the rest of my life. I truly understand your disappointment in my actions after, I do. I'm disappointed in myself."

Ray will have to serve 85 percent of his sentence. That comes out to almost 600 days, taking into account the credit he received for 24 days served. That's roughly the amount of time he's been out of jail on bond since his arrest early last year.

The courtroom was silent as the sentence was handed down. The victims' families held hands and braced for a decision, as did Ray's parents and brother.

Afterward, authorities immediately took custody of Ray, who will serve his time with the state Department of Corrections. Ray's family offered their condolences to the victims' families in a statement following the sentencing hearing and asked if they'd find forgiveness in their hearts.

"We were fortunate enough to meet with James after the sentencing," said his brother, Jon Ray. "He was in good spirits and said this would give him the opportunity to help people in prison that need it."

Defense attorneys said they would appeal, likely on the grounds that errors by the prosecution tainted the case.

County Attorney Sheila Polk hoped Ray would get the maximum and believed she had made a strong case for accountability, justice and deterrence. But, she said, "certainly some prison time over probation is better than no prison at all."

Ray originally was charged with manslaughter, but jurors rejected that he was reckless in his handling of the ceremony that highlighted Ray's five-day "Spiritual Warrior" event. Ray's attorneys suggested that toxins or poisons contributed to the deaths, but jurors said that theory was not credible.

Ray's motivational mantra drew dozens of people to the retreat with a promise that the sweat lodge typically used by American Indians to cleanse the body would lead to powerful breakthroughs. When the victims' families discovered something went wrong, they said Ray made no attempt to identify people in the hospital nor offered them any solace for their loss until recently.

TOM TINGLE / ASSOCIATED PRESS / FILE PHOTO

James Arthur Ray hangs his head as the verdicts are read in the sweat lodge trial in the courtroom of Judge Warren R. Darrow at Yavapai County Superior Court in Camp Verde, Ariz., Wednesday, June 22, 2011. Ray, the self-help author who led a deadly sweat lodge ceremony in Arizona in 2009, was found guilty of three counts of negligent homicide.

They lashed out at him in court Friday, their voices echoing through the courtroom, saying they were appalled that he continued to deliver self-help messages through the Internet while he faced criminal charges.

"There was nothing you could teach Liz, James or Kirby about honor, integrity and impeccability," said Neuman's cousin, Lily Clark, drawing from Ray's principle teachings. "But they could have taught you a lot. They were born spiritual warriors, and you are not worthy to spit shine their combat boots."

Neuman's daughter, Andrea Puckett, said she doesn't believe Ray grasps his role in the deaths, despite his apology and called the sentence a joke.

"It's very frightening the control he has over people and his mentality," she said. "That's not going to change."

Participants began showing signs of distress about halfway through the two-hour sweat lodge ceremony. By the time it was over, some were vomiting, struggling to breathe and lying lifeless on the ground. Brown and Shore were pronounced dead. Neuman slipped into a coma and never regained consciousness. She died more than a week later at a Flagstaff hospital.

"He did some good but this is about what he didn't do," said Shore's mother, Jane Shore-Gripp. "He had the opportunity to save three people, and he didn't."

The trial was a mix of lengthy witness testimony and legal wrangling that lasted four months. Witnesses painted conflicting pictures of Ray, with some describing him as a coach who encouraged participants to do their best to endure the heat but never forced them to remain in the sweat lodge. Others said they learned through breathing exercises, a 36-hour fast, and a game in which Ray portrayed God that they dare not question him, and they lost the physical and mental ability to care for themselves or others.

Gunmen execute Indian chief in western Brazil

SAO PAULO (AP) – Gunmen executed a chief of the Kaiowa-Guarani Indian tribe in western Brazil and disappeared with his body Nov. 18, according to Funai, the country's federal indigenous affairs agency.

Funai spokesman Bruno Perez said in an emailed statement that more than 40 "hooded and heavily armed" gunmen raided the Tekoha Guaiviry village in Mato Grosso do Sul state and fatally shot chief Nisio Gomes.

He said the gunmen fled into the surrounding jungle in two pickup trucks with Gomes' body.

Simone Fernandes, a Funai spokeswoman, said it appeared the gunmen were hired by local ranchers seeking to intimidate and expel the tribe from land that both sides claim as their own.

The Roman Catholic Church-backed Indian Missionary Council said Gomes was shot several times in the head, chest, legs and arms.

He was "summarily executed in front of his son," said Renato Santana, a spokesman for the council.

Santana said witnesses reported that the gunmen also kidnapped two youths and one child.

He said 60 members of Gomes' tribe had occupied a large piece of land on Nov. 1 located between two ranches near Brazil's frontier with Paraguay.

He said the land is part of traditional Indian territory but didn't know the size of the area occupied by Gomes' group.

"Everything indicates that ranchers, who want the land to raise cattle and plant sugarcane, hired the gunmen to get rid of Gomes, who was an outspoken defender of Indian rights," Santana said.

Utah teacher sentenced in artifacts looting case

SALT LAKE CITY (AP) – A federal judge has ordered a southeastern Utah school teacher to serve one year of probation for illegally selling a Native American turkey feather blanket and a prehistoric women's apron.

In a deal with federal prosecutors, Blanding resident David A. Lacy pleaded guilty in September to three misdemeanor counts of trafficking stolen artifacts.

Lacy sold the artifacts to an undercover informant in 2007.

His sentencing was held Friday in a Moab courtroom before U.S. District Magistrate Judge Samuel Alba.

Lacy was among 26 people charged with illegally excavating, collecting and dealing artifacts including pottery, stone pipes and jewelry.

Two of the 26 defendants committed suicide after their arrests. Each of the others prosecuted has reached a plea agreement with prosecutors.

None has been sentenced to prison.

Medicine man admits killing eagles

ALBUQUERQUE, New Mexico (AP) – A Native American medicine man faces prison and steep fines for killing and plucking bald eagles in violation of U.S. law.

Martin Aguilar, 47, entered guilty pleas Nov. 16 to the unlawful taking and the unlawful possession of a bald eagle, according to the U.S. Attorney's Office in New Mexico.

According to prosecutors, Aguilar and his son shot two eagles in 2010, took them home and removed the feathers. Aguilar told U.S. Fish and Wildlife Service agents two days later that he killed the eagles and he had not applied for permission from the U.S. Secretary of the Interior as required.

Aguilar said he has shot and killed five bald eagles since 1992.

The eagle was removed from the federal Endangered Species list in 2007.

ARTIST

Continued from Page 1

carving 20 years ago, in the fall of 1991. He had just left a construction job in Rapid City at the time and hitchhiked back to the Pine Ridge Reservation. There, he stopped to visit with his brother, artist Wilbert Yellow Horse, a woodcarver who also makes jewelry out of elk antlers. It was an eventful conversation for Leonard Yellow Horse.

"I told him I was tired of finishing concrete, I wanted to try something different. He told me, `There's a pile of wood, pick up a piece – tell me what you see. Use your imagination.' I picked up a piece and turned it over and saw two or three things – one of them was a warrior."

Leonard Yellow Horse sold that first piece of Lakota art for $80 and has been carving wood ever since, using linseed oil to help preserve his works. He estimates he's created about 1,000 pieces of art. His works appear in places such as Prairie Edge in Rapid City, Prairie Star Gallery in Sioux Falls and Sandy Swallow Gallery in Hill City.

"My carvings are based on my people, my ancestors. It's like my people talk through my hands and through the wood to me," Yellow Horse said. "If I go into the trees, I hear Indian music, and it's just the wind. Who knows how that works."

NCAI

Continued from Page 1

is a failure of significant proportions and will make the act's intended goals difficult to attain.

"We understand these are tight budget times but this is a failure of the worst kind. Tribes and the federal government were finally working together to tackle major crime and security issues. Now the House and Senate have irresponsibly cut crime fighting efforts in communities that need it the most," said Jefferson Keel, NCAI president and a member of the Indian Law and Order Commission – an independent commission established by the TLOA. "NCAI urges Congress to immediately restore tribal law enforcement funding levels and reinstate the 7 percent tribal set-aside of OJP programs."

According to studies, Indian reservations nationwide face violent crime rates more than 2.5 times the national rate, and some reservations face more than 20 times the national rate of violence. Non-Native offenders, immune to tribal prosecution, are many times responsible for violent crimes, gang activity and drug trafficking on tribal lands.

NCAI leaders said the TLOA provides tribal and federal law enforcement officials the tools to work together to combat crime and prosecute these offenders. They added that initial programs are reducing crimes but implementation of the law is in its early stages and the cuts slash core funding at a critical time and chip away at the gains made since the TLOA was passed.

Founded in 1944, the NCAI is the oldest, largest and most representative American Indian and Alaska Native organization in the country. It advocates on behalf of tribal governments, promoting strong tribal-federal government-to-government policies.

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Ballot measure planned to keep Fighting Sioux

Since August, the NCAA has banned UND from hosting postseason tournaments.

DALE WETZEL
Associated Press

BISMARCK, N.D. (AP) – A group of American Indians who want the University of North Dakota to keep its Fighting Sioux nickname hope to put the issue to voters, their lawyer said Nov. 17.

Members of the Spirit Lake Sioux tribe who back the nickname say they plan to gather signatures to try to amend the state's constitution to require that the school use the moniker. Their lawyer, Reed Soderstrom, said he hoped such a move would end arguments about the nickname "once and for all."

The school wants to shed its 81-year-old nickname after a drawn-out dispute with the NCAA, which says the name and the school's American Indian logo are offensive to Native Americans. North Dakota lawmakers voted earlier this month to allow UND to get rid of the moniker, overturning a last-ditch attempt in March by the Legislature. That maneuvering had caused scheduling headaches for UND teams and threatened its bid to join the Big Sky Conference as it transitions from Division II to Division I sports.

The NCAA has allowed some schools to keep their nicknames by getting permission from tribes. In North Dakota, the Spirit Lake Sioux tribe has endorsed the Fighting Sioux nickname, but the Standing Rock Sioux's tribal council has refused.

Soderstrom said Spirit Lake Sioux backers of the nickname want to put a constitutional amendment on the ballot through an initiative process. Supporters would need signatures from almost 27,000 North Dakota voters by Aug. 8 to win a spot on the November 2012 ballot. The measure would become an amendment to the state constitution if a majority of voters support it.

"Once it's in the constitution, if the people want it, it will be an issue no more," Soderstrom said. "It will be not quite etched in stone, but almost."

Soderstrom represents a group of Spirit Lake tribal members who have filed a federal lawsuit against the NCAA, in an attempt to invalidate its policy against member colleges using American Indian nicknames and logos for their sports teams.

Since August, the NCAA has banned UND from hosting postseason tournaments and said the school's athletes may not wear uniforms with the nickname or logo during postseason play.

The NCAA in 2005 placed UND on a list of schools with American Indian nicknames, logos and mascots that it found objectionable, and UND was the last holdout on that list.

UND and the state's Board of Higher Education have supported retiring the nickname and logo, saying they were a potential roadblock to UND's membership in the Big Sky Conference, which it hopes to join next year.

The university's president, Robert Kelley, declined comment on the possible initiative last Thursday. Kelley was attending a Board of Higher Education meeting at Valley City State University.

Grant Shaft, president of the Board of Higher Education, said the board planned to invite Attorney General Wayne Stenehjem to speak about the status of lawsuits involving the nickname.

Aside from the Spirit Lake case, a lawsuit filed by a group of American Indian students at UND contends the nickname and logo have created a campus environment that is hostile to them.

Should North Dakota voters approve a constitutional amendment that requires UND to use the Fighting Sioux nickname, it could be removed only by another statewide vote. That is a big advantage over a state law, which can be changed by the Legislature alone, Soderstrom said.

"This is an important issue. All the people, I think, should have a say in it, especially those on Standing Rock who never got to vote and wanted to," Soderstrom said.

–––

Associated Press writer Dave Kolpack in Valley City, N.D., contributed.

State's Native Americans panel remains on hold

INDIANAPOLIS (AP) – Money from the sale of nearly 6,500 Indiana specialty license plates meant to support the state's Native Americans commission is sitting unused since the panel hasn't met in more than two years and has gone without new members being appointed since 2008.

The Legislature established the commission in 2003, with a majority of its 15 members appointed by the governor designated to be of Native American descent. But five of its seven Native American members resigned en masse in 2008 out of frustration with the state.

Sally Tuttle of Kokomo, a member of the Choctaw Nation of Oklahoma, said she has tried without success to talk with the governor's office about refilling the positions.

"We deserve to have a voice in state government, just like everyone else," Tuttle told The Indianapolis Star. "We can't address anything like health, education and housing."

Members who resigned in 2008 told the Star at the time that Gov. Mitch Daniels' failure to fill vacancies on the Native American Indian Affairs Commission left it gridlocked and powerless. They also said the commission never received computers or the website it was promised.

Daniels spokeswoman Jane Jankowski said differences among commission members led to the resignations. She said the commission was inactive when Daniels took office in 2005, when he appointed the members who later resigned.

"This is a commission that has a history of internal disagreement," Jankowski said. "The governor appointed members of the commission, with hopes that they would be able to resolve differences and be productive. That wasn't the case."

About $160,000 from license plate sales over the past three years is frozen for the commission.

Dark Rain Thom, a member of the East of the River Shawnee, was one of the commission members who quit – out of frustration, she said, with a lack of cooperation from the Daniels administration.

Jankowski said the governor has talked with the Native American community about appointing people to the commission, but whether that will happen remains unknown.

The Bureau of Motor Vehicles first collected money from special "Land of the Indians" license plates sales in 1999. At the time, the money was to benefit Historic Prophetstown, a cultural attraction within Prophetstown State Park in Battle Ground.

That changed in 2008 when a bill authored by Rep. Sheila Klinker, D-Lafayette, redirected that money to the Native Americans commission for programs and some operational costs. But since the commission hasn't been active, most of the license plate money collected since the law changed has yet to be spent on any Native American cause.

Thom said that was unfortunate.

"They were already selling enough that we probably would not have needed any more (money) from the state," Thom said. "We could've been self-sufficient."

KANSAS

Continued from Page 1

and the state. The Kaw Nation is located in Oklahoma; the other four tribes have lands in northeast Kansas.

Prairie Band Potawatomi Chairman Steve Ortiz said the proclamation was important because it recognized the tribes' rights as sovereign nations and the state's desire to strengthen relations.

"We have to look at the man who was willing to take up the banner at the federal level who is now willing to do it again," Ortiz said. "I think it's significant. Some may like it; some may not. But we're headed in the right direction."

One tribe, the Kickapoo, is suing the state in federal court over water rights they say predate those claimed by Kansas.

Steve Cadue, chairman of the tribe, said the apology was a nice gesture that could lead to resolving the water issues. The tribe is seeking the rights to build a reservoir on the Delaware River to provide a stable water supply for the reservation.

"We're not all about history. We've got a life today and we're looking for a brighter future," Cadue said. "The governor's promised to work with us on any differences that we have.

"We have to take the governor's word. A man's word is his honor."

Brownback has held meetings with the leaders of the four Kansas tribes, his spokeswoman Sherriene Jones Sontag said.

Ortiz said the tribes and the state have been at odds in recent years when Kansas enacted an expanded gambling law that permitted four casinos to be built. One casino is open in Dodge City and two more in Sumner and Wyandotte counties are set to open in 2012.

He said Brownback shares the tribes' desire not to see further expansion of gambling, which has created economic activity on their reservations.

"We're in a tough economy and just the idea of respect and dignity from the governor is what's important here," Ortiz said.

COURTESY PHOTO

Helen made the U.S. Women's Archery Team after training only six months with Joe.

LOVE

Continued from Page 1

before she gets too close.

At 95, Joe is faster and more alert than he may imagine. Although this former world champion archer can no longer draw back the taut string of the recurve bow that made him renowned in international sport, he's still accurate with a point, even the concaved tip of a small gardening shovel.

"I'm too old, now," he said of his former sport. But he's deadly accurate with a shovel. Besides, age is just a number. Joe was 54-years-old when he became the U.S. national archery champion 1970. A mere ten years earlier, Joe was the world champion having won the competition in Oslo, Norway. Friends and members of the Tulsa Archery Association helped with funds for him to make the trip.

"So I went over there and I won it," he said.

Joe says he got his start with a bow and arrow during his boarding school days.

He finished high school at Chilocco Indian School in Newkirk and graduated in 1934 knowing more than what was on the curriculum.

"Half a dozen of us boys made Indian bows and we'd leave school and … hunt on weekends, you know, when we had time," he said.

A friend, a Creek from Okmulgee, knew a little something about making bow and arrows. He showed his friends how to make them. Weekends at Chilocco were spent away from books and the confines of the school. They carved bows and made arrows (sans feathers) from willow shoots tipped with heavy points formed of filed down metal. Rabbits and geese didn't stand a chance.

"When we'd leave in the morning from school, we'd stick a few pieces of bread in our pocket, you know, and maybe a salt shaker. We'd go out there and roast those rabbits, salt them and eat the bread and we'd have our lunch," he said.

The days spent hiking around Chilocco with friends and the local Boy Scouts troupe passed and Joe moved back home to open a small shop where he sold radios and appliances. He later joined the U.S. Army during World War II where he was a radio operator. When he returned home, he resumed his life running his business. He added archery supplies to his shelves after he competed in a Tulsa tournament with a borrowed bow. He continued competing and went on to win the target division in the state archery tournament in 1960.

By the time a girl from Sulphur visited his shop in 1961, Joe was the best archer in the world. Her brother-in-law, who was teaching archery to the Fort Gibson Boy Scouts, drove his wife and her sister, Helen, to nearby Tahlequah. The couple wanted to buy her a bow for her birthday.

"He knew that Joe was at that time the world champion and he brought me over here to buy my bow from him," Helen said.

Soon, Joe was shooting with Helen and her family at an indoor range, taking her out to dinner and asking to marry her. After training with Joe for six months, Helen made the women's U.S. archery team, which won world gold in 1963 and 1965. In the 1960s and early 1970s, the Thorntons were world archery royalty. They won numerous medals at all levels of competition, lacking only an Olympic medal. Archery did not become an Olympic competitive sport until 1972 and by that time, Joe and Helen had dropped out of the scene and didn't qualify for the team.

Having spent up to three hours each day practicing, the couple devoted more of their lives to their four children and work. Helen became a nurse. Joe eventually retired and took up making Indian jewelry and other crafts. Their growing family today includes eight grandchildren and seven great-grandchildren. A few have taken up archery, too.

A specially built coffee table in the Thornton household today displays dozens of medals, pins and other treasured keepsakes of the years when he competed. At the center of this collection is the gold medal from Oslo, silver from Sweden and Finland, gold from the British National Championships and a Cherokee Nation Medal of Honor. Even with all these prized accolades on display under the coffee table glass in his living room, Joe remains humble. Humble even when surrounded by young archers competing at the annual cornstalk shooting tournament during the Cherokee National Holiday. They ask for his autograph on their bows and quivers, advice on shooting and for his photo.

"One of the things I'm most proud of is I was considered a good representative of the United States and the Cherokee tribe," he said.

COMMENTARY

Reviving Native languages in the face of technology

NOTES FROM INDIAN COUNTRY

TIM GIAGO *(Nanwica Kciji)*
© 2011 Unity South Dakota

There have been a lot of reasons that caused the Native languages to diminish and in some cases to disappear entirely.

The first was the deliberate efforts of the government, the Church and the new settlers to remove the obstacles that would deny them unfettered settlement of the Western Hemisphere. The most adept country at eliminating the language and customs of the indigenous people was Spain. When Spain invaded Native nations from South America to California the first thing they did was to separate the children from their parents, use the parents as slave labor even separating husbands from wives, and begin a process of total immersion in the religion and language of Spain.

As the parents died off so too did the language, and the children, having been forcibly separated from their parents, had no access to the language, and the first generation of children raised under the auspices of Spain, began to speak Spanish only. Most of the people of Mexico, for example, are Indians with Spanish surnames who speak only the Spanish language. This happened throughout South and Central America.

The new country called the United States took the lessons of Spain seriously. The US set about eliminating the customs and language of the Indian tribes by following the proven methods of the Spaniards: separate the children from their traditional teachers, their parents and grandparents, force them to speak English only, and coerce them into accepting a new religion by catechists skilled in the art of mind control.

For the most part this forced system of assimilation worked. Many indigenous tribes succumbed to the pressure of the new government and fell victim to assimilation, loss of language and traditional customs.

There is now a national Indian movement to revive the language. The success of this movement is dependent upon the youth. If they do not embrace and support these efforts they will come to naught. And what is the new and greatest enemy of this movement? The answer is simple and frightening: It is technology. Why technology? Walk around any elementary or high school on any Indian reservation and watch the youngsters on their cell phones texting. And then there is Facebook, Tweet and Twitter. Several Indian students were recently asked this question: What language do you use when you text, etc? Their unanimous answer: English.

Computers can be used effectively to revive the language, but so many youngsters of today are much too busy on Facebook, playing all kinds of games on their cell phones and computers or texting their friends, all of this in English, that getting them to learn their own Native language on a computer is becoming nearly impossible.

Modern technology can be a boon or a bust depending on how it is used. Hackers have attacked major banks and even the U. S. Defense Department so government agencies, major corporations and even small businesses have to be on constant vigilance against these insidious hackers. Blogs that would bring instant lawsuits if they were printed in a legitimate newspaper can slam people with ugly rumors and innuendoes with impunity.

And finally this technology is in the hands of the Indian children and young adults and it is pulling them farther and farther from their roots, their traditions and their language. One Native teenager said she texted all day long and found it much easier to text in English, so much so that she saw little reason to learn her own Native language. Is this thought process becoming commonplace in Indian country?

This is the fear some Native linguists have about the new technology. They fear that the young students often choose the easiest way to communicate and if using their Native language is too difficult, they will revert to English only.

Tim Giago

If there are Native American educators out there facing this same dilemma in their schools, what is the answer to solving this problem of modern technology?

Tim Giago, an Oglala Lakota, is President of Unity South Dakota. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985. He was the founder of The Lakota Times, Indian Country Today, Lakota Journal and Native Sun News. He can be reached at UnitySoDak1@knology.net

The Keystone Pipeline and 'their' land

COREY FLOOD

I write this from a very confused place inside. It's almost to the point of a lifetime of thoughts finally coming to a head and I am lost in my sense of direction. I experience many different things as a non-traditional student here at Northeast Community College in Norfolk Nebraska. I get to hear many different discussions; I wish I could have some of the powerful elders from back home with me during these times. I do my best to speak out on who and what we are. I try in all ways to never allow anger or emotions to get the best of me, these sometimes useful weapons do nothing in terms of advancing the cause I fight so hard for. I know that I may not be the person best for this task, but here in Norfolk, Nebraska I'm one of the few, especially during these discussions I take part in concerning our place in this country's political playing field, and try my utmost best to paint the right kind of picture in.

I watched "The Peyote Road" (Ancient Religion In Contemporary Crisis) by Kifaru Production last night. This video discusses the U.S. Supreme Courts 1990 "Smith" decision, which denied the protection of the First Amendment to the traditional sacramental use of peyote by Indian People. I enjoyed this information greatly, the fight, the wisdom and the will to not accept this outrage, what most affected me was the late great Ho Chunk warrior and statesman Reuben Snake, his words, his elegance and his power. These words he read in a speech "The only thing necessary for evil to triumph, is for good men to do nothing." These words kept me up all night in thought and in every way, but action.

This is the only way I can think of to reason with or bring awareness to hopefully one person, ONE, that's all I ask for them to "EXAMINE THEIR THOUGHTS AND HEARTS CONCERNING OUR TREATMENT THROUGHOUT TIME." In these discussions I spoke about earlier, the main point today is the Keystone pipeline and how so many are concerned about the right or wrong in location and the backlash from pollution if something should go terribly wrong, which I can see happening, knowing the distrustful ways of big business, (TransCanada already has proven by the 12 spills in the past year since it's operation began, the Keystone 1 Pipeline has suffered more spills than any other 1st year pipeline in U.S. history and has downplayed even these spills)

I sat back in class and could not help but feel the sadness again of being totally ignored as not only a Native man but also someone whose beautiful people was once again being pushed aside and discounted. This pipeline will not only go through Native America but also will likely be the location of the huge spill that will undoubtedly occur, (the 13 billion dollar Keystone XL Pipeline intersects a number of tribal lands from its origin in Alberta Canada southward to the U.S. Gulf coast." The class spoke about "their land" at risk, they speak about "their farm lands" and "their cattle." My biggest complaint is this, we were displaced by this nation, "our lands" taken from us that they now say is theirs, "our Buffalo relatives" were displaced and almost exterminated and replaced by these beasts they call cattle, and yet "they" feel outrage because they say their voices are not heard. I was asked my opinion on this topic. I asked everyone in class to go to the Great Rosebud Reservation and sit and watch daily life, to experience the life, the lack of jobs, to sit in the I.H.S. hospital in Rosebud to watch the long lines at the pharmacy, the waiting rooms full of people who undoubtedly will sit all day in wait to be treated with little or no dignity, to try this for just 24 hours of their lives. I asked them to think what it would be like to have someone come and take their children from them, sometimes as young as 4- or 5-years of age and place them in government or church run schools to be physically and sexually abused, to have these kinds of things almost destroy us in similar fashion as they did our relative, the Buffalo. We are one in the same. I tried to make the point to them that they may feel outrage about this pipeline as they should, to feel they are being singled out and not acknowledged is ridiculous because we have always been treated in this way. The only time we seem to be important enough to be acknowledged is when some far seeing politician wants some very important Indian vote. To feel outrage for the class may be right but to "Feel" is one thing, to "LIVE" is another. I try to imagine how it is that they do not acknowledge or seem to know that Native America is still very much here. I asked them to examine themselves, everyone I meet claims to have Native blood, you know the deal. If that is so and they have this Native blood in them, even one small drop, it would show in action or thought. I pointed out that this country tried all they could to wipe Native America from existence, their thoughts, ways, religion, chemical warfare- such as alcohol and disease, incarceration of our young to kill the Indian in them, denial of language, trampling on our sacred places, in EVERY WAY, and even in this, putting a pipeline through our lands, the only lands we have left. We have just lost one of our greatest warrior women- Eloise Cobell, it's times like this that we need warriors of her caliber, one that not only has love and compassion but also ACTS. She will be missed. The words Reuben Snake read haunts me as I write this. "The only thing necessary for evil to triumph, is for good men to do nothing."

Corey Flood is a Sicangu Lakota who hails from the Great Rosebud Reservation. He is a non-traditional student who writes from Northeast Community College in Norfolk, Nebraska, where he is majoring in Journalism.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.
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RFQ/RFP

Request for Qualifications

Delaware Tribe of Indians, 5110 Tuxedo Boulevard, Bartlesville, OK 74006

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The Delaware Tribe of Indians is seeking Design/Build services for an expansion to a commercial kitchen located in the elder nutrition building on Lenape Addition, Bartlesville, OK .

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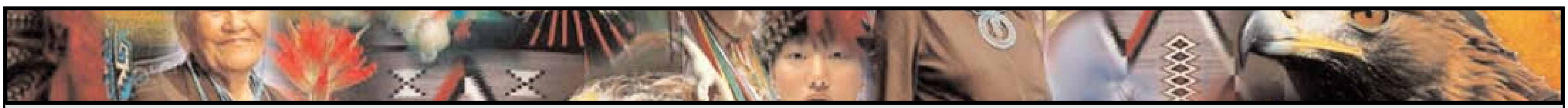

EVENTS

*Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

EVERY WEDNESDAY
Kiowa class, October-November, 6:30 pm, Room 300, Oliphant Hall, Tulsa University. Info call Sarah, (918) 445-5213

EVERY THURSDAY
The Otoe-Missouria Substance Abuse and Behavioral Health Programs sponsor an open group for families touched by addiction from noon to 1 p.m. at the Otoe-Missouria Health Building. This is a confidential group. Call 580-723-4466 x252 or x262 for more information.

FIRST FRIDAY
Indian Taco Sale, 11:00 a.m. - 2:00 p.m. at Norman First American UMC, 1950 Beaumont Drive, Norman, OK 73071, 405/321-5640

EVERY 2ND SATURDAY
Indian Taco Sales - from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 or nnyc@ihcrc.org

THROUGH JANUARY 10
Blackbear Bosin artwork featured in The Red Earth Museum & Gallery. Open free to the public Monday – Friday and Saturday by appointment. Located at 6 Santa Fe Plaza next to the Skirvin Hilton Hotel in Oklahoma City. Visit www.redearth.org or call (405) 427-5228 for more information.

THROUGH JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

NOVEMBER 22
Camp Rush Presents The Tuff Act To Follow Featuring Tito Ybarra and Chief Swagg With Special Guest Emcee One and Hosted By Chance Rush at Pawnee High School Auditorium, 615 Denver Street, Pawnee, Okla. Advance Tickets are $5.00 at the Title 7 Indian ED Office OR $10.00 at the door. DOORS OPEN @ 6:30 SHOW AT 7:00 Sponsored by the Pawnee Title VII Parent Advisory Committee. Information or to buy tickets in advance call June/Alice 918-762-3564

NOVEMBER 25-27
Thanksgiving Celebration at Chickasaw Cultural Center, Sulphur, Okla. Guided tours of the Traditional Village, complete with hot chocolate, and children's activities planned. 580-622-7130, or online at www.chickasawculturalcenter.com.

NOVEMBER 26
Annual McDonald Family Dance at White Eagle Cultural Center. Co-Host-Ponca Gourd Dance Society and special invitation to all Elders and past Princesses. Mourner's Dinner at Noon; Scalp Dance (PaThaTa) 2:00 P.M.; Gourd Dance at 4 & 6:30; Wolf Dance at 6pm. Everyone welcome.

NOVEMBER 29
YES: Young Entrepreneur Series Event for Native Americans at Northeastern State University Webb Building Auditorium
610 N. Grand Ave. Tahlequah, OK. To register for this event please go to: *http://oklahomasba.eventbrite.com/* Registration is free.

DECEMBER 3
Christmas Craft Show sponsored by the OKC Chickasaw Elders 9:00am - 3:00pm at GRACEWAY Baptist Church (New location), 1100 SW 104, Oklahoma City. Info call Pat Bartmess: 405/250-4259 or 405/703-0989

DECEMBER 3-4
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S. of LG on Hwy. 82. Turn W. on E580 Rd. Go 2 miles. or W. of LG on Scenic 412. Turn S. on 4392 Rd. Go 1 mile. Ph#: (918) 479-8739 or (918) 694-5274

DECEMBER 10
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Student overcomes obstacles, finds success

JANELLE GERHARTER

NORFOLK, Neb. – The distance between his present and past life is light years.

Northeast Community College student Corey Flood, Norfolk, has found great success as a student. A member of the Lakota Sioux tribe from the Rosebud Reservation in South Dakota, he's overcome addictions that nearly killed him and cost him three marriages and custody of a daughter he raised alone for 12 years. His demons also led to incarcerations and loss of his driver's license.

He and Rick Thomas, veteran of the U.S. Armed Forces, recently gave a program, "Warriors Now and Then," at Northeast as part of its American Indian Heritage Month observance. The program honored Lori Piestewa, the first Native American woman to die in combat.

Flood lived with his family in Okreek, S.D., until moving to Stanton, Neb., at age 13. He came from a strong family unit made up of his Caucasian, Southern Baptist mother, and a Lakota Sioux father who followed the spiritual path of the Red Road and his ancestors. He had six siblings.

Substance/alcohol abuse plagued him as a teen and in his early 20's. He was sent to Stephan, S.D., where he graduated from the Crow Creek Reservation High School as an honor roll student. He turned down a scholarship to attend college in New Mexico. After high school, he returned to Nebraska.

Flood, 50, says during his days of alcohol abuse, he prayed he wouldn't wake up to face another day. Standing on inspiration, he said, he took and went through every self-help program the state had to offer while incarcerated. "For some reason, something 'clicked' and I am now enjoying extended sobriety," he said. "I follow the spirituality of my father. I turned my addiction over to the Great Spirit and he has taken it from me. The struggle hasn't been hard."

Flood said women have always been his role models. He speaks highly and respectfully of his "significant other." "I've known very few women who ever lied to me," he said. His mother was his strongest supporter and inspiration to him throughout his battles. Suffering with many painful health issues herself, he once asked her where she drew her strength and what kept her going. "She told me she was waiting for me to become the man I was meant to be."

She did see him sober before she died about 18 months ago. He was her caregiver.

Flood originally enrolled at Northeast Community College to study behavioral science. He maintains a grade point average of between an A and B and could graduate next May.

But, after writing two letters to the editor of the Sicangu Sun Times in Rosebud lamenting the alcohol problem on the reservation and what could be done about it, he became close friends with editor Gregg Hollow Horn Bear. "He is the ears and voice of the Sicangu Lakota and invaluable to the people who live there," Flood said.

Hollow Horn Bear was impressed with Flood's writing and asked him to write two columns a month for the newspaper. "I was so happy," Flood said. "This man, who comes from an extended family of great leaders of the Lakota in war and peace, has given me many gifts in the area of writing and taught me invaluable lessons in life."

He now plans to study journalism for another year at Northeast and then major in journalism at a four-year college. He wants his writings to be an inspiration for those struggling with addictions.

His column, titled, "LIVE! From Off-the-Rez" often details honestly and emotionally topics like his addictions, his respect for women and family, and more. "In fact," he said, "my columns are being used at an alcohol and methamphetamine treatment center on the Rosebud as an inspiration for those struggling with addictions."

He wants to return to the Rosebud Rez, as he calls it, to help others after earning a bachelor's degree. He said he would like to get Native American writers together to write down the stories of their elders in a sanctioned, educational format to present the Native perspective on history.

"In the mid 1970's, I went back to the Rosebud to stay with my grandparents," he said. "They had no electricity, no running water, no plumbing. For entertainment, they told me stories about their ancestors. We must preserve those stories."

Northeast English instructor Kristi Rastede has seen great progress in the development of his writing skills. "As Corey has progressed through Northeast and into publishing newspaper columns, he became more confident in his writing ability and voice," she said. "He has wonderful insights into the world and has a way of causing people to stop and think about what is occurring around them."

"The hardest thing in the world is to write down experiences from life, good or bad, and share it with the world as words on a page last forever," she continued. "As Corey began to share his past with readers, it was clear that he was in a transition in his life. It has been said that community colleges are a place where many people can and do start over. Corey has recognized his second chance and has done everything in his power to make sure this new beginning is not wasted."

"He shares personal experiences with his readers hoping that his words and outlook can help change people," she said. "I imagine if you asked Corey, he'd say that helping just one person is well worth the effort of writing his column and sharing his past."

Editor's Note: You may read one of Corey Flood's columns on page five.

'Truth versus Twilight' website launched

SEATTLE, Wash. – Made famous by the Twilight book and film saga, the Quileute Tribe of northwest Washington has been thrust into the global spotlight. Their reservation, a once-quiet and somewhat isolated place, is now a popular tourist destination for thousands of middle-school-age girls and their families. In the wake of this pop-culture phenomenon, the Quileute Tribe has been forced to negotiate the rights to their own oral histories, ancient regalia and mask designs, and even the sanctity of their cemetery.

In response to the portrayal of the Quileute people in the book and film saga Twilight, Burke Museum Curator of Native American Ethnology Dr. Deana Dartt-Newton – in collaboration with the Quileute Tribe – created "Truth versus Twilight." This new website seeks to inform Twilight fans, parents, teachers, and others about the real Quileute culture. While the Tribe does have a wolf origin story and an historic relationship with the wolf, it is also a modern, multidimensional community with a sophisticated governance system.

The premiere of The Twilight Saga: Breaking Dawn – Part I, the fourth in the series of Twilight movies, on Friday, November 18, will re-focus the attention of fans and the general public on the fictional Quileute "werewolves" created by series author Stephenie Meyer.

Truth vs. Twilight: Top Misconceptions about the Quileutes

The Quileute origin story involves men turning into wolves

The most salient misrepresentation of Quileute culture is Meyer's fabrication of a fictional origin story, in which "the first great Spirit Chief in [Quileute] history," used magical animal shape shifting powers to turn into a werewolf and defend Quileute land from Vampires (Eclipse, 245). The true Quileute origin story differs greatly—but because it is relatively unknown, the books effectively rewrite the public's conception of the Quileute into that of magical werewolves.

You can find Billy Black holding tribal council meetings on First Beach

While stereotypical depictions of Native Americans often include Indians in headdresses living in tipis, many visitors to La Push are disappointed to find ordinary people living very familiar lives. The Quileute are welcoming to Twilight fans who want to visit the sites in the stories—and have listed their calendar of events on their website—but don't expect packs of shirtless teenagers hanging out on street corners.

Quileute women are passive and subservient

Emily Young, the most prominent Native female character in Twilight, is presented as caretaker and cook to the "pack" of Quileute wolves/boys. In reality, Native women are often household decision-makers, as well as prominent leaders on Tribal Councils (such as the current Quileute Chairwoman, Bonita Cleveland) and in their communities.

Exposure from the films has benefitted the Quileute's financially

The phenomena of the Twilight series has had vast economic benefits for Summit Entertainment, Stephenie Meyer, the tiny town of Forks, Washington, and even Nordstrom department stores, but the Tribe whose culture was represented for background fodder in the teenage love story has seen little benefit.

For more information, visit Truth versus Twilight.

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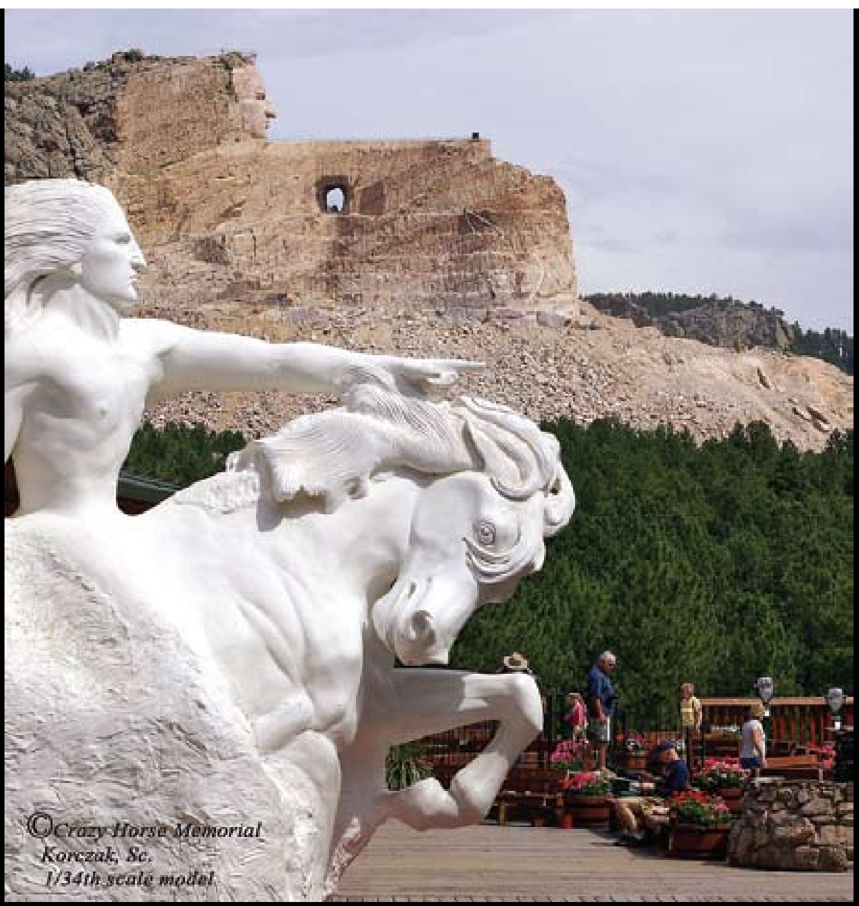

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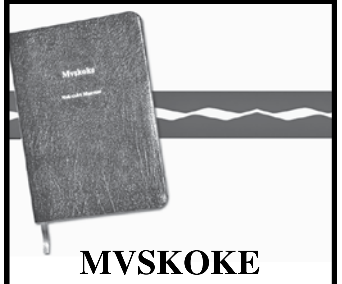

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With youth unemployment twice the national average in many communities, particularly amongst Native Americans, the SBA recognizes a need to promote and better support the efforts of young people looking to create jobs – for themselves and others. Young entrepreneurs are a dynamic resource for national recovery and growth.

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Deputy Administrator- S.B.A.
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Registration is free.

Tribe encourages small business growth in tomorrow's leaders

Cherokee Nation Communications

TAHLEQUAH, Okla. — The Cherokee Nation invited area students to Sequoyah Schools in Tahlequah on Wednesday, Nov. 9 for the tribe's annual Entrepreneurship Day. Students in sixth through 12th-grade displayed business models ranging from a pharmaceutical delivery company to an organic dairy farm appropriately named Udderly Delightful.

More than 150 students participated in the science fair-like competition. Students were tasked with creating a unique business idea, drafting a business plan to present to investors and marketing their products. During the event, certified vendors from the Tribal Employment Rights Office, who are themselves entrepreneurs in the community, acted as judges. Cherokee Nation Principal Chief Bill John Baker also stopped by to view the models and hand out awards.

"I've been a small business owner all my life," said Baker. "In grade school I had paper routes and couldn't wait to get into business because I had a true love and desire for it. This is a wonderful opportunity for these kids who will make our future business owners. There's more jobs created by small business than large business and government combined, and these children are our future."

Participation in the competition helps students develop a sense of what it's like to own a business in the real world, from the price of flour per pound to how many employees they can hire and what to pay them. For many students the competition gave them the confidence to believe they could one day own their own business.

"Doing Entrepreneurship Day at my school made me realize how good of a business I could do," said Sydney Johnson, a middle school student from Vian who won first place for her business, Corsage Mafia. "I want to run a corsage business where you can have it designed any way you want, then afterwards we can capsulate it and make it into a keepsake."

Vian Middle Schoolers Nathan Roberts and Hayden Arnold won first place in the middle school team category with their business model, Sequoyah County Customized Wooden Plaques.

Tahlequah High School students Thao Hoang and Brian Barlow won first place in the team division with their Friendly Fresh Food model and Aubrey Hale from Roland High School won first place in the high school individual category for her business, Re-Drop.

Second place middle school team winners were Hannah Ferrell and Morgan Guinn from Woodall School. Their business, Head to Toe Bling, featured customized clothing and jewelry. Madeline Lamb from Tahlequah Middle School took home the individual middle school second place prize with a customized bow/hair accessory business called Bloomin' Looms.

Sequoyah High School students Jacob Barnett and Cherokee Hughes won second place in the team division with their business model, War Zone Lazer Tag. Roland High Schooler Jordan Richards won second place in the individual category with a business model for a school smart phone app.

Orange N Clove creators Billy Hunter and Jayden Mayes from Vian Middle School took third place in the team middle school division and Ayani's Pinecone Candles creator, Ayani Drowningbear from Vian Middle School, took home third place in the individual middle school division.

Company History
My dad and I started making them for our friends that were in high school for prom, so I thought it would be a good idea for everyone
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COURTESY CHEROKEE NATION COMMUNICATIONS OFFICE

First place winner, Sydney Johnson from Vian Middle School poses with her business model, Corsage Mafia, during Cherokee Nation's Annual Entrepreneur Day at Sequoyah Schools in Tahlequah. More than 150 students participated in the science fair-like competition, which is meant to encourage small business growth in future generations.

Keys High School Students Chelsie Blackman and Deanna Beavers won third place in the team division with a nonprofit business tailored to expectant mothers called Lollipop Lane. Vian High Schooler Erika Vinson won third place in the individual category with her business model, Helping Hands.

Jolee Gonzales and Sarah Gillispie from Maryetta School won fourth place in the team middle school division with their gourmet pet treat shop, Baskin Doggins. Fletchers Custom Feeders by Graylen Fletcher from Vian Middle School won fourth place in the individual division.

Quilting for a Cause by Shelby Sidell and Michael Beyerle from Keys High School won fourth place in the team division and Braxton Worley from Vian High School took fourth place in the individual division with his business model, Ninja Games.

Prizes included laptops, iPods, gift cards, digital cameras and iTunes gift cards and were sponsored by Banc First, Derek Fine, Tedco, Bank of Cherokee County, Cherokee CRC, Redmen Office Supply, Equacor Plastics, Cherokee Data Solutions, TGI Enterprises, Gallant Background Checks, Reasors, Northwest Arkansas Community College, Arvest Bank, Armstrong Bank, Grand Federal Savings Bank and ONG Bank.

"We appreciate the participation of our partners and are so proud of the students who competed in the event," said Veronica Hix, event coordinator. "Each year the student projects get better and better. The Small Business Assistance Center is proud to foster the growth of aspiring entrepreneurs; these young people will evolve into the business leaders of tomorrow."

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Inside this issue:

- **Lawsuit over Jim Thorpe's remains continues**
- **Pawnee J.O.M. winner announced**
- **'Song of Winter' = Christmas in Indian Country**

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NATIVE AMERICAN TIMES

VOLUME 17 • ISSUE 48 • PUBLISHED WEEKLY • DECEMBER 2, 2011

PETE SOUZA / OFFICIAL WHITE HOUSE PHOTO

President Barack Obama greets people following his remarks during the opening session of the Tribal Nations Conference at the U.S. Department of Interior in Washington, Dec. 16, 2010.

Obama to hold third Native American conference

WASHINGTON (AP) – President Barack Obama will address Native American leaders Dec. 2 as they gather for a White House sponsored tribal nations conference at the Interior Department. It will be Obama's third conference with American Indians. Obama first met with tribal leaders in November of 2009.

The White House says Obama has made a commitment to strengthen government relations with American Indians. The conference will give leaders of the 565 federally recognized tribes an opportunity to interact directly with Obama and with top administration officials.

The 2009 event was the first meeting of its kind in 15 years.

BIA approves Fort Sill Apache reservation in New Mexico

The creation of new reservations is not unheard of but it's far from common, experts said.

JERI CLAUSING
Associated Press

ALBUQUERQUE, New Mexico (AP) – The Fort Sill Apache have won the right to establish a reservation on homelands in southern New Mexico, more than 125 years after the surrender of renowned Apache leader Geronimo scattered tribal members across the U.S. Southwest.

"This is what I see as the start of a long journey home," said Jeff Houser, chairman of the tribe whose headquarters are currently based in southwest Oklahoma.

The U.S. Interior Department earlier this month approved a proclamation that awards the Fort Sill Apache 30 acres (12 hectares) to establish a reservation near Deming, he said. It comes four years after the federal government put the land on the Akela Flats in trust to settle a dispute between the tribe and the Comanche Nation in Oklahoma over the Fort Sill Apache's plans to expand their casino in Lawton, Oklahoma.

The Fort Sill have a 10-acre (4-hectare) headquarters in Oklahoma and 120 acres (50 hectares) of farmland, Houser said, but no reservation.

The tribe's attorney, Phillip Thompson of Thompson Associates in Washington, said he was unsure when the Bureau of Indian Affairs last created a new reservation.

Tribes across the country have faced long, sometimes deadly, fights to regain their ancestral lands, from the Guidiville Band of Indians and other tribes in California to the Fort Sills. The creation of new reservations is not unheard of but it's far from common, experts said.

Cate Stetson, a New Mexico attorney who specializes in Indian law, said it has been decades since a new reservation has been created in the state.

Jeff Houser, Fort Sill Apache Chairman

"It's major," she said of the development. "To be a tribe without land, it's very frustrating but to finally get land means a lot of things can happen. There can be wonderful repercussions for a tribe."

In a telephone interview Nov. 23, Houser, who also uses the Apache spelling of his name, Haozous, said the goal is to return the tribe to its ancestral homelands in New Mexico. And, ultimately, the tribe hopes to be able to build a casino on the site, he said.

"Given that the ultimate goal would be to return, that

See **APACHE** *Continued on Page 5*

Lessons seen in sweat lodge trial

FELICIA FONSECA
Associated Press

PRESCOTT, Ariz. (AP) – Self-help author James Arthur Ray faced more than a judge at his sentencing last week for a sweat lodge ceremony that left three people dead. Members of the American Indian community sat through almost the entire trial in silent protest of Ray's use of a sacred tradition.

Ray is serving two years in prison after a lengthy trial that ended in a trio of negligent homicide convictions and that made little mention of Native culture and traditions. He has vowed not to hold another sweat lodge ceremony.

But whether Ray learned not to misappropriate cultures remains to be seen, said Ivan Lewis of the Fort McDowell Yavapai Nation.

"He desecrated our ceremony, he abused it," Lewis said Wednesday. "He used it in any way that he could just to get his money. He was told before not to do that, and he's paying for it now."

Sweat lodges are commonly used by American Indian tribes to cleanse the body and prepare for hunts, ceremonies and other events. They typically hold no more than a dozen people, compared with more than 50 people inside the one Ray led near Sedona in October 2009.

The ceremony involves stones heated up outside the lodge, brought inside and placed in a pit. The door is closed, and water is poured on the stones, producing heat aimed at releasing toxins in the body. In traditional ceremonies, the person who pours the water is said to have an innate sense about the conditions of others inside the sweat lodge, many times recognizing problems before they physically are presented.

Day after day, Lewis and his companion, Cheryl Joaquin, slipped into a central Arizona

See **TRIAL** *Continued on Page 5*

CASEY PAGE / BILLINGS GAZETTE PHOTO

Crow Tribal Chairman Cedric Black Eagle is from Lodge Grass. The small community of 500 has survived a summer flood followed by a trio of crimes, including a triple homicide. Tribal, local and law enforcement officials are working on restoring peace to the town.

Reservation town recovers after string of events

SUSAN OLP
The Billings Gazette

BILLINGS, Mont. (AP) – It's been a long six months for Lodge Grass.

In May, floodwaters inundated the reservation town of about 500, turning it into a temporary island and swamping businesses, churches and houses.

A trio of crimes in the fall, including a triple homicide, was another punch to the town, turning the sleepy community into a fearful one.

Now tribal, local and law enforcement officials are working on changes to restore peace.

Cedric Black Eagle, chairman of the Crow Tribe, has more than a tribal leader's interest in Lodge Grass. It's where he grew up and where his parents live.

The Lodge Grass of Black Eagle's youth was a different place. Back then, he said, the community had multiple grocery stores, cafes and restaurants, an appliance store, a hotel and a movie theater.

"And I think most of it was because the major highway, old 87, ran right through town," Black Eagle said.

Once Interstate 90 was built, he said, businesses started drying up. It also didn't help that retail centers in Sheridan, Wyo., and Billings drew shoppers away.

Now, a drive through town reveals single-wide trailers and houses, some with boarded-up windows, on tree-lined streets. Painted graffiti covers abandoned buildings. One grocery store serves the town, along with a few other businesses. A handful of churches dot residential areas.

The town has elementary, middle and high schools, which are on top of a hill. But there aren't many

See **TOWN** *Continued on Page 4*

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Bartlesville, OK

DATE: December 7 - 8, 2011
TIME: 9:00 a.m. - 5:00 p.m.

LOCATION:
Embassy Suites Hotel and Conference Center
2501 Conference Drive
Norman, OK

DATE: December 5 - 6, 2011
TIME: 9:00 a.m. - 5:00 p.m.

LOCATION:
La Quinta Inn & Suites
3031 Military Boulevard
Muskogee, OK

Upcoming area meetings: December 12-13, Stroud, OK; December 12-15, Quapaw, OK; December 14-15, Pawnee, OK; December 19-21, Tahlequah, OK

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Lawsuit to reclaim Jim Thorpe's remains proceeds

Jim Thorpe

TULSA, Okla. (AP) – A federal judge in Pennsylvania is allowing a lawsuit filed by two of Jim Thorpe's children and a Native American tribe over his remains to go forward.

U.S. District Judge Richard Caputo denied a motion Wednesday to dismiss the case by the borough of Jim Thorpe, Pa., which reached a deal with the athlete's widow to acquire his remains in 1953, the Tulsa World reported in last Friday's editions.

Caputo ruled that William and Richard Thorpe's claim could continue under the Native American Graves Protection and Repatriation Act, which has been applied to remains held by museums. The brothers' attorney, Stephen Ward, said the law wasn't meant to be limited to such cases.

"There is at least one other case in which NAGPRA has been used in moving a modern grave," Ward said. "Overall, there have been very few cases brought under NAGPRA, probably fewer than 25, so this decision is significant in this general field."

A message seeking comment left for the borough manager wasn't immediately returned Friday. The borough's attorney, listed in court records as Christopher Fusco, didn't immediately return a call seeking comment.

Thorpe was born near Prague in 1888 of Pottawatomi, Sac and Fox, and white ancestry. He first achieved fame as a multisport and ballroom dancing star at the Carlisle Indian School in Pennsylvania.

Thorpe won the 1912 Olympic pentathlon and decathlon gold medals and the designation of "World's Greatest Athlete." His Olympic medals were taken away in 1913 after it was revealed that he had played minor league baseball.

Thorpe later played professional football and baseball, but by the 1930s was bouncing from job to job. He took roles as an Indian in B-list Hollywood movies and then struggled financially before he died in 1953 in California at age 64.

In a bizarre deal to draw tourists, the merging towns of Mauch Chunk and East Mauch Chunk, Pa., brokered a deal with Thorpe's third wife, Patricia, that renamed the community Jim Thorpe in 1954 and brought his remains to the town.

It is that agreement that William and Richard Thorpe, sons of Jim Thorpe's second wife, Freeda Thorpe, are seeking to overturn. William and Richard's brother, Jack Thorpe, who died earlier this year, originally filed the lawsuit.

Ward said the Thorpe brothers are trying to honor their father's request to be buried in the old Sac and Fox Nation in present-day east-central Oklahoma. Jim Thorpe was a member of the tribe, which also is a party in the lawsuit.

Cherokee Nation moving on with freedmen lawsuit

JARREL WADE
Tulsa World

TULSA, Okla. (AP) – Cherokee Nation will continue to pursue a federal lawsuit against the Cherokee freedmen descendants as a matter of settling a multigenerational issue, as well as a pivotal challenge to the nation's sovereignty.

Chief Bill John Baker's position on the freedmen issue has been shrouded, with his official statement being: No comment pending litigation.

However, Baker has appeared to endear himself to the freedmen descendants, who are thought to have voted overwhelmingly for him in the last election.

Whether the new administration is seeking a resolution to include the descendants of freed slaves of the Cherokees, the case cannot be simply dropped because the court's ruling is needed to refine the Cherokees' position as a sovereign nation, Cherokee Attorney General Diane Hammons told the Tulsa World.

"The freedmen issue is complicated and has been since 1866," Hammons said in an email.

"You see, just dropping the Nash case would solve almost nothing. ... You would still have all those competing factors and would not have a federal court resolution on what the applicable provisions of the Treaty of 1866 really meant at the time and mean today."

Freedmen descendants have been in a contentious battle to be fully included in the Cherokee Nation pursuant to the Treaty of 1866 between the Cherokees and the U.S. government.

The treaty put freed Cherokee slaves on the Cherokee Nation's rolls.

But many in the nation voted recently to remove the slaves' descendants from the nation if they also don't have Cherokee blood.

Freedmen descendants leaders said they respect Baker's position because they, too, see the need for the court to answer long-standing questions.

Because of the Cherokee vote to change the nation's constitution and oust the freedmen descendants, several lawsuits and appeals have gone through both tribal and federal courts.

Meanwhile, the United States has levied punishments against the tribe, withholding money and threatening other actions if freedmen descendants are not included in Cherokee voting and registration.

Diane Hammons

"I can't speak for Chief Baker, but I'm certain he understands how weighty and complex the issues are," Hammons said.

"While the attorney general is tasked with controlling the nation's litigation, this issue is bigger than just the pending litigation," she added.

Marilyn Vann, president of the Descendants of Freedmen Association, said that even though she respects the need for a court ruling, she thinks Baker could be working proactively to mend some of the descendants' grievances.

Vann said the Cherokee Nation was filled with misinformation that led to a petition and eventually the vote to oust the freedmen descendants from the tribe during the former administration of Chief Chad Smith.

As the issue works its way through the courts, Vann said she would like to see some education among Cherokees about the descendants.

Vann said the majority of Cherokee freedmen descendants can trace their bloodlines to Cherokee people but still want to be recognized as descendants of freedmen.

Also, Vann said the actual freedmen were not forced on the Cherokee tribe but were accepted.

Meanwhile, other Native American tribes that were adopted into the Cherokee Nation remain fully accepted, she said.

"Only the freedmen are being discriminated against," Vann said. "That's a sore point with us. The other adopted tribes aren't being prevented from registering their children."

Vann said the misinformation about freedmen descendants led many people who didn't fully understand the history to sign the petition to call for a vote and later to vote for the ouster.

"There's a lot that can be done in this area," she said. "We're going to wait and see. We're still in court, and we'll see what Mr. Baker does."

Former Ponca official pleads guilty to embezzlement

Oklahoma City – CHERYL L. ROUGHFACE, 50, of Ponca City, Oklahoma, pled guilty to embezzlement from the Ponca Tribe of Oklahoma, announced Sanford C. Coats, United States Attorney for the Western District of Oklahoma.

According to court records, Roughface was the Secretary-Treasurer of the Ponca Tribe who on October 25, 2007, wrote a check to herself from the tribal account in the amount of $2,500 for which there was no authorization or legitimate expense of the Tribe. At sentencing, Roughface could be sentenced up to five years in federal prison, be fined up to $250,000, and pay mandatory restitution to the Tribe. The United States asserts that restitution to the Tribe should be $22,715.

Sitka council dismisses ethics complaint

SITKA, Alaska (AP) – The Sitka Tribe of Alaska's council has dismissed an ethics complaint filed against councilwoman Stephanie Edenshaw.

KCAW reports Lauren Estes filed the complaint after reading comments Edenshaw posted on Facebook critical of some Tribal Council members and staff. The radio station reports Edenshaw recommended people vote in the council election Nov. 8 for "a real Alaska Native with Tribal values."

Edenshaw's seat wasn't up in the election.

A committee formed to look at the ethics complaint dismissed it last week after members were unable to reach a consensus.

Ex- Idaho tribal worker convicted in theft case

BOISE, Idaho (AP) – A former Nez Perce Tribe employee has been convicted of using a government-issued credit card to make more than $20,000 in illegal purchases.

The U.S. Attorney's Office says a federal jury issued a verdict Nov. 21 in the case of 33-year-old Douglas R. Bisbee following a four-day trial in Coeur d'Alene.

Bisbee was responsible for enforcing tribal hunting and fishing laws while working for the conservation program. He was assigned a vehicle and credit card for fuel and repairs from 2004 to earlier this year. But charges during that period included unauthorized items such as fuel for Bisbee's personal vehicle.

Prosecutors say he also bought fuel for his friends and relatives.

Bisbee faces the possibility of up to 10 years in prison and a $250,000 fine at his Jan. 13 sentencing.

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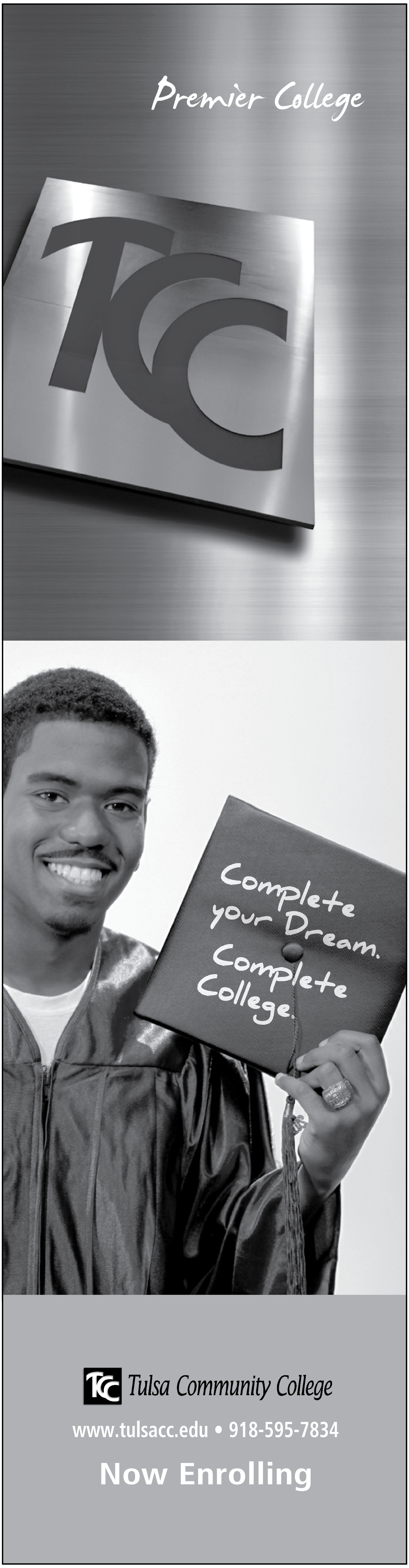

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TOWN

Continued from Page 1

job opportunities, and like other towns on the reservation, unemployment is high.

Lodge Grass is the only incorporated town on the Crow Reservation. That means that Henry Speelman is the only mayor out of the six towns on the reservation.

He took office two years ago, when the city was $50,000 in debt, owing taxes to the federal and state governments. That amount has been cut to $29,000, he said, and the goal is to pay it off.

He'd also like to see Lodge Grass re-establish a police department, which went away about 15 years ago.

"We used to have law enforcement, courts, everything here," he said. "Now I want to bring it back."

The town has been through a lot, Speelman said. It started with the May flooding that destroyed the Lodge Grass Post Office, briefly closed the IGA store and hit a couple of other stores and several houses.

Lodge Grass Creek, brimming with two weeks' worth of rain, meets the Little Bighorn River south of Lodge Grass. Water began to back up on the lower portions of town, flooding Main Street.

Photos from the worst of the flooding revealed buildings turned into islands and surrounded by muddy water, which also covered roads and damaged bridges.

"They condemned the post office building and brought in a single-wide," Speelman said. "They're going to bring in a double-wide in the near future."

Doug McCormick, owner of the Little Horn IGA, said water 8 to 10 inches deep inundated the store and filled the basement. A pump removed the water, only to have it seep in again from saturated ground.

"We were closed for 24 hours is all," he said. "We actually got open after that. We had a mess for a while, but we were open."

Business was down for a long time, McCormick said.

"People couldn't get around, and the Red Cross was giving away free food, so they didn't have to buy groceries," he said.

Damage at the store totaled about $200,000, McCormick said. He said he'll probably get less than $50,000 from his insurance company. "But we haven't got a penny yet."

Things didn't get back to normal for about three months, he said.

It took a good month to two months for the ground to dry out, said Joe Lovato, public works manager. Not everything is back to normal, though, he said.

The First Indian Baptist Church is unusable. The building sustained damage from a 1978 flood, and floor joists weren't properly repaired, he said.

An inspection after this spring's flooding revealed rotting joists.

"The church moved its services to the school," Lovato said.

Water receded, people returned, roads and bridges were repaired and life began to get back to normal.

Then, on Oct. 2, a wave of fear swept Lodge Grass. At a home 10 miles outside of Lodge Grass, 21-year-old Levon Driftwood, her 20-year-old boyfriend, Rueben Jefferson, and Driftwood's 80-year-old grandmother, Gloria Sarah Goes Ahead Cummins, were found shot to death.

The suspect, Sheldon Bernard Chase, 22, Driftwood's cousin and Cummins' grandson, had fled the house, and authorities were still looking for him. Townspeople were warned to stay inside, and the school was locked down.

That caused fear because no one knew where Chase was, but they knew he had a gun, Speelman said.

"We had so much law enforcement in the area that first night, it looked like a ghost town," he said.

Chase was arrested in Spokane, Wash. He awaits a federal trial set for Dec. 27.

The murders shook Lodge Grass. In such a small town, most people knew the victims or the suspect or both.

Driftwood and Jefferson left behind two young children. Cummins was the matriarch of a close-knit family, and the community was in mourning.

One month later, Conrad Lee Walks Jr., 21, of Crow Agency, was fatally stabbed on Nov. 2 in Lodge Grass. The FBI has released few details of that homicide.

But the second violent act in a month boosted fear in the town.

Then, on Nov. 9, Carlos Sanchez Jr. and an underage girl, who were wanted in a shooting in Wyoming, fled in a truck to Lodge Grass. The victim in the shooting 9 miles north of Worland was treated and released.

But the town of Lodge Grass was locked down while the FBI, the Bureau of Indian Affairs police and Big Horn County Sheriff's deputies looked for Sanchez.

Speelman got word that a person driving a truck with Wyoming plates was in town and that the man was armed. Some gunshots were heard on the north side of town, he said.

Law enforcement arrested the man and the girl.

John Small, principal of Lodge Grass High and the school district's interim superintendent, said on that day he was unaware anything was going on.

The school was preparing for parent-teacher conferences that night and students had been dismissed at 2 p.m.

"One of the staff members who was en route to Crow Agency about this time called and said, `Gee whiz, there's a bunch of cop cars headed towards Lodge Grass. What's going on?' " Small said.

He went out and heard sirens as they neared town. He called the police and was told to lock down the school with whatever staff and students remained on campus.

Small said the crime has affected the people of Lodge Grass.

"Our community is saddened that these situations occurred, but everyone is saying this is not representative of us and they're just surprised, saddened that it did occur here," he said.

He also called the events an eye-opener.

"We always read about it someplace else, but when it's right here in your community, it's a different deal," he said.

Small doesn't think the students are traumatized in the same way as the adults. He said they're resilient.

"They've rebounded a lot quicker than the adults," he said.

Speelman believes the recent violence has moved the town's residents in another way.

"A lot of people started attending church more, started praying for the community and the people involved," he said.

As to whether the recent crime shows a trend, Eric Barnhart, FBI supervisor in Billings, doesn't think so. When three incidents occur so close together, Barnhart said he begins to look at whether a common thread exists or new elements have been introduced.

"At this point, I can't say there is," he said. "It's been, unfortunately, just a horrible period for that very small and close-knit community, to have three high-profile and tragic events go on in such a short period of time."

Barnhart said the number of FBI agents assigned full-time to the Crow and Northern Cheyenne reservations will double from two to four by the end of the month. Boosting the number of agents was in the works, before the recent string of events.

"Our major priorities on the reservation are homicides, crimes against children and serious assaults," Barnhart said. "And to better address those three areas, we just felt that we would need additional resources."

The city of Lodge Grass, still grappling with a financial deficit, won't open a police department soon. But Speelman wants to work more closely with Big Horn County, and with the Bureau of Indian Affairs, which supplies police protection for the reservation.

He hopes for better coordination in the future. During the recent emergencies, he and other city officials weren't always alerted to what was going on.

Speelman got a visit last week from Big Horn County Undersheriff Michael Fuss, who told Speelman to expect more frequent nighttime deputy patrols in town. That's a departure from the past, Speelman said, when patrol cars never were seen in town.

Black Eagle said stretching BIA police resources is more difficult, with only six officers to cover the entire reservation.

"On any given night, there's one police officer to cover the entire reservation of 2.4 million acres," he said. "From Lodge Grass to Pryor it takes at least a good hour and a half to get there."

Black Eagle hopes to set up meetings at the end of the month with the Department of Justice in Washington, D.C., to talk about the lack of police resources on the Crow Reservation.

He also would like to secure a cooperative agreement with the Big Horn County Sheriff's Office so the county and federal police departments can work together more smoothly. When it comes to law enforcement, jurisdiction is always a complex matter on the reservation.

To initiate a community conversation to help Lodge Grass, Black Eagle set up a meeting last Thursday night. Residents were invited, along with tribal and city officials and law enforcement representatives. About 60 people attended, and he hopes it's just the first of many meetings.

Black Eagle would like to see the community set up a Neighborhood Watch program. He also said that if crime prevention starts in the neighborhood, it also involves the home.

"If your children are the ones creating the havoc and you're not correcting it from home, it continues and grows into a social problem," he said

The Crow chairman knows that the people of Lodge Grass don't feel as safe as they once did. He said he hopes that everyone coming together will be a start to getting life back to where it once was.

"We just want to be able to get the people to interact with us and to start coming up with different ideas and ways to make the community feel safer, to help rebuild the community in that way," he said.

Commentary

School daze: Conquering the fear of something new

COREY FLOOD

It begins again: The rush to complete the college experience, the rush to get in front of the line at the college bookstore and the rush to class to get the best seats. This semester I decided to hang back and experience all the waiting and the complaints from the impatient, enjoying each and every conversation I had while standing in the lines at the bookstore that stretched outside the entrance. College students have the reputation of waiting until the last minute to come to class and being unprepared, the long line proved that theory. I, on the other hand waited for different reasons outside of laziness.

When I began my classes here at Northeast Community College, I felt uncomfortable because of my age and also because of all the self- imposed doubts I placed on myself. I had never attempted physically to bring to life any of my biggest dreams. I had attended college many times in my mind, convinced I could complete the task with outstanding grades, but this time I actually put that belief into action. What an enjoyable ride this has been. This is a ride I would gladly continue, unfortunately, this ride is quickly coming to an end. Tunkasila willing, I will graduate in the spring and my next journey will begin at U.S.D. in Vermillion, with steps closer to my dream of being the first in my family to earn a Bachelors' Degree and then on to my Master's Degree. These steps that Northeast has helped me move forward with can be walked by us all. I used to find every reason under the sun to avoid trying something new because I was afraid of failing not realizing the coward I truly was by not trying. That part of my life where I used to drink on a daily basis is an example. I always said I wasn't afraid of anything, --- except doing something positive for myself and something with which to be proud of. When I walked in the front doors of the college the very first time, I didn't realize until the end of the day how huge this simple act was that I actually stuck it out. I enjoyed my day tremendously, and it's been one gift after another this last year and a half.

I have met many wonderful people of different cultures that I would not have had the opportunity to meet had I not had the courage to keep walking in the doors every day. The familiar students walking by with their books reflected that. I have formed friendships that will undoubtedly last the rest of my life. I have learned from the most unlikely sources once I realized the mistake of judging who I thought had true wisdom. There has never been a day that I have regretted starting this journey, which I hope someday leads me back to the reservation in some capacity.

I have had the chance to speak out about the beauty of our people; I have had the chance to honor our women with a speech I wrote and read in front of the college assembly. I have had the honor of arguing history the way it is written in a sometimes untruthful way and voicing my opinions as to what I felt about our treatment. I have been allowed to speak freely. I would have never have been allowed to voice these things had I not been in an educational setting and educated about our history and my facts. There were many students who had never heard of a boarding school or what our grandparents, fathers, and mothers went through in these boarding schools and the abuse they suffered. I have also learned that there are beautiful people in every color under the sun, and these beautiful ones truly care about the Native America that was and is today.

I have become close to a Sister from the Monastery here in Norfolk. I had the pleasure of sitting behind her in a couple of my classes. I also had the time to study her and wonder why she was assigned a seat in front of me. I know now Tunkasila placed her in my life. I had a negative and hateful opinion concerning the Catholic Church, stemming from the abuse and treatment of our people concerning the boarding school experience. I feel ashamed today because I allowed this to become a big and lasting part of my belief through most of my life. Every day I would study her trying to figure her out. What made her tick? Who was she really? As I studied her, it turned into respect and then admiration because of the strength and love she has for God and the presence she has about her. This Sister, who I now refer to as my "Lil Sister" is a young woman herself but she has wisdom that far exceeds her years. Had I not been in school my chance at meeting this beautiful person may not have occurred. My fiancé and I have been to mass a couple times and have visited at the Monastery and have been treated like royalty. I have learned from this great friend of mine the beauty of their ways and that in no shape or form can I condemn anyone because of the actions of some. Some college students are very immature in manners of speech and behaviors, and do not acknowledge their surroundings. Even while being disrespectful around Sister, to see the way this great friend of mine handled herself and the dignity she has makes me proud to say she is my friend and "Lil Sister."

As I stood in the line waiting and listening all I could think about was how very fortunate I have been and all the wonderful gifts I have been given as a result from attempting something new. When the day came that I walked away from the fog of self- imposed addictions, my true eyesight began revealing the world. What a sight it truly is all from a few forward steps entering Northeast Community College.

Corey Flood is a Sicangu Lakota who hails from the Great Rosebud Reservation. He is a 50-year-old non-traditional student who writes from Northeast Community College in Norfolk, Nebraska, where he is majoring in Journalism.

APACHE

Continued from Page 1

really requires a lot of resources," Houser said. "We could probably house all the tribal members that want to move there, but that would increase the unemployment rates in the county. If we build a casino, that could provide jobs."

The tribe's efforts to establish gaming on the land in the past were blocked. The Indian Gaming Regulatory Act prohibits gambling on most tribal trust land acquired after 1988, but it contains an exemption for tribes who are being granted a reservation for the first time.

Thompson said the tribe is appealing the National Indian Gaming Commissions rejection of its past effort to build a casino on the site.

"We already argued this was our de facto reservation. This just solidifies what we already argued," he said. "We will probably just send a letter to the commission asked them to take notice."

Thompson said the tribe is also talking with state and federal officials about getting the necessary endorsements for the building a casino.

The reservation designation, he said, "solidifies our position that we are a New Mexico tribe and that as a New Mexico tribe we should have the same abilities as the tribes in the rest of the state to be able to game on our land."

The tribe, Houser said, has 685 members, about a quarter of whom live near tribal headquarters, another quarter live elsewhere and about half of whom live outside Oklahoma.

Houser said that while the proclamation gives the tribe just 30 acres, "hopefully we can expand our presence.'"

Asked if he would move tribal headquarters to New Mexico, Houser said, "that is not my decision. But that is my dream."

Members of the Fort Sill Apache Tribe are descended from the Chiricahua and Warm Springs Apaches, who lived in parts of New Mexico, Arizona and northern Mexico. They were removed from the area in the 1880s and sent first to Florida, then Oklahoma.

Houser said his ancestors would be proud of the tribe's efforts to return to New Mexico. His grandfather was born on the Ojo Caliente Reservation near Truth or Consequences in the 1800s, he said.

"Our many years of patience, persistence and dedication to returning to our homeland are evident in receipt of this Reservation Proclamation," Houser said in a statement. "This further confirms our status as an official Tribe in the state of New Mexico. We look forward to the day when our tribal sovereignty here is also fully recognized and we are equal to our fellow New Mexico sovereign tribes and pueblos."

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Associated Press writer Susan Montoya Bryan contributed to this report.

TRIAL

Continued from Page 1

courtroom to listen to trial testimony. Prosecutors hardly mentioned a sweat lodge, instead referring to Ray's event as a "heat endurance challenge." Most of the participants had never been in one before.

The families of the victims – Kirby Brown, 38, of Westtown, N.Y., James Shore, 40, of Milwaukee, and Liz Neuman, 49, of Prior Lake, Minn. – asked Lewis and Joaquin to keep in mind their loved ones when they could not be in court. The couple wore bracelets bearing Brown's name, given to them by her parents. On the day Ray was sentenced, Joaquin's children handed a single red rose to the victims' families to promote healing.

Brown's mother, Virginia, expressed sorrow "that their sacred traditions were defiled in this event."

"We have experienced hundreds of years of generational transgressions against our way of life and the value of human life for the purpose of power and greed," Joaquin, of the Gila River Indian Community, wrote as Ray was being sentenced. "Today we pray and envision a time of unity for all mankind, with a humble understanding of love, peace and harmony."

Lewis was among a group who sued Ray following the ceremony, alleging that Ray violated the Indian Arts and Crafts Act by running the sweat lodge. A federal judge dismissed the civil complaint, saying the act applies to goods, not services.

Bill Bielecki, an attorney representing the Black Hills Sioux Nation Treaty Council on South Dakota's Pine Ridge reservation, said the trial would encourage non-Natives to focus on safety when running sweat lodge ceremonies.

"They're going to look at the facts," said Bielecki, who also was party to the lawsuit, "You don't use a large sweat lodge, you make sure people can leave and you don't coerce the occupants into staying beyond their limits or capabilities. If you do that, then you avoid gross negligence."

Ray touted his sweat lodge ceremony as "hellacious hot" and said he learned from a Native American shaman. He told participants shortly before they entered the structure that he would incorporate teachings from different cultures and religions, according to an audio recording played by prosecutors. Ray said a friend once told him: "no one has been in a sweat lodge until they've been in your lodge."

He charged more than $9,000 to participants of his five-day "Spiritual Warrior" event that culminated with the sweat lodge.

Three people died and 18 others were hospitalized, yet others emerged with no problems. The deaths and illnesses sparked outrage among American Indians, who drew distinctions between what Ray did and what would be considered a traditional American Indian sweat lodge.

Jonathan Ellerby, author of "Return to The Sacred: Ancient Pathways to Spiritual Awakening," said the trouble Ray encountered suggests a breakdown in either training, facilitation or the unskilled blending of materials and practices.

"Sweat lodges and fasting are ancient traditions that promote health and healing when done well," said Ellerby, a non-Native who also has run the ceremonies. "The trouble is that anything that can help, if misused or poorly delivered can hurt, even kill. This raises a lot of questions (about) qualifications, cultural appropriation and intent."

Arizona lawmaker Albert Hale introduced a bill shortly after the ceremony to sanction the use of American Indian ceremonies off tribal land for profit and without permission. But he pulled it after others raised concerns about government regulation of religious practices.

Hale, former president of the Navajo Nation, said Nov. 23 that the lessons from Ray's trial don't apply only to Ray.

"The lesson should also be to the people who want to participate," he said. "They have to take care and make certain the person advertising himself to be an expert in the area is indeed an expert."

Ray's supporters testified during the sentencing phase that his qualifications to lead physical activities mattered little to them because they trusted him to keep them safe.

"It should matter now," Hale said.

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RFQ/RFP

Request for Qualifications

Delaware Tribe of Indians, 5110 Tuxedo Boulevard, Bartlesville, OK 74006

The Delaware Tribe of Indians is seeking Design/Build services for an Infrastructure Project located on Lenape Addition, Bartlesville, OK .

The project will include enlarging a current retention pond to expand depth to a minimum of 7' and meet all applicable city codes and ordinances, adding 4,400 to 5,000 SY asphalt roads and approximately 2,500 to 3,000 SY asphalt parking that include curbs, gutters, drainage, etc. as required by city codes and ordinances

Scope of the design/build services includes, but is not limited to: surveying, design, site development, and construction. The successful respondent will be responsible for surveys, securing all permits, verifying zoning criteria and compliance with all Federal Regulations. Preference given to Indian owned (51% or greater) Contractors. Selection of an Indian Owned Design/Build construction firm will be based on evaluation of the following in descending order: Firm Experience /Qualifications, 0-25 points; Staff Experience/Qualifications, 0-25; Availability to meet Schedule of 200 days, 0-15; Past experience working with Tribes; 0-15, Firm Past Design/Build Performance, 0-15; Indian Owned, 0-15. This project is subject to Section 3 of the Housing and Urban Development Act of 1968 12 U.S.C. 1701u and 24 CFR Part 135. These regulations will be incorporated into all contracts and sub-contracts. Offeror's can be a partnership, corporation, association, and/or other legal entity which will have contractual responsibility for the project. A proposed joint venture should provide profiles for all firms in the joint venture. Provide four Qualification packets, including all items as stated above, for selection. The U.S. Army Corps of Engineers (USACE) will provide technical review and quality assurance to all aspects of this project. Qualification packets must be received no later than 4:00 p.m., Wednesday, CSDT, December 14, 2011 at Delaware Resource & Education Center, 5110 Tuxedo Blvd., Bartlesville, OK 74006, Attn: Executive Director.

Request for Qualifications

Delaware Tribe of Indians, 5110 Tuxedo Boulevard, Bartlesville, OK 74006

The Delaware Tribe of Indians is seeking Design/Build services for an expansion to a commercial kitchen located in the elder nutrition building on Lenape Addition, Bartlesville, OK .

The project will include tearing out existing inside of current kitchen and expanding the kitchen 700 to 850 square feet that will include commercial appliances as requested by owners and following all applicable city codes and ordinances.

Scope of the design/build services includes, but is not limited to: surveying, design, site development, and construction. The successful respondent will be responsible for surveys, securing all permits, verifying zoning criteria and compliance with all Federal Regulations. Preference given to Indian owned (51% or greater) Contractors. Selection of an Indian Owned Design/Build construction firm will be based on evaluation of the following in descending order: Firm Experience /Qualifications, 0-25 points; Staff Experience/Qualifications, 0-25; Availability to meet Schedule of 200 days, 0-15; Past experience working with Tribes; 0-15, Firm Past experience in similar project and Design/Build Performance, 0-15; Indian Owned, 0-15. This project is subject to Section 3 of the Housing and Urban Development Act of 1968 12 U.S.C. 1701u and 24 CFR Part 135. These regulations will be incorporated into all contracts and sub-contracts. Offeror's can be a partnership, corporation, association, and/or other legal entity which will have contractual responsibility for the project. A proposed joint venture should provide profiles for all firms in the joint venture. Provide four Qualification packets, including all items as stated above, for selection. The U.S. Army Corps of Engineers (USACE) will provide technical review and quality assurance to all aspects of this project. Qualification packets must be received no later than 4:00 p.m., Wednesday, CSDT, December 14, 2011 at Delaware Resource & Education Center, 5110 Tuxedo Blvd., Bartlesville, OK 74006, Attn: Executive Director.

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*Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

EVERY WEDNESDAY
Kiowa class, October-November, 6:30 pm, Room 300, Oliphant Hall, Tulsa University. Info call Sarah, (918) 445-5213

EVERY THURSDAY
The Otoe-Missouria Substance Abuse and Behavioral Health Programs sponsor an open group for families touched by addiction from noon to 1 p.m. at the Otoe-Missouria Health Building. This is a confidential group. Call 580-723-4466 x252 or x262 for more information.

FIRST FRIDAY
Indian Taco Sale, 11:00 a.m. - 2:00 p.m. at Norman First American UMC, 1950 Beaumont Drive, Norman, OK 73071, 405/321-5640

EVERY 2ND SATURDAY
Indian Taco Sales - from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 or nnyc@ihcrc.org

THROUGH JANUARY 10
Blackbear Bosin artwork featured in The Red Earth Museum & Gallery. Open free to the public Monday – Friday and Saturday by appointment. Located at 6 Santa Fe Plaza next to the Skirvin Hilton Hotel in Oklahoma City. Visit www.redearth.org or call (405) 427-5228 for more information.

THROUGH JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

NOVEMBER 29
YES: Young Entrepreneur Series Event for Native Americans at Northeastern State University Webb Building Auditorium
610 N. Grand Ave. Tahlequah, OK. To register for this event please go to: *http://oklahomasba.eventbrite.com/*
Registration is free.

DECEMBER 3
Christmas Craft Show sponsored by the OKC Chickasaw Elders 9:00am - 3:00pm at GRACEWAY Baptist Church (New location), 1100 SW 104, Oklahoma City. Info call Pat Bartmess: 405/250-4259 or 405/703-0989

DECEMBER 3
Memorial Dance for Nellie Jo Old Crow-Starr And Theron Starr at Hammon Community Hall Hammon, OK. Gourd Dancing @ 4:00pm Supper @ 6:00pm
More info contact:
Juanita Trout- (405)201-0521
Jeanette Starr- (405)201-6185

DECEMBER 3
Native Am Christmas Market with Traditional Food Concession Turquoise jewelry, beadwork, baby blankets, skirts, vests, baked treats, bows, headbands,dreamcatchers, cookbooks, fleece NA scarves, towel sets, Pendleton blankets, tshirts, prints,etc at Sapulpa Elks Lodge 24 S Poplar Sapulpa, OK Info call Tricia Fields-Alexander 918-852-6780

DECEMBER 3-4
Cherokee Christmas Art Show at Gourds Etc. Art Studio, 9002 S. 439.2 Rd., Locust Grove, OK
S. of LG on Hwy. 82. Turn W. on E580 Rd. Go 2 miles. or W. of LG on Scenic 412. Turn S. on 4392 Rd. Go 1 mile. Ph#: (918) 479-8739 or (918) 694-5274

DECEMBER 10
Christmas Celebration at the Chickasaw Cultural Center, 867 Charles Cooper Memorial Drive in Sulphur, Okla. Luminaries, Traditional Village tours, hot chocolate, pictures with Santa and Mrs. Claus, children's activities, a concert and more.580-622-7130, or online at www.chickasawculturalcenter.com.

DECEMBER 31
New Years Eve Sobriety Powwow Sponsored by Friends of Sobriety at Tulsa Convention Center
100 Civic Center - Downtown Tulsa. Gourd Dance at NOON and 6pm. Grand Entry at 7pm. Registration for all Contest Dancers 4:00 - 7:00 pm. All drums welcome.

DECEMBER 31
Peoria Housing Authority Drug Elimination Program Annual New Years Eve Stomp Dance at Ottawa/Peoria Cultural Bldg. 114 Eight Tribes Trail, Miami, Okla. Supper at 6, Stomp Dance at 7:30. Balloon drop at Midnight. Breakfast at 12:30. Cake walk, raffles, door prizes & party favors.

JANUARY 7
Oklahoma City Powwow Club New Years Dance at Centennial Building (aka Kitchens Bldg.) Oklahoma State Fair Grounds. Gourd Dancing at 2pm and 6pm. Grand Entry at 7pm. Tiny Tots Special. Info call 405-919-1572.

Need to list more information for your powwow? Call or email Lisa for special POWWOW AD RATES for display advertising! 918-708-5838 / lisa@nativetimes.com

Joba Chamberlain featured on Oneida Nation float

ONEIDA NATION HOMELANDS – New York Yankees pitcher and role model for Native American youth Joba Chamberlain rode atop the Oneida Indian Nation's iconic float, "The True Spirit of Thanksgiving," in the 85th Annual Macy's Thanksgiving Day Parade® on Thursday, Nov. 24. This was the fourth straight year that the Oneida Nation has participated in the famed parade.

"It is this spirit of peace, thanksgiving and generosity under one of the greatest gifts of the creator, which is the gift of peace to mankind, that marked the first special thanksgiving that we celebrate in our Macy's Thanksgiving Day float," stated Ray Halbritter, Oneida Nation Representative and CEO of Nation Enterprises. "This holiday we celebrate today in America is about the harvest ceremonies of Indian people that were first shared with the newcomers to this Land and the thankful hearts of the Indian people as they shared all of their blessings with the struggling pilgrims."

Halbritter noted, "We are honored that Joba Chamberlain, one of only a handful of American Indians in professional sports and a truly outstanding athlete, will join the Oneida Indian Nation in sharing our creation story, and our message of peace and tolerance, with millions of spectators and television viewers on Thanksgiving Day."

Chamberlain, a descendant of the Ho-Chunk Nation in Winnebago, Neb., is one of just three American Indians on big league rosters. His father was born on the Winnebago Reservation, where Chamberlain owns a home and has relatives living there. Also known as Hanaga, meaning "First Son" in Ho-Chunk, Chamberlain is a regular participant in Pow Wows as a traditional dancer.

Earlier this year, he was profiled in an Indian Country Today Media Network (ICTMN) feature, "Yankees' Joba Chamberlain's Inspiring Story." ICTMN is an enterprise of the Oneida Nation.

The hard-throwing pitcher is currently recovering from Tommy John surgery that sidelined him for most of 2011. At the time of his injury, he had a record of 2-0 with an impressive 2.83 ERA in 27 relief appearances on the season. Chamberlain joined the Bronx Bombers in 2007 and was a member of the 2009 World Series Champions.

Chamberlain dedicates much of his free time helping charitable causes, and he has earned him numerous awards for his community service. He founded the Dream Big Foundation to encourage young American Indians to participate in sports and to be successful in all facets of life.

About the Oneida Float

Designed and built by the magicians of the Macy's Parade Studio, the Oneida Nation for the fourth year in a row presents "The True Spirit of Thanksgiving" float with the Oneida Nation's representation of the creation story with vivid characters, symbols and performers. It's the symbolic representation of the establishment of peace on earth by peace between and among nations. The four roots are outstretched to the four directions so that all peoples may be able to find their way to the great peace and be sheltered beneath it's tender branches. A 30-foot tall White Pine Tree symbolizing the Tree of Peace grows from the turtle's back, and climbs skyward, while its great white roots of peace spread in four directions- north, south, east and west. On top of the Great Tree is an eagle that keeps watch over the roots, symbolizing the constant watch and protection of Peace.

Pawnee Nation Johnson O'Malley Giveaway Winner

This is the winner of the $300 in the J.O.M. 50/50 fund raiser held for the month of November. Amber Whiteshirt's name was drawn by Minnie Fields at the Berry Building on Nov. 23. Whiteshirt is shown here with the new Pawnee Nation parent committee members of the J.O.M Program. Left to right is Lisa Gooday, vice chairman, Moni Horsechief, Treasurer, Richard Roubedeaux, the newly elected Chairman, and Oney Roubedeaux, secretary.

We would like to extend a hearty welcome to all parents to come and join us in helping the children in our area. Our next meeting will be on Tuesday, Nov. 29 at 5:30 at the Learning center also known as the Education Building. Our next drawing will be Dec. 19 for $5 dollars a ticket. We are shooting for a $400 winner this time around.

We would like to say a big thank you to Whites Grocers, Mr. Vic Bruns, Ms. Shirley Stilwell, and all those who participated in our initial fundraiser. – *Submitted by Pawnee Nation J.O.M. Parent Committee*

Kiowa elder payment amount raised

KEITH VASQUEZ
Kiowa Tribe

CARNEGIE, Okla. – The Kiowa Elder Payment for 2011 has been raised to $550 for each eligible senior.

Disbursement of the checks for Tribal members 65 and older, will take place at two locations. All others will be mailed to designated addresses.

Eight hundred forty two checks will either be handed out or mailed this year.

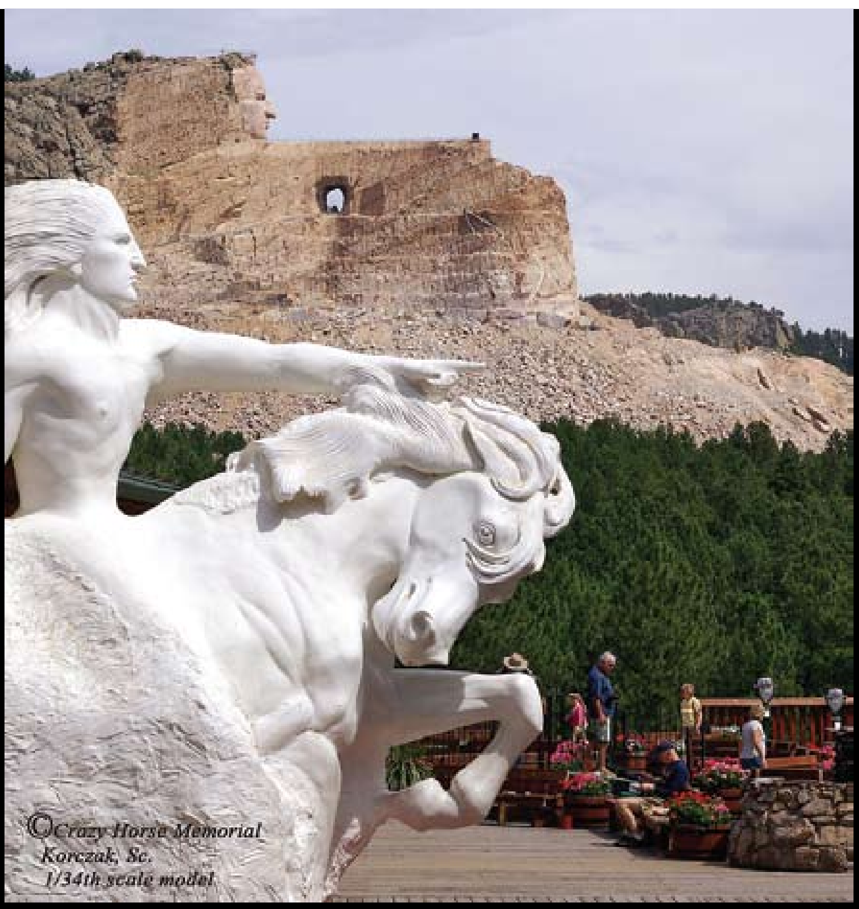
The first Elder payments will take place in the Tulsa area on Wednesday, December 7th at the HardRock Casino and Hotel in Catoosa in the Bear Room (Conference Room).

Members of the Kiowa Business Committee and Kiowa Complex staff will deliver the checks along with frozen turkeys and treats from 1pm till 6pm. The Tulsa area Kiowa seniors will also be treated to a buffet meal.

The following Friday, December 9th, payments will be made in Red Buffalo Hall at the Kiowa Tribal Complex in Carnegie. The festivities will begin at 10am and wind up around noon. The seniors there will also be treated to a meal along with a free turkey, entertainment and other treats.

The Kiowa Finance Office will be available to cash checks at the Red Buffalo Hall location.

This year the Elder celebration can be seen worldwide on the Kiowa Tribal website kiowatribe.org starting at 1pm on the 7th in Tulsa and 10am on the 9th in Carnegie.



The Summer University Program of the Indian University of North America

A partnership between The Crazy Horse Memorial Foundation and the University of South Dakota

The 8 1/2-week program begins on Saturday, June 9 and ends on Wednesday, August 8, 2012.

Applications are being accepted now.

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www.usd.edu/summerschool/crazy-horse.cfm

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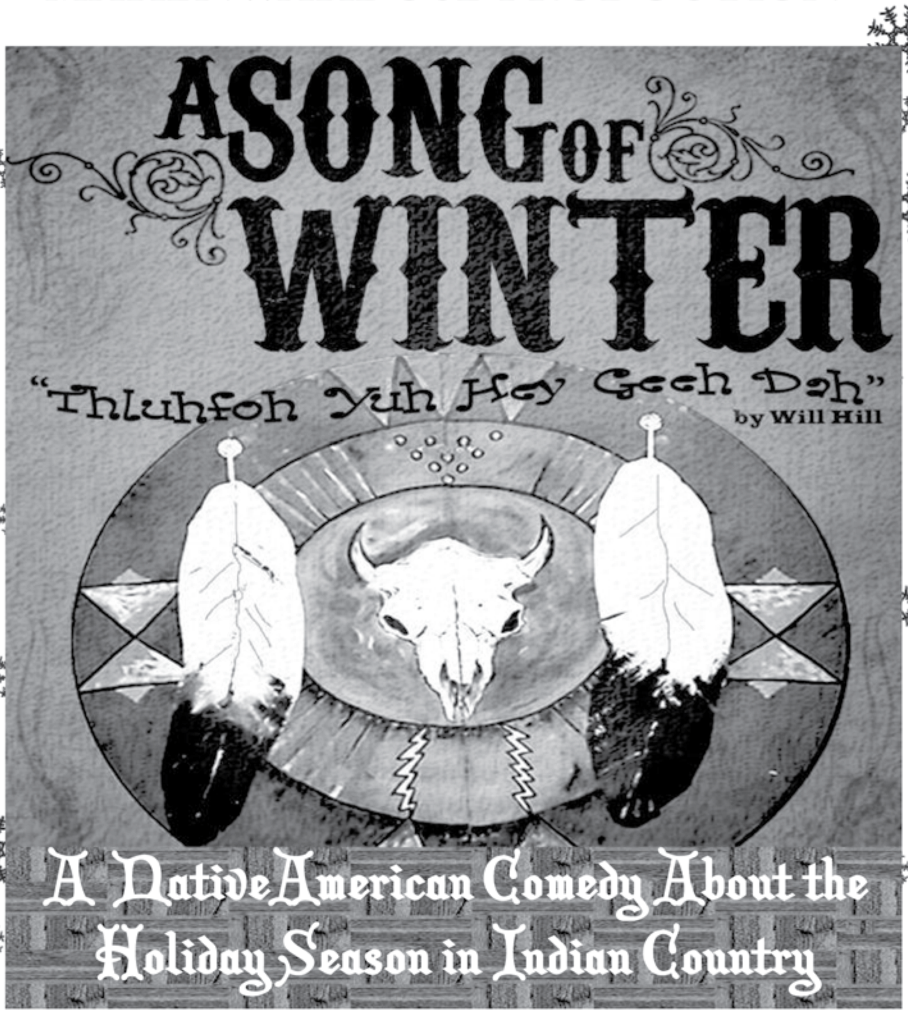
A SONG OF WINTER
"Thluhfoh Yuh Hay Geeh Doh"
by Will Hill
A Native American Comedy About the Holiday Season in Indian Country

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PERFORMER AND STORYTELLERS
WILL HILL AND JEHNEAN WASHINGTON

Featuring
Mike Buckendorf, Jr., Winona Henderson, Butch McIntosh and Sal Bertolino

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Friday, December 2, 2011 at 8:00 PM
Saturday, December 3, 2011 at 8:00 PM

Funded in Part by:
American Indian Arts Association
Prescor, Inc.
Tulsa Indian Arts Festival
National Indian Monument Institute
Oklahoma Arts Council
Tulsa Performing Arts Center Trust

Adults $12.00, Seniors $10.00, Students (Over 12) $7.50, Children Under 12 $5.00,
Groups of 10 or more Adults: $10.00

FOR TICKET INFORMATION CALL: 918-596-7111 OR 1-800-364-7111

‘Song of Winter’ an Indian Country Christmas in Tulsa

American Indian Theatre Company presents the Mahenwahdose production of Will Hill’s Native American Christmas comedy, “A Song of Winter” Dec. 2-3.

TULSA, Okla. – This Christmas season, the American Indian Theater Company is again bringing to the stage the Native American Christmas comedy by Will Hill called “Song of Winter.” The play first premiered in Dec. 2006 and is a funny, heart-warming story of Christmas in Indian Country.

“The play provides an entertainment opportunity for Oklahomans and their out-of-town relatives and friends that visit during the Christmas season to experience comedy the Indian way, in addition to Christmas carols and original compositions in Native languages performed by a talented ensemble cast of Oklahoma Native Americans,” said Hill, the artistic director for the play.

“Song of Winter” takes place during the season of “Thluhfoh Yuh Hay Gee Dah,” the season of the popping trees, and is filled with the comedic humor and antics of Hill. His professional training mixes with the history, language, music, folklore and dance of his Muscogee-Creek traditional upbringing. A highlight in this performance is an “Ode to Commodity Cheese,” as well as the memorable song of the same name written by Hill’s performance partner, Jehnean Washington.

Hill and Washington, an accomplished singer and music composer, have been stage partners for the past 10 years. The two actors, once dubbed “The Dynamic Duo” by Native American Times, brought national recognition to the state of Oklahoma by being the first American Indians to perform at the Smithsonian’s then new National Museum of the American Indian in Washington, D.C.. Later, in Nov. 2007, they were chosen to represent Oklahoma’s Centennial Celebration at Disney’s EPCOT Center in Orlando, Fla. where they put on 31 performances.

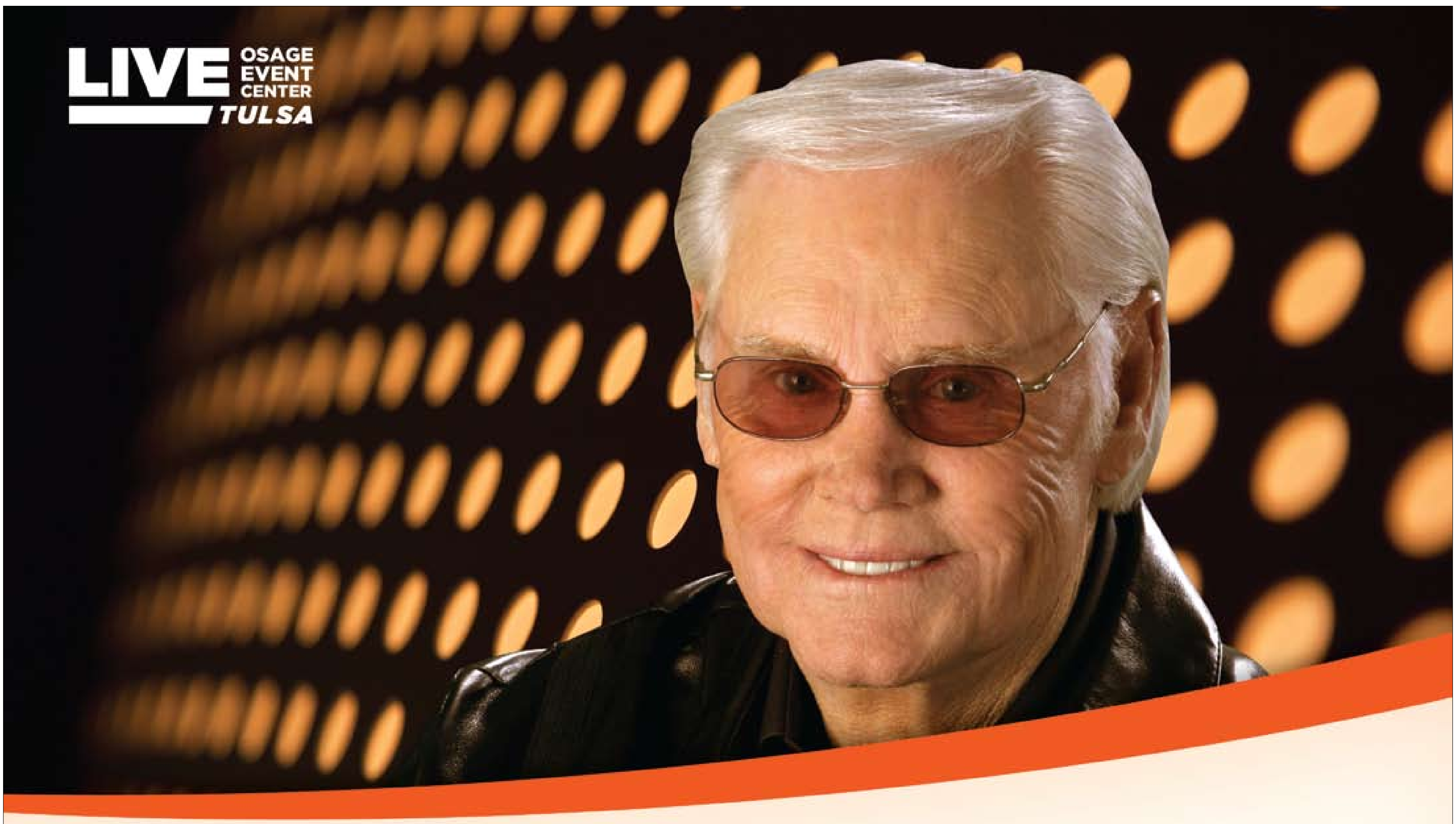
The acting ensemble of Mahenwahdose will fill the cast of this enjoyable holiday play. Cast members include talented actor Michael Buckendorf, Jr., who is in his sixth year with Mahenwahdose; Winona Henderson, Cherokee, who has appeared in every production and is co-founder of Mahenwahdose; Butch McIntosh, traditional Elder and dancer; and Sal Bertolino.

The play is being funded by the American Indian Theatre Company, The Oklahoma Arts Council, National Indian Monument Institute, Tulsa Indian Art Festival, Tulsa Performing Arts Trust and Prescor, Inc. Opening night will be Friday, Dec. 2, at the Tulsa Performing Arts Center Charles Norman Theater at 8:00 p.m.. There will be two performances on Dec. 3 - a 2:00 p.m. matinee and an 8:00 p.m. evening performance. Tickets are now on sale at the PAC ticket office in the Tulsa area at 918-596-7111 or toll free, 1-800-364-7111.

SCREECHOWL
Smoke

COURTESY MAHENWADOSE

Jehnean Washington and Will Hill perform a scene from “A Song of Winter.”



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Inside this issue:

- **Committee named to oversee Indian Trusts**
- **Museum displays rare prints**
- **Woman finds niche in catering business**

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NATIVE AMERICAN TIMES

VOLUME 17 • ISSUE 49 • PUBLISHED WEEKLY • DECEMBER 9, 2011

Obama: Relations with tribes at turning point

SUZANNE GAMBOA
Associated Press

WASHINGTON (AP) – President Barack Obama met for the third time with Native American tribal leaders on Dec. 2, signing an executive order on tribal colleges and assuring them "you have a president that's got your back."

Obama has won plaudits among Native Americans by breaking through a logjam of inaction on tribal issues and for giving a voice to their issues with the annual gatherings in Washington. At last Friday's conference, Obama announced he had signed an executive order establishing a White House initiative on American Indian and Alaska Native education. The initiative will be overseen by an executive director appointed by the interior and education secretaries.

"You have an administration that understands the challenges that you face and most importantly you have a president that's got your back," Obama said, drawing cheers.

Obama reminded the leaders from the 565 federally recognized Native American tribes and representing Alaska Natives that he had promised "a true government-to-government relationship" that recognizes "our sometimes painful" history and respects Native American heritage.

"I believe that one day we're going to be able to look back on these years and say that was the turning point ... the moment when we stopped repeating the mistakes of the past and started building a better future," Obama

See **OBAMA** *Continued on Page 4*

NATIONAL CONGRESS OF AMERICAN INDIANS / COURTESY

Hartford "Sonny" and Mary Black Eagle of the Crow Nation close the White House Tribal Nations Conference with a prayer for "their adopted son," Barrack Obama.

'Bykes for Tykes'

KAREN SHADE / NATIVE AMERICAN TIMES

For the last seven years, Al Thayer (Pawnee and Shoshone) has carried on an annual Christmas party for the children of Pawnee, Okla., a community of around 2,200. Children receive a bag filled with old-fashioned sweets, oranges, apples and other goodies. Some also get a bicycle to put under the Christmas tree.

Pawnee man makes holidays brighter for area youth

KAREN SHADE
Native American Times

PAWNEE, Okla. – In the town of Pawnee, it's not usual to still see children riding their bikes around the small central Oklahoma town. Many of them have Al Thayer and his friends to thank.

For the last seven years, Thayer (Pawnee and Shoshone) has carried on an annual Christmas party for the children of the community of around 2,200. Children receive a bag filled with old-fashioned sweets, oranges, apples and other goodies. Some also get a bicycle to put under the Christmas tree.

"It started out, I had a friend who had a toy run for the area," Thayer said.

After moving to Pawnee nine years ago, Thayer became friends with the late couple Carl "Buffalo" Stringfellow Jr. and Cindy Stringfellow. The Stringfellows helped organize the Cimarron Valley Toy Run for Pawnee County DHS 23 years ago to give toys to children in foster care and under court guardianship. Like the Stringfellows, Thayer shared a love of motorcycles and riding the open road with friends. He'll be the first to tell you of the generosity of bikers.

"It seems like if someone can't work or can't support their family, the guys get together to help," he said. "Bikers have always been that way for each other."

That generosity extends to children who may not have a present for Christmas. The area, largely rural, has known hard times, and recent years have been especially trying lo-

See **PAWNEE** *Continued on Page 3*

Salazar highlights success stories during conference

WASHINGTON – Secretary of the Interior Ken Salazar kicked off the White House Tribal Nations Conference on Dec. 2 at the Interior Department, emphasizing President Barack Obama's commitment to reform, restructure and rebuild federal relations with Indian Country and underscoring initiatives that are building safer and stronger American Indian and Alaska Native communities.

Obama hosted the daylong conference – the third he has convened since taking office – and delivered keynote remarks that afternoon to leaders from the 565 federally-recognized tribes. Members of Obama's Cabinet and other federal officials also participated in the conference and breakout discussions focused on addressing the needs and aspirations of Indian communities.

"Today is about continuing a meaningful nation-to-nation dialogue that furthers the march of progress happening in Indian Country," Salazar said. "President Obama is committed to making government work better to fulfill our trust management duties, support tribal self-determination

See **SALAZAR** *Continued on Page 4*

TAMI A. HEILEMANN / INTERIOR DEPARTMENT OFFICE OF COMMUNICATIONS

Secretary of the Interior Ken Salazar signs a Secretarial order implementing the Department's Tribal Consultation Policy. The December 1, 2011 event was attended by American Indian and Alaska Native leaders from around the nation.

SD court upholds dismissal of school abuse lawsuit

CHET BROKAW
Associated Press

PIERRE, S.D. (AP) – A man who alleges he was sexually abused decades ago at an American Indian boarding school cannot continue his lawsuit against the religious organizations that ran the school, the South Dakota Supreme Court ruled Dec. 1.

The high court's unanimous ruling upheld a trial judge's decision to throw out the lawsuit because D.Z. Iron Wing waited too long to file it.

The justices agreed with Circuit Judge Bradley Zell of Sioux Falls, who found that Iron Wing knew of injuries or should have discovered injuries caused by the alleged abuse more than three years before he filed his lawsuit against the Catholic Church and the religious organizations that previously ran the St. Paul's Indian School in Marty.

"The evidence indisputably shows that Iron Wing never forgot the abuse and was aware that he was angry and felt hatred toward the church, the nuns, and the priests, as well as their orders since his junior year of high school," Justice John K. Konenkamp wrote for the high court.

That meant Iron Wing should have at least sought to discover the cause of his hatred and anger more than three years before he went to court, the Supreme Court said.

At issue was a state law that requires a lawsuit seeking damages for childhood sexual abuse to be filed within three years of the alleged abuse or within three years of the time the victim discovered or should have discovered an injury was caused by the alleged abuse.

Iron Wing, 64, filed a lawsuit in 2008 against the Catholic Diocese of Sioux Falls, Blue Cloud Abbey, the Oblate Sisters of the Blessed Sacrament and a nun and a priest he alleged abused him when he attended the school

See **ABUSE** *Continued on Page 4*

Claims Filing Assistance

in the $760 million Keepseagle Indian Farmer/Rancher Settlement

DATE: December 12 - 15, 2011
TIME: 9:00 a.m. - 5:00 p.m.

LOCATION: Robert Whitebird Sr. Cultural Center
905 Whitebird Street
Quapaw-Miami, OK

DATE: December 12 - 13, 2011
TIME: 9:00 a.m. - 5:00 p.m.

LOCATION: Learning Center
920883 South Highway 99
Stroud, OK
(5.5 Miles South of Stroud)

DATE: December 14 - 15, 2011
TIME: 9:00 a.m. - 5:00 p.m.

LOCATION: Pawnee Nation
Multipurpose Building
808 Morris Road
Pawnee, OK

Upcoming area meetings: December 19-21, Durant, OK
December 19-21, Tahlequah, OK

What is this About?

The class action settles claims that the USDA discriminated against Native American farmers and ranchers seeking farm loans or loan servicing.

Who is Included?

The Settlement includes:

- Native American farmers who:
  - Farmed or ranched (or attempted to) any time from 1981 to late 1999.
  - Tried to get a farm loan or loan servicing from the USDA.
  - Complained verbally or in writing about how they were treated.
- Heirs of the above.

How Much Money Can I Get?

You may be eligible for a payment of up to $50,000 or more and full or partial loan forgiveness.

To receive a payment, you must file a claim by December 27, 2011

If you can't attend a meeting, call 1-888-233-5506 for free help filing a claim.

For more information visit: www.IndianFarmClass.com

Fort Sill Apache lobbying for casino support

JERI CLAUSING
Associated Press

ALBUQUERQUE, N.M. (AP) – The Fort Sill Apache are gearing up for another round in their long-running fight to open a casino in southern New Mexico.

The tribe was recently granted a 30-acre reservation near Deming – the first new reservation in the state in decades. With that status, tribal Chairman Jeff Houser says the tribe is again hoping to develop a casino.

But as Houser prepares to travel the state to win support from the governor, opponents are also lining up. U.S. Sen. Jeff Bingaman sent Interior Secretary Ken Salazar a letter this week outlining what he says is long-standing opposition to gaming by the tribe.

"I am concerned that the Fort Sill Apache have pursued this (reservation) proclamation for the purpose of strengthening its case to establish a casino in New Mexico," Bingaman wrote to Salazar. "I am in strong opposition to the Tribe's efforts and I urge you to deny any request to approve gaming on the Akela land," the New Mexico Democrat wrote.

The Mescalero Apache, who run an upscale hotel and casino in Ruidoso, are expected to maintain their opposition to any casino that would tap into their El Paso and Las Cruces markets.

Gov. Susana Martinez has also opposed the tribe's petition for a casino, but a spokesman for her office said officials have been meeting with Houser and the governor's position is under review now that the tribe has been granted reservation status.

Houser's first big attempt at winning public support comes Wednesday, when the tribe will hold a community meeting in Deming.

Mary Galbraith, executive director of the Deming Chamber of Commerce, said the tribe gave a preview of their presentation last week, which included an overview of their proposed casino.

"The people were very much in favor of it because it is going to create jobs – a lot of jobs," Galbraith said. "Luna County has the highest unemployment rate in New Mexico. We're over 19 percent, so this could be a very good opportunity for employment for people not only in Deming but in surrounding areas."

Representatives of some of the state's other pueblos that operate casinos said they had not taken a position on the tribe's application, but outgoing Mescalero Apache Tribal President Mark Chino has long opposed efforts by both the Fort Sill Apache and the Jemez Pueblo to bring any competing gaming to southern New Mexico.

Chino, who lost re-election last month and is being replaced in January by Frederick Chino Sr., did not return calls for comment.

"Basically, I would like to meet with the new president, Frederick Chino," Houser said. "He has not been inaugurated yet so it would be premature to talk to him. I think they had a fairly significant turnover in their business. ... So we are going to talk to all the tribes as we've been talking to all the officials."

Houser noted that if he fails to win the necessary endorsements from Martinez and others, "we still have the option of taking the route of litigation" to force the Interior Department and the state of New Mexico to let the tribe open a casino.

But most agree that could be a lengthy battle over differing interpretations of Indian gaming law and the tribe's claim that because it is being granted a reservation for the first time, it is exempt from a ban on gambling on trust land acquired after 1988.

"Nothing is clear," said Santa Fe attorney Richard Hughes. "I think there are certainly hurdles to surmount here."

Feds release $21 million under Soboba water deal

SAN JACINTO, Calif. (AP) – The federal government has released $21 million to help resolve a decades-old water dispute with the Soboba Band of Luiseno Indians that dried up the tribe's farm production and led some members to move away, officials said last Tuesday.

The funds are part of a 2008 agreement among the tribe, the federal government and local and regional water districts to ensure a secure water supply for the tribe and surrounding communities in the vast inland stretches some 80 miles southeast of Los Angeles, the Department of the Interior said.

Under the agreement, more than $11 million will go to the tribe for water infrastructure upgrades and $10 million to two local water districts for groundwater restoration and recharge projects.

The deal also guarantees 9,000 acre-feet of water per year for the Soboba Band and requires the Metropolitan Water District of Southern California to sell water to a local district to help meet the reservation's needs.

The tribe sued more than half a century ago, alleging the federal government didn't protect against the effects of a tunnel project to channel drinking water to Southern California or the diversion of water by non-Indian settlers.

The loss of water rendered what was once an agricultural tribe known for fruit and nut orchards into a region so dry that residents didn't even have enough water to take morning showers, said Karl Johnson, an attorney for the tribe.

"They had orchards, they had gardens, they had livestock and by the end of the 1930s they had nothing," Johnson said.

"The overall aim of the settlement is to fix the basin," he said. "If it can come back, it can be a homeland for its people."

In 1991, the federal government settled that lawsuit for $12 million.

The tribe then began negotiations with Eastern and Lake Hemet Municipal Water Districts on its pending water claims. In 2000, the tribe sued the Metropolitan Water District, prompting negotiations among all the parties to resolve the dispute.

A settlement was reached and approved by Congress in 2008. After a series of conditions were met, the Department of the Interior authorized the release of the funds on Monday.

"I'm pleased that we can now begin a new chapter on water in this region – one marked by certainty, restoration and economic activity," Deputy Interior Secretary David Hayes said in a statement.

NM Indian veterans getting reimbursements

FARMINGTON, N.M. (AP) – About 660 Native American veterans in New Mexico are getting money owed to them. It's reimbursements of state income taxes wrongly withheld from their pay while they served on active military duty.

The Daily Times reports the payments total more than $825,000 but fall short of the $1.2 million allocated for refunds.

A 2008 law established a settlement fund to compensate Native American veterans who paid state taxes when they were on active duty. The Legislature the following year allocated dollars for that fund.

The refunds apply only to veterans whose permanent residence was on tribal land during the time they served.

A veteran's widow or dependents may also be eligible for the tax refund.

The New Mexico Taxation and Revenue Department says taxes were withheld because of an omission in paperwork.

PAWNEE

Continued from Page 1

cally as well as nationally.

This group of bikers raised money and collected toys through the U.S. Marine Corps' Toys 4 Tots program and gave them out as presents to needy children of the area. In 2004, the Cimarron Valley Toy Run held a 50/50 drawing – participants purchased tickets with the chance of winning half of the total amount collected by the sale. The other half would go to a charity. That year, funds were entrusted to Thayer who purchased 17 bicycles for children in low-income families.

Why bikes?

"When I was a little kid, I never had a bicycle until I was probably eight- or nine-years-old. It was just a, you know, a used bike. When I got my first new bike, that was really something. Today, these kids are still the same. They're really happy," Thayer said.

Thayer was born in the area and grew up near Pawnee, but he lived in Texas for a time. He wanted his own son, Christopher, to grow up in his hometown, so he returned and established his business, First American Upholstery and Auto Detail Shop in Pawnee. His son recently finished high school.

In 2005, resources for the annual kids' Christmas party wavered after the Toys 4 Tots program pulled out of Pawnee because it did not have a local U.S. Marine sponsor or was organized through the Pawnee Nation.

Thayer wanted to carry on the Stringfellow's legacy and organized fundraisers to purchase bikes for all the children in the area regardless of age, race or income. With help from numerous supporters, Thayer's Bykes 4 Tykes was created and still works as a community-based, grassroots effort to make sure the children of the community have a Christmas party.

"It's a lot of work, but it all pays off on that night," he said.

Last month's 7th Annual Run to the Nation Toy Run brought in money that will go to purchase new bikes for this year's party as well donated toys for Pawnee County's Court Appointed Special Advocates program. CASA trains volunteers to act in the interest of abused and neglected children in court and legal proceedings.

The bikes are purchased at nearby Cleveland's Wal-Mart SuperCenter and assembled by store employees. As with past years, organizers expect at least 200 children to attend this year's Bykes 4 Tykes party, Dec. 22, at the Pawnee Nation Roundhouse in Pawnee. Thayer and many other volunteers work hard to raise money with the toy run, Indian taco sales and other fundraisers, but there isn't enough to give a new bicycle to every child who attends. Instead, names are drawn, and each year, children leave happy. Some have a new bike to ride from place to place around town. They're also getting exercise. As a biker, Thayer finds that reassuring.

"Instead of sitting around, playing those games on computer, they've got a bike to coast around on," he said.

Friend Lily Harms of Pawnee has worked with Thayer on Bykes 4 Tykes for seven years.

"Al's efforts should be commended because he literally takes time from his businesses to go knocking door to door soliciting donations and volunteers to make it all happen," she said. "All his hard work pays off when you see the children's faces light up as they run to claim that brand new shiny bicycle."

7th Annual Bykes 4 Tykes Community Children's Christmas Party

The party will be at 6:30 p.m. Dec. 22 at the Pawnee Nation Roundhouse on the Pawnee Nation Reserve in Pawnee.

There will be a drawing for bicycles for children of the community. Also, all children receive candy sacks and Santa hats. Santa and Pawnee Bill and his horse will be at the party. Bring a camera to have your pictures taken with both and join in the carols.

For more information, call Al Thayer at (918) 399-9041.

Want to make a donation to Bykes 4 Tykes? Call Al Thayer at (918) 399-9041 or reach him by mail at the address: 812 Granite St., Pawnee, OK, 74058.

Bykes 4 Tykes will accept donations up to the day of the Dec. 22 Christmas party for the purchase of additional children's bicycles.

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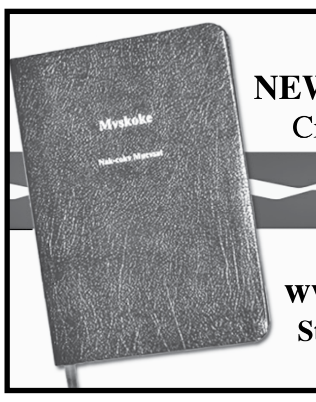

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Salazar names members to National Commission on Indian Trust Administration and Reform

Commission to take comprehensive look at how Interior manages nearly $4 billion in Native American Trust Funds

INTERIOR DEPARTMENT
News Release

WASHINGTON – As part of President Obama's commitment to fulfilling this nation's trust responsibilities to Native Americans, Secretary of the Interior Ken Salazar last week named five prominent American Indians to a national commission that will undertake a forward-looking, comprehensive evaluation of Interior's trust management of nearly $4 billion in Native American trust funds.

"This commission will play a key role in our ongoing efforts to empower Indian nations and strengthen nation-to-nation relationships," Secretary Salazar said in naming the appointees to the Secretarial Commission on Indian Trust Administration and Reform. "The five members each bring extensive experience and knowledge to the commission, and I look forward to their findings and recommendations for how we can fully meet our trust responsibilities to the First Americans."

"Our trust administration must be more transparent, responsive, customer-friendly and accountable in managing these substantial funds and assets," Deputy Secretary of the Interior David J. Hayes said. "Building upon the progress made with the historic Cobell Settlement, this commission will help usher in a new era of trust administration."

The members of the Commission are:

- Chair - Fawn R. Sharp is the current president of the Quinault Indian Nation, the current President of the Affiliated Tribes of Northwest Indians, and a former administrative law judge for the State of Washington and Governor of the Washington State Bar Association.
- Dr. Peterson Zah, an established leader in Native American government and education circles, was the last chairman of the Navajo Tribal Council and the first elected President of the Navajo Nation.

Stacy Leeds

- Stacy Leeds, a citizen of the Cherokee Nation, is Dean and Professor of Law at the University of Arkansas School of Law and former Director of the Tribal Law and Government Center at the University of Kansas School of Law.
- Tex G. Hall, former chairman of Three Affiliated Tribes and past President of the National Congress of American Indians, is currently serving as Chairman of the Inter Tribal Economic Alliance and is the Chairman of the Great Plains Tribal Chairmen's Association.
- Bob Anderson, an enrolled member of the Minnesota Chippewa Tribe (Bois Forte Band), has six years of experience working at the Department of the Interior from 1995-2001 as Associate Solicitor for Indian Affairs and as counselor to the Secretary of the Interior on Indian law and natural resource issues. He is currently a Professor of Law and Director of the Native American Law Center at the University of Washington, and holds a long-term appointment as the Oneida Nations Visiting Professor of Law at Harvard Law School.

Interior selected the members after a public solicitation for nominations and, in consultation with trust beneficiaries, evaluated the candidates on the basis of their expertise and experience, including in government and trust, financial, asset and natural resource management. Members were selected in accordance with the Federal Advisory Committee Act and they will serve without compensation.

Within 24 months, the Commission is expected to complete a comprehensive evaluation of Interior's management and administration of the trust assets and offer recommendations of how to improve in the future.

Salazar's announcement comes in advance of the third White House Tribal Nations Conference happening Friday, December 2nd at the Department of the Interior. The conference will bring together leaders from the 565 federally recognized tribes to hear from President Obama and to build upon the Administration's commitment to strengthen the government-to-government relationship with tribal nations.

Salazar established the framework for the Commission in a 2009 Secretarial Order, which addressed the Department's future responsibilities for trust management after the Cobell Settlement agreement set forth resolution of a class action lawsuit regarding the U.S. government's trust management and accounting of individual Native American trust accounts and resources. The Cobell Settlement will be effective when all appeals are resolved favorably.

Under federal law, Interior is responsible for managing 56 million surface acres and 57 million acres of subsurface mineral estates for 384,000 Individual Indian Money (IIM) accounts and about 2,900 tribal accounts (over 250 tribes). Tribal trust assets include land, timber, grazing, oil, gas and mineral resources. More at http://www.doi.gov/ost/about_ost/facts.html

On trust lands, the Department manages about $3.7 billion in trust funds and more than 109,000 leases. For fiscal year 2011, funds from leases, use permits, land sales and income from financial assets, totaling about $400 million, were collected for about 384,000 open IIM accounts. About $609 million was collected in fiscal year 2011 for about 2,900 tribal accounts. There are currently 156,596 individual Indian land allotments and more than 4.7 million fractionated interests.

ABUSE

Continued from Page 1

in 1953-1964. The religious organizations ran the school for decades, but the school has since been transferred to control of the Yankton Sioux Tribe. Lawyers in the case said the nun and priest accused of the abuse have died.

Dozens of similar lawsuits alleging sexual abuse at Indian boarding schools in South Dakota have been filed, but most have been dismissed after judges found the former students waited too long to sue.

Michael J. Ford of St. Cloud, Minn., a lawyer for the Oblate Sisters, said Thursday he had not had a chance to read the ruling, but added: "Obviously, my clients are relieved."

Ford said laws limiting the time in which such lawsuits can be filed were put in place because evidence and witnesses are not available after too long a time has passed.

Iron Wing's attorney did not immediately return a phone call seeking comment.

Iron Wing said in a deposition that the sexual abuse caused him anger and hatred toward the Catholic Church, nuns and priests. However, he argued that a psychologist found that his anger and hatred were just ways to cope with a broader range of injuries that he did not discover until recently. The psychologist said Iron Wing has moderate depression and post-traumatic stress disorder.

SALAZAR

Continued from Page 1

and empower American Indian and Alaska Natives to unlock the economic potential of Indian communities."

Salazar announced the promising results of a pilot program to reduce the high incidence of violent crime on four Indian reservations. The Safe Indian Communities initiative, a two-year program that included targeted community policing, achieved a 35 percent overall decrease in violent crime across the four communities.

"We know that safer Indian communities mean stronger Indian communities," he said. "The positive results from the pilot program are extremely encouraging and far surpassed our goals. We are committed to building on that progress and will be expanding the Safe Indian Communities initiative to other reservations that are experiencing high levels of violent crime."

With an initial target of reducing violent crime by at least 5 percent, the Bureau of Indian Affairs' Office of Justice Service-led effort far exceeded this goal, achieving a 68 percent decrease in violent crime at the Mescalero Reservation in New Mexico, a 40 percent reduction at Rocky Boys in Montana and a 27 percent reduction in violent crime at Standing Rock in North and South Dakota. The program is now being expanded to two additional reservations: the Rosebud Sioux Reservation in South Dakota and the San Carlos Apache Reservation in Arizona.

The Wind River Reservation in Wyoming saw a 7 percent increase in reported violent crime over the same period – in part attributable to more frequent reporting of crimes as a result of the rapidly growing law enforcement presence on the reservation and increased public trust of law enforcement. Although the two-year period reflected a total 7 percent increase, the Wind River Reservation saw a 30 percent decrease in violent crime between the first and second years of this 24-month initiative, showing that once the spike in reported crimes occurred, the ongoing work of law enforcement in the community began to make a real impact on reducing actual violent crime.

Earlier in the week, Salazar announced several other initiatives – developed in consultation with tribal leaders – that strengthen consultations, restore greater control to individual American Indians and Alaska Natives and tribes over their lands, reform trust asset management and resolve water rights disputes:

- The comprehensive and transparent consultation policy to provide a strong, meaningful role for tribal governments at all stages of federal decision-making on Indian policy. The draft policy embodies the best consultation practices and most innovative methods available, contains detailed accountability requirements for Interior managers, responds to the needs of tribal leaders to be more engaged in policy development and promotes more responsible decision-making on issues affecting Indian Country.
- The sweeping reform of antiquated, "one-size-fits-all" federal leasing regulations for the 56 million surface acres the federal government holds in trust for tribes and individual Indians will provide landowners certainty and flexibility on the use of their land. The revised regulations, the most comprehensive reform of Indian land leasing rules in more than 50 years, will streamline the approval process for home ownership, expedite business leases and spur renewable energy development in Indian Country.
- The Secretarial Commission on Indian Trust Administration and Reform was activated by naming five prominent tribal leaders to this national commission to undertake a forward-looking, comprehensive evaluation of how Interior manages nearly $4 billion in American Indian trust funds. The goal is to make the trust administration system more transparent, responsive, customer-friendly and accountable.
- The release of $21 million under the Soboba of Luiseño Indians Settlement Act marks the final step in an historic water rights settlement and fulfills promises made to the Soboba Band and southern California communities when Congress approved the Act in 2008. The settlement will stabilize water supplies in the San Jacinto River Basin and enhance economic development opportunities for the Soboba Band and its neighbors.

These initiatives build on other Administration achievements during the past three years, including the historic $3.4 billion Cobell settlement that addresses long-standing injustices; $1 billion in settlements to meet the critical water needs of Native American communities; the Tribal Law and Order Act, which allowed federal agencies to accelerate their focus on safe tribal communities; and acquiring more than 157,000 acres of land in trust on behalf of tribal nations.

OBAMA

Continued from Page 1

said.

Obama shared the stage briefly with Hartford and Mary Black Eagle, his Crow nation "parents" who "adopted" him during the 2008 campaign. He joked that his "parents" were grateful for not having to experience his "terrible 2s" or "terrible teens."

"They got me after I was a little more polished," Obama said.

Several leaders at the Tribal Nations Conference said Obama had kept his promises to them.

Bill John Baker, principal chief of the country's largest Indian tribe, the Cherokee Nation in Oklahoma, said before the conference that American Indians have been both "well-served" and "hurt" by other administrations, but Obama has "backed up his words with actions that have made a positive impact on the lives of Native people."

"Obama has done better for tribes than the others, except for the Nixon administration," said Ben Nighthorse Campbell, a former Republican senator from Colorado. President Richard Nixon advocated tribal self-determination as official U.S. policy.

With the accomplishments come greater expectations from a people whose rates of unemployment, violent crime, youth suicides, poverty and high school dropouts are significantly higher than in the rest of the country.

"It's two steps forward, one step backward," Campbell said. "No matter what we do, we have to find a way for Indians to be self-sufficient and not dependent on the federal government, except for those services required by treaty in the old days."

The administration still must implement laws Obama signed and fund lawsuit settlements. Also, tribes want to see the administration push legislation through Congress to get around a 2009 Supreme Court decision limiting the interior secretary's authority to accept land into federal trust on behalf of Indian tribes. The decision has held up economic development for tribes.

Salazar told the leaders last Friday that the court's decision was a "wrong decision" and needs to be fixed.

"We still need improvements in roads, bridges, schools, hospitals as well as addressing the digital, electrical and clean water disparities that hamper development and quality of life issues for our people," Baker said.

Still, Obama has assembled a respectable bragging list. He has:

– Signed the Tribal Law and Order Act to improve law enforcement and public safety in tribal communities.

– Renewed the Indian Health Care Improvement Act and made it permanent.

– Settled the class-action Cobell lawsuit over federal government mismanagement of royalties for oil, gas, timber and grazing leases and an American Indian farmers discrimination lawsuit.

– Nominated Arvo Mikkanen to be a federal judge in Oklahoma. His nomination is awaiting Senate confirmation.

– Launched a test crime-fighting program on four reservations that early results show has led to drops in violent crime in the first year.

"We should be proud of what we've done together, but of course that should sharpen our resolve to do even more because as long as Native Americans face unemployment and poverty rates that are far higher than the national average we are going to have more work to do," Obama said. He said his jobs bill would help.

Jacqueline Johnson Pata, executive director of the National Congress of American Indians and an Alaska Native, said Native peoples' enthusiasm for Obama goes deeper.

Obama has embraced Native American tribal sovereignty preserved in the Constitution, court decisions and treaty agreements and made that the foundation for his administration's dealings with tribes, Pata said.

Like former Presidents Bill Clinton and George W. Bush, Obama appointed a Native American to his Intergovernmental Affairs staff. But he also appointed Kimberly Teehee, a member of the Cherokee Nation, as senior policy adviser for Native American Affairs.

In addition, Obama reminded executive department heads and agencies in a November 2009 memo of their obligation to regularly consult and collaborate with tribal officials on policies that impact Native Americans.

"I think we have made strides under the Obama administration the likes of which tribes have not seen for 30 years," said Stacy Bohlen, executive director of the National Indian Health Board. Bohlen is a member of the Sault Ste. Marie Tribe of Chippewa Indians in Michigan.

Several agencies have yet to draft policies, according to the National Congress of American Indians.

COURTESY PHOTO

Marcus Levings, chairman of the Three Affiliated Tribes of the Fort Berthold Reservation in North Dakota, asks President Barack Obama a question on Nov. 5 at the White House Tribal Nations Conference at the Department of the Interior in Washington, D.C.

COMMENTARY

Spirit of rebellion alive and kicking in Indian Country

S.E. RUCKMAN

Making a deal with the Devil is second nature in Indian Country. We had no choice but to get savvy after the selling of Manhattan Island for a handful of beads. Since then the nations have had a death grip on the short end of the stick.

Recently, a permanent display was opened on Alcatraz Island in California recognizing the dawn of the "Red Power" (sic) movement. In 1969, a small group of Indian activists (called Indians of All Tribes) decided to lay claim on the abandoned, old prison off San Francisco Bay. The rocky sea perch once held the infamous penitentiary that was abandoned in 1963 and declared surplus by the federal government.

Like a dream I just woke up from, I learned Alcatraz was called Pelican Island at one time, served as a stronghold for Civil War inmates, morphed into a prison and later found refuge as a National Historic Landmark.

One group-- then another-- managed to capture and reclaim the federal island on various legal precedents. Indians (and guilt-ridden sympathizers) occupied the island for about 19 months. As philosophical Play-Doh, the occupation molded a statement by the tribes to the federal government about broken promises and the validity of treaties.

Around the modern Internet campfire, I read how word got out and the gathering grew to over 700 folks (No Facebook then). In hindsight, it was fitting that this symbolic recapture of Alcatraz Island happened in stinging salt air like the kind at Manhattan Island. They say that true karma operates with a fail-proof boomerang.

Vocally, the takeover was the appropriate time to say the right thing. We were coming out of a fugue state that had encased us for two hundred years. Protestors held out for an American Indian cultural center and college at the site. Sadly, both never materialized.

In any case, we now know the tapestry unraveled at some point near 1970. The federal government found a way to disrupt utilities and it signaled the end of the occupation. Somehow that's acceptable to me since I viewed the takeover as a statement and not solely an action. And rebellion in its truest form is resistance or defiance to any authority. I'm good with that.

Now educators at the San Francisco State University and California State University East Bay have compiled a multi-media exhibit that highlights the best and worst of those times. The story unfolds in a former band practice room of Alcatraz's basement. Forget the symbolism in this location; the display is a worthy start for telling Indian history that bears no taint of revisionism.

The new exhibit, "We are Still Here" is more than just about nostalgia for The Good Old Days. It reminds us that it's been a long haul over the past forty years in Indian Country. Other similar occupations sprang up around the country, like Wounded Knee and Washington, D.C., that mimed these footsteps.

The occupation at Alcatraz signaled a turn away from the total war concept we had experienced in the past 200 years. Our lands, languages, families and food had been divided and conquered by the time the first group approached Alcatraz in a tug boat.

Media coverage aroused the conscience of a watching American public (we had a cosmic ace up our sleeve). It was proved that indifference was no longer a viable federal option toward Indians.

Even today, bargaining with the Scaled One is a necessity. Tribes are in all levels of court to defend from monumental misdeeds like fiduciary mismanagement, water supremacy and questionable taxation. This should bring a degree of solace. While takeovers may be a thing of the past, it's clear that the spirit of rebellion is alive and kicking in Indian Country.

S.E. Ruckman is a citizen of the Wichita and Affiliated Tribes in Anadarko, Okla. She graduated from the University of Oklahoma's School of Journalism and has written for the Tulsa World and the Native American Times. She is a freelance writer who is based in Oklahoma.

Political predictions in a 'Nation of Sheep'

NOTES FROM INDIAN COUNTRY

TIM GIAGO *(Nanwica Kciji)*
© 2011 Unity South Dakota

The owner of a trucking firm posted signs on his trucks that read, "New Company Policy: We are not hiring until Obama is gone." Bill Looman said he is not refusing to hire employees to make a political point. What is the point?

Looman's statement is typical of the approach used by the GOP nationwide. It doesn't matter what happens to the unemployed as long as Obama is defeated. The Republican Party may be in for an old fashioned, behind the barn, thrashing for putting party above people in the 2012 election.

America has been called a Nation of Sheep, but with the new technology, the sheep are better informed and they are not the stupid sheep of the past. The GOP should not underestimate the political intelligence of the sheep. Recent political ads by Jim Perry and Mitt Romney have been skewered as outright fabrications. We will see more of this as the election moves forward. Most Americans are too well-informed to allow ads taking the words of Obama completely out of context to go unnoticed.

The political pundits are busy trying to make predictions, but since the election is one year away, any prediction is frivolous. But not to be left on the sidelines, let me make a few predictions about the national and local political turns.

The only candidate up for re-election in South Dakota in 2012 is Congresswoman Kristi Noem (R-SD). Her most likely opponent is former Congresswoman Stephanie Herseth Sandlin (D-SD). They faced-off in 2010 and ran neck and neck to the wire.

Herseth Sandlin may not run this time. There is a strong suspicion that Sen. Tim Johnson (D-SD) may not run again in 2014 and Herseth Sandlin may just bide her time and run for his vacated seat in 2014.

If Kristi Noem wins re-election in 2012, she may run out her term and then run against Herseth Sandlin for the vacant senate seat.

The candidates for the GOP presidential nominee have seen one after the other climb to the top of the heap only to be pushed to the bottom by accusations of sexual harassment and political gaffs that have become almost comical. The most unlikely candidate to top the polls this week was Newt Gingrich. Most political pundits see Newt taking a nosedive in the upcoming weeks.

In the long run it will be Mitt Romney winning the early primaries and establishing himself as the choice of the Republicans. Romney's next move will be to choose Sen. John Thune (R-SD) as his running mate. Thune has climbed up the political ladder over the past year and would make a strong vice-presidential choice for Romney.

But just as important to the locals are the elections for the President of the Oglala Sioux Tribe in 2012. Let's look at a couple of possibilities.

If Russell Means, the political activist, can recover from his bout with cancer, and he decides to run again, he would certainly be the favorite and 2012 may just be the year he becomes the President of the Oglala Sioux Tribe.

Ironically, there may be another candidate that will bring back a lot of memories should he run against Means. His name is Ryan Wilson, an educator who has made national headlines for his creative approach to solving many of the problems faced by the students and faculties at Indian reservation schools.

Wilson is the nephew of Dr. Jim Wilson, a man with powerful ties to Washington earned while he was director of the Office of Economic Opportunity. He is also the nephew of the two-term president of the Oglala Sioux Tribe, Dick Wilson, a man vilified by the media during the occupation of Wounded Knee, and a man who defeated Russell Means for the office of president after the occupation ended.

But if Wilson does run, his campaign will be about the future of Pine Ridge and not the past. He was just a boy when the controversies of the 1970s shook the reservation. He watched, listened and learned.

Of course, most candidates for the OST presidency do not start campaigning in earnest until about mid-summer of the election year. There will be many more candidates stepping into the ring and since many residents of the Pine Ridge Reservation are sick and tired of the retreads that keep crawling out of the woodwork; many will be looking for new candidates that are informed, educated and honest.

Tim Giago

I also believe that President Obama will surprise even the most ardent of haters and will win re-election in 2012. Fighting the largesse of the previous administration and faced with a dead-end Congress unwilling to set aside politics for progress, Obama has done his best with the tools given to him and deserves four more years.

Tim Giago, an Oglala Lakota, is President of Unity South Dakota. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985. He was the founder of The Lakota Times, Indian Country Today, Lakota Journal and Native Sun News. He can be reached at UnitySoDak1@knology.net

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ND tribe bans hydraulic fracturing on reservation

JAMES MacPHERSON
Associated Press

BISMARCK, N.D. (AP) — The Turtle Mountain Band of Chippewa has banned a contentious oil and gas recovery technique and wants to stop a federal auction that would open drilling on the north-central North Dakota reservation.

The Bureau of Indian Affairs' Dec. 14 lease sale for 45,000 acres in Rolette County is outside North Dakota's existing oil patch. State records show no oil has ever been produced in the county, but some tribal members believe advanced horizontal drilling techniques and hydraulic fracturing could spur development on Indian land and threaten water sources.

Eight council members representing the 30,000-member tribe unanimously passed a resolution last week that would forbid hydraulic fracturing on tribal land, which incorporates much of the county. The council later amended the resolution asking that the BIA halt its planned lease auction.

The BIA continued to advertise the lease sale on Friday.

"We have not received any official notice from the tribe regarding this matter," agency spokeswoman Nedra Darling said in an email.

Hydraulic fracturing, or fracking, is a process that uses pressurized water, chemicals and grit to break open oil and gas bearing rock up to two miles underground. The technique is credited with allowing the development of the rich Bakken shale and Three Forks formations in western North Dakota. In other states, it's been blamed for endangering water quality.

More than 500 tribal members have joined a group "No Fracking Way Turtle Mountain" to ban oil development on the reservation, said Cedar Gillette, a spokeswoman for the group.

"We believe fracking comes at too much of an environmental cost," she said.

North Dakota has never had a case of hydraulic fracturing damaging water supplies, said Dave Glatt, the director of the state Health Department's environmental health section.

More than half of the reservation's 6,000 residents live in poverty, said Christa Monette, a tribal member. Oil development could bring in much-needed jobs to the reservation but at a cost, she said.

"It's not that we don't want economic development because we do — we just don't want our environment harmed," she said. "I'm not a tree-hugger. I just live here. This is my home."

State geologist Ed Murphy said the rich Bakken and Three Forks extend into Rolette County, but contain only a fraction of the oil-bearing rock there that the formations hold in the western part of North Dakota.

"Rolette County is 60 miles east of where we think the Bakken and Three Forks is capable of generating oil," Murphy said.

The closest producing oil wells to the county are 17 miles to the north in Canada and 30 miles to the west in neighboring Bottineau County, Murphy said. Those wells are aimed at a shallower formations and likely use traditional vertical drilling technology that does not require hydraulic fracturing, he said.

Stephan Nordeng, a Department of Mineral Resources geologist, said oil companies drilled test wells in Rolette County years ago with no success.

"They came up with quite a number of dry holes," he said.

"There's nothing out there right now," Nordeng said of the prospect of oil in Rolette County. "But there is always somebody willing to gamble a little bit, because that's what they would be doing."

Ron Ness, president of the North Dakota Petroleum Council, said the tribe's fears over hydraulic fracturing are unfounded. Ness, whose group represents more than 200 companies working in North Dakota's oil patch, said he doubted if the BIA's federal lease sale would have garnered much interest anyway. The tribe's ban on hydraulic fracturing "puts them off-limits," he said.

About 100 miles southwest of the Turtle Mountain Reservation is the Fort Berthold Indian Reservation in west-central North Dakota, home to the Mandan, Hidatsa and Arikara tribes, known as the Three Affiliated Tribes.

The tribes' chairman, Tex Hall, said oil has brought promise but also problems to the reservation, which is home to half of the tribes' 12,000 members.

A tax agreement between the state and the tribes that began in July 2008 has generated $66 million in oil tax revenue for the state and $31 million for the tribes, state Tax Department records show. The tribes also have collected more than $182 million in lease payments from oil companies for rights to drill on tribal land.

Unemployment has dropped from 50 percent on the reservation to about 25 percent with plentiful jobs in the oil patch and support industries, Hall said. At the same time, the influx of cash has spurred more crime, traffic, alcoholism and drug use, he said.

Carol Davis, a Turtle Mountain tribal elder, said she was proud of her tribe for banning hydraulic fracturing on the reservation.

"The tribe saw the potential for disaster and is really taking a bold stand," she said.

Davis said she has relatives on the Fort Berthold reservation who have reaped financial benefits from oil development there.

"I'm basically telling my relatives to put that money in the bank, because they will be buying water from us," she said.

Rare American Indian horse mask faces restoration

BEN NEARY
Associated Press

CHEYENNE, Wyo. (AP) – The Wyoming State Museum is restoring an elaborately beaded American Indian horse mask to prepare it for public display within the next year.

Mandy Langfald, curator of collections at the museum in Cheyenne, said Wednesday the Lakota Sioux mask dates to between 1897 and 1910. She said it's one of fewer than 50 such historic masks that survive from American Indian tribes around the West.

"They started, they believe, when the Spanish conquistadors came through, because they had armor on their horses," Langfald said of the Indians' practice of making masks for their own horses.

The mask, made of buffalo hide, is fully covered with tiny venetian beads and features designs of both American flags and stars. Langfald said the mask is unusual because it's so large, designed to extend far down a horse's neck.

The museum acquired the mask in 1958. Langfald said it had belonged to Wyoming native John Shangreaux.

According to information Langfald provided, Shangreaux was born at Ft. Laramie in the 1850s to Mary Smoke, daughter of the Oglala Sioux chief, Old Smoke. After serving as a scout for the Indian fighter Gen. George Crook, Shangreaux worked as an interpreter for Buffalo Bill's Wild West Show. He later settled as a trader on the Pine Ridge Reservation in South Dakota. He died in 1926.

Langfald said it's possible that Shangreaux was given the horse mask, possibly together with a horse, by the Sioux as part of the custom of giving elaborate gifts. She said such masks went out of fashion in the Great Depression, which hit Indian populations even harder than the rest of the country.

The mask is featured in a 2006 book, "American Indian Horse Masks," which states it might have been used in the first Oglala 4th of July parade in 1898.

Langfald recently secured a $700 grant from The Denver Foundation to help cover the estimated $1,500-dollar mask restoration project. She said Judy Greenfield, a conservator in Denver, will do the work.

According to a statement from the museum, the mask is suffering from loose beadwork, a loose lining and other loose elements. Once it's restored, Langfald said the museum intends to display it prominently in the Barber Native American Gallery.

Shangreaux's descendants occasionally come to the museum to examine the mask and other American Indian items from his collection, Langfald said.

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Send letter of application, vita, transcripts, and three references to: humanresources@bacone.edu or Human Resources, Bacone College, 2299 Old Bacone Road, Muskogee, OK 74403. Bacone College is a private four-year college with a mission to provide opportunities to American Indian students and employees. EOE

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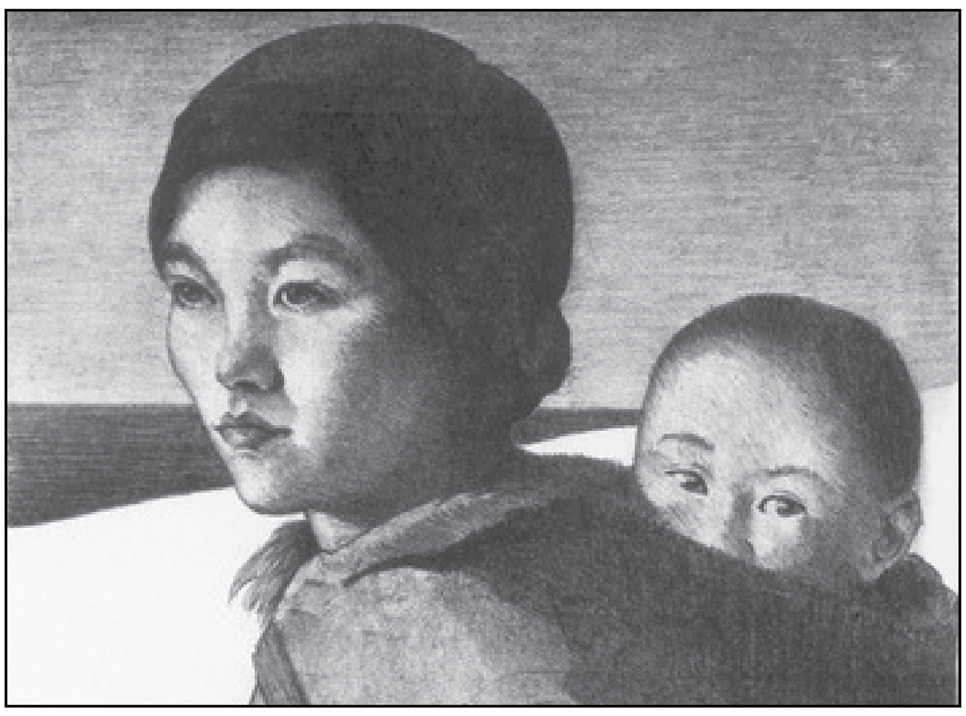


COURTESY

In this undated photo provided by the Anchorage Museum, "Eskimo Mother," stone lithograph, 1946 by Fred Machetanz is shown. Traditional Alaska Native life that artist Fred Machetanz hoped to preserve can be seen in 50 stone lithographs on display at the Anchorage Museum. The lithographs were created between 1946 and 1989 and are a rare, complete set of Machetanz prints.

Museum displays rare prints depicting native life

MARY PEMBERTON
Associated Press

ANCHORAGE, Alaska (AP) – When artist Fred Machetanz came to Alaska in the 1930s, he saw his life's mission spread out before him.

He would preserve for future generations images of the traditional way of life lived by Alaska Natives and others – a life that was fast disappearing even then in the Last Frontier.

Machetanz, one of Alaska's most notable artists, took his mission seriously, making 50 stone lithographs between 1946 and 1989 showing life as it was then and sometimes still is in Alaska.

A rare, complete set of prints now is on display at the Anchorage Museum.

The black and white prints are iconic Machetanz, realistic depictions of everyday life in the Bush.

There is the "Mighty Hunter," a 1960 print of a polar bear sprawled on a glacier. "Accibuk, the Seal Hunter," done in 1946, depicts a Native hunter looking to the sea. "Eskimo Mother," also done in 1946, shows a woman carrying her baby on her back.

Other prints show an Indian trapper holding his rifle, a pioneer setting a trap in the snow and the expectant face of Seegoo, a sled dog.

Fairbanks artist Kesler Woodward said when Machetanz came to Alaska from Ohio, he saw a world that was rapidly changing.

Machetanz came to Alaska in 1935 to visit an uncle in Unalakleet. At that time, Alaska Natives were hunting in skin boats and traveling by dog team. But Machetanz could see change on the horizon, Woodward said.

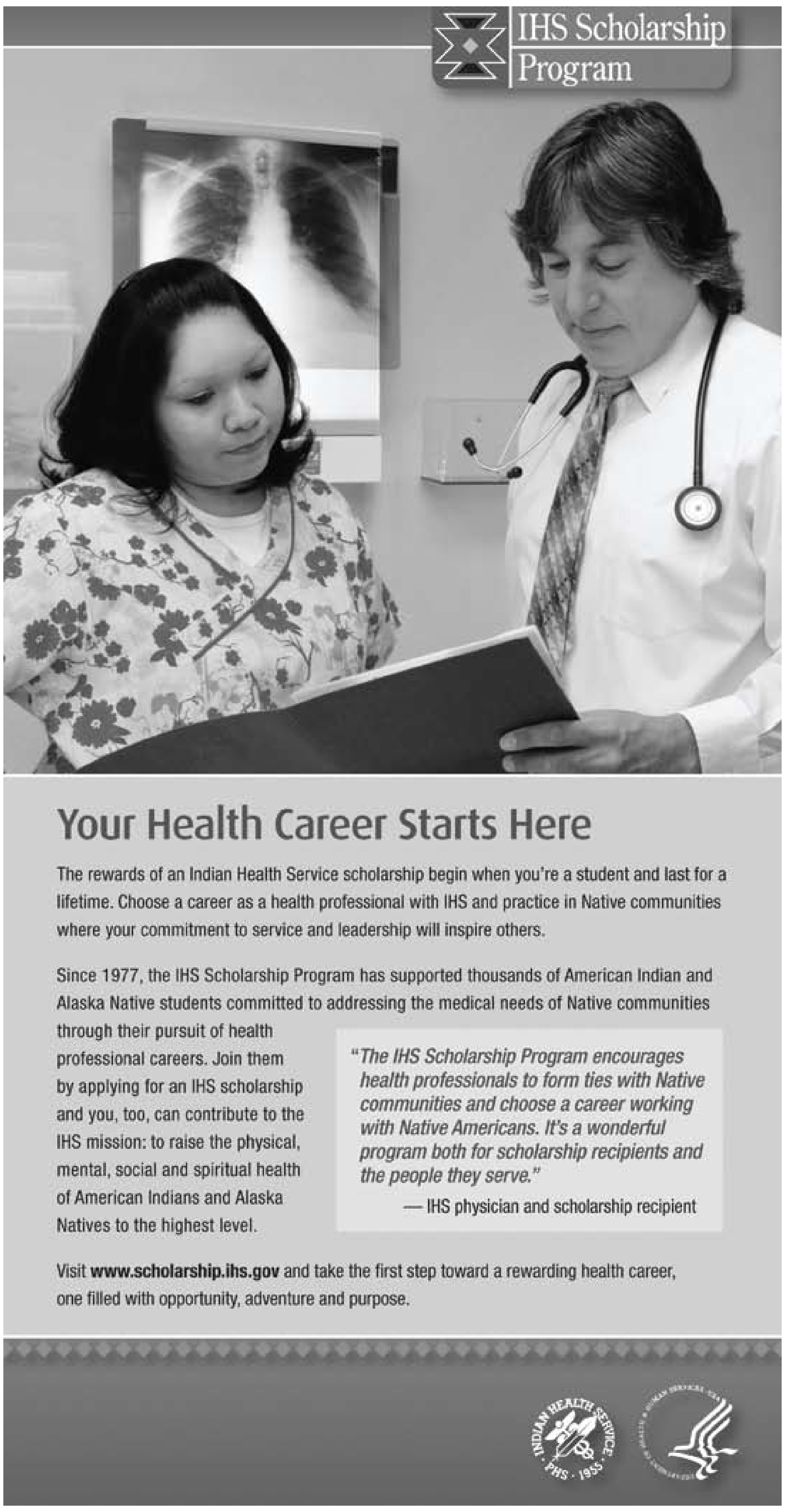
He went back to Ohio to continue his art study. He returned to Alaska after World War II, got married and began his career as an artist, devoting most of his time to painting scenes of traditional Alaska Native life.

"He was determined that he was going to preserve that for future generations," Woodward said Friday.

Machetanz died in 2002 at the age of 94. Woodward said he painted right up until the end and remained true to his mission.

"He did exactly what he set out to do," he said.

The exhibit runs through Feb. 26.



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— IHS physician and scholarship recipient

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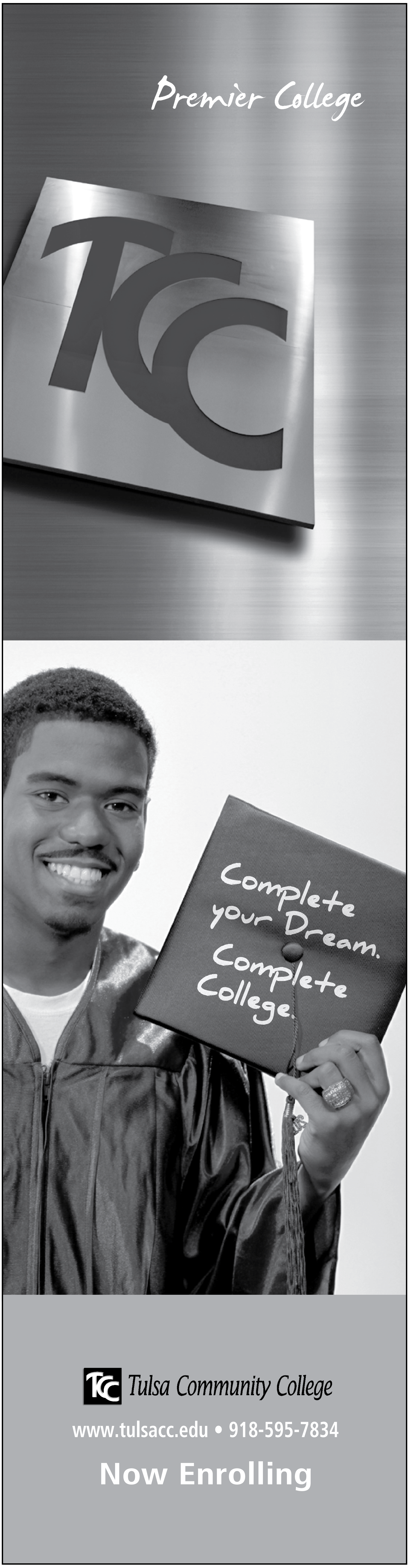
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Now Enrolling

Woman finds niche in catering business

L. MIDDLETON
Native Times Correspondent

L. MIDDLETON / NATIVE AMERICAN TIMES PHOTO

Autumn Star Catering consists of Serena Todd, Tricia Fields-Alexander, Nena Howlingcrane, Marie McIntosh, Kali Lake and Amber Howlingcrane. Not pictured is Rosie Lewis.

GLENPOOL, Okla. – Tricia Fields-Alexander has been blessed with the talent of cooking, and the 35-year-old Native woman has turned that talent into a supplemental income for her family in the form of her business, Autumn Star Catering.

Fields-Alexander, a native of Tulsa, Okla., lives in Glenpool, Okla., with her four children and husband, and runs her business out of her home.

Fields-Alexander's business specializes in Native foods, including meat pies, frybread, Indian tacos, Spirit Soup – which is her version of hamburger stew – and many other items.

The Pawnee, Choctaw, Chickasaw, Euchee and Muscogee (Creek) citizen has been cooking for nearly three decades, and credits family members for teaching her how to cook. But she says she taught herself how to cook many dishes since she was home by herself as a child many times because her parents worked.

She has memories of cooking grilled cheese sandwiches as a 5-year-old girl and from there she fine-tuned her cooking skills.

Now, she has an extensive list of food that she makes and has taught her teenaged daughter, nieces and cousins the skills.

Fields-Alexander's daughter, Serena, and a few cousins and nieces work with her to help with catering jobs.

Autumn Star Catering consists of Serena Todd, Tricia Fields-Alexander, Nena Howlingcrane, Marie McIntosh, Kali Lake , Amber Howlingcrane and Rosie Lewis.

Depending on what event it is, sometimes she might just need one person or all of the staff.

A typical day for her when catering begins the night before the event. She starts the night before, cutting vegetables, doing all the prep-work, prepares pots, pans and dishes and getting ingredients together in one area.

"That saves me a lot of stress and time," she said.

After the preparation is complete, then the next tasks begin the morning of the event. She'll start cooking the beans and then start on her bread. Fields-Alexander said while she can cook about 100 pieces of frybread in an hour, making meat pies is an all-morning task.

Her menu includes traditional meat pies, jalapeno meat pies (which are her top-selling items), deer chili, roasts, grape dumplings and jalapeno cornbread.

Fields-Alexander cooks for many events, including family reunions, retirement dinners and baby showers.

Autumn Star also does fruit trays, vegetable trays and sandwiches.

She came up with the name of the business by combining a favorite name with her culture. She chose 'Autumn' because she was almost named that by her parents instead of Tricia. And she chose 'star' because of its ties to her Pawnee heritage.

"Stars are important to the Pawnee tribe for our creation story, and so I felt like God blessed me with the talent to cook and I have a passion, I love to cook, so I just thought that would be a fitting name," Fields-Alexander said.

As a stay-at-home mom, she found herself cooking for various events and family functions, and even had people offering to pay her to cook. She declined the money at first, because she just felt like cooking was what she loved to do.

"I've always been a stay-at-home mom, worked evenings and weekends, but I have four kids ages four to 14," she said. "I've been blessed to stay at home with the kids."

She was able to stay home with the kids while her husband worked, but cooking jobs supplemented the family income while doing what she liked, while also allowing her to go to different places out of town and meet a lot of people.

Despite having three associate's degrees, Fields-Alexander wasn't able to gain employment due to a tough economy.

"This allows me to make money, make ends meet and provide for my family," she said.

She's been in business since 2002, when she first started cooking and making money from it. People asked her to make a pot of stew or cornbread and they'd offer to pay her for it. From there, she started making meat pies and selling them and would come home with a pocket full of money.

Fields-Alexander had a concession set up at the Native American Christmas Market Dec. 3 in Sapulpa, Okla.. which she organized and coordinated. Events like that allow her to get exposure and get Autumn Star's name out there.

While doing what she loves, she's also getting the opportunity to teach young Native women how to cook. She's also tackling another large goal.

"I would like Indian food to be cooked by Indians."

For more information about Autumn Star Catering, email autumnstarcatering@gmail.com

Chickasaw Nation breaks ground on new casino hotel

THACKERVILLE, Okla. –– Chickasaw Nation Governor Bill Anoatubby, along with several elected officials and community members, gathered Wednesday, Nov. 30 to break ground on a new hotel tower at WinStar World Casino.

The new, 18-story hotel tower will be located adjacent to the existing 12-story WinStar Hotel. It will offer casino resort guests an added dimension in luxurious accommodations with 500 upscale guest rooms.

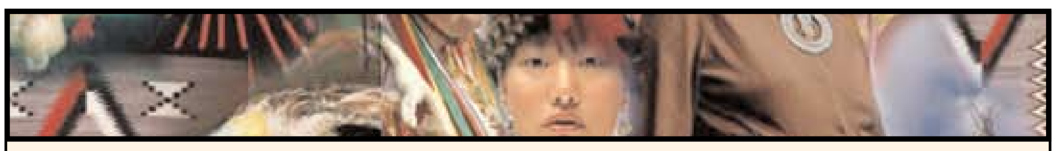
"This project is a significant step toward our goal of expanding WinStar's appeal as a first-class entertainment destination," said Gov. Anoatubby. "We believe this new hotel will enhance the positive economic impact WinStar has in this area by employing more local residents and bringing more visitors to the area."

The new tower, which has not yet been named, will share a grand entrance with the existing WinStar Hotel. The two hotels will also share a new luxury pool and garden oasis with about 50,000 square feet of lush landscaping, several pools, spas and other water features.

The new hotel tower was designed by Hnedak Bobo, the architect firm which designed the award-winning Riverwind Casino in Norman, Okla.

Flintco, a Native American firm headquartered in Oklahoma City, will serve as general contractor.

Construction is expected to be complete in the summer of 2013.



EVENTS ▼ ▼

***Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.**

EVERY WEDNESDAY
Kiowa class, October-November, 6:30 pm, Room 300, Oliphant Hall, Tulsa University. Info call Sarah, (918) 445-5213

EVERY THURSDAY
The Otoe-Missouria Substance Abuse and Behavioral Health Programs sponsor an open group for families touched by addiction from noon to 1 p.m. at the Otoe-Missouria Health Building. This is a confidential group. Call 580-723-4466 x252 or x262 for more information.

FIRST FRIDAY
Indian Taco Sale, 11:00 a.m. - 2:00 p.m. at Norman First American UMC, 1950 Beaumont Drive, Norman, OK 73071, 405/321-5640

EVERY 2ND SATURDAY
Indian Taco Sales - from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 or nnyc@ihcrc.org

THROUGH JANUARY 10
Blackbear Bosin artwork featured in The Red Earth Museum & Gallery. Open free to the public Monday – Friday and Saturday by appointment. Located at 6 Santa Fe Plaza next to the Skirvin Hilton Hotel in Oklahoma City. Visit www.redearth.org or call (405) 427-5228 for more information.

THROUGH JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

DECEMBER 10
Christmas Celebration at the Chickasaw Cultural Center, 867 Charles Cooper Memorial Drive in Sulphur, Okla. Luminaries, Traditional Village tours, hot chocolate, pictures with Santa and Mrs. Claus, children's activities, a concert and more.580-622-7130, or online at www.chickasawculturalcenter.com.

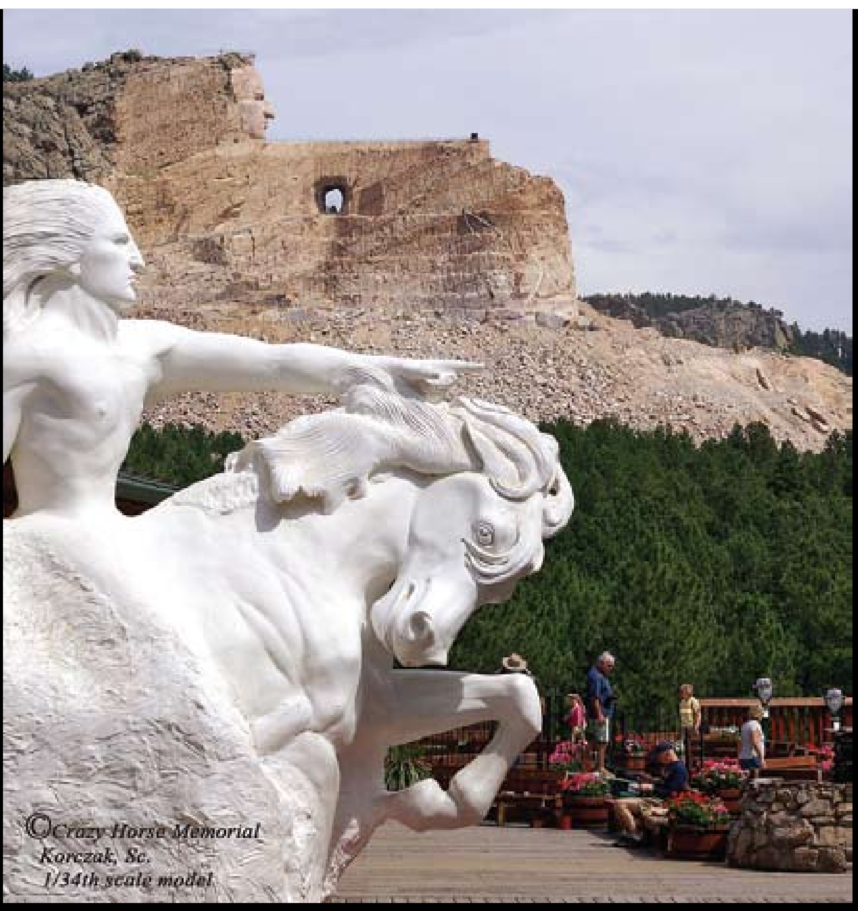
DECEMBER 22
7th Annual Bykes 4 Tykes Community Children's Christmas Party at 6:30 p.m. Dec. 22 at the Pawnee Nation Roundhouse on the Pawnee Nation Reserve in Pawnee.
There will be a drawing for bicycles for children of the community. All children receive candy sacks and Santa hats. Santa and Pawnee Bill and his horse will be at the party. Bring a camera to have your pictures taken with both and join in the carols. For more information, call Al Thayer at (918) 399-9041.

DECEMBER 31
New Years Eve Sobriety Powwow Sponsored by Friends of Sobriety at Tulsa Convention Center
100 Civic Center - Downtown Tulsa. Gourd Dance at NOON and 6pm. Grand Entry at 7pm. Registration for all Contest Dancers 4:00 - 7:00 pm. All drums welcome.

DECEMBER 31
Peoria Housing Authority Drug Elimination Program Annual New Years Eve Stomp Dance at Ottawa/Peoria Cultural Bldg. 114 Eight Tribes Trail, Miami, Okla. Supper at 6, Stomp Dance at 7:30. Balloon drop at Midnight. Breakfast at 12:30. Cake walk, raffles, door prizes & party favors.

JANUARY 7
Oklahoma City Powwow Club New Years Dance at Centennial Building (aka Kitchens Bldg.) Oklahoma State Fair Grounds. Gourd Dancing at 2pm and 6pm. Grand Entry at 7pm. Tiny Tots Special. Info call 405-919-1572.

Need to list more information for your powwow? Call or email Lisa for special POWWOW AD RATES for display advertising!



The Summer University Program of the Indian University of North America

A partnership between The Crazy Horse Memorial Foundation and the University of South Dakota

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Applications are being accepted now.

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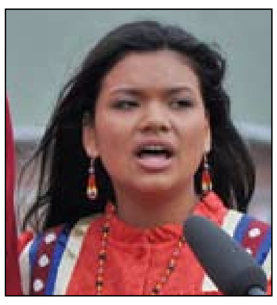
Inside this issue:

- **Buffalo roam again near Ashville, N.C.**
- **Man publishes Mvskoke language Bible**
- **Youth Choir auditions scheduled for Jan. 3**



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NATIVE AMERICAN TIMES

VOLUME 17 • ISSUE 50 • PUBLISHED WEEKLY • DECEMBER 16, 2011

JANIE OSBORNE / ASSOCIATED PRESS FILE

In this March 17, 2011 file photo bison run near the entrance to Yellowstone National Park in Gardiner, Mont. Montana's Gov. Brian Schweitzer said he will not allow any wild bison to be moved within the state because a federal agency has raised concerns about potential disease transmissions – throwing into doubt a proposal to relocate 68 of the animals from Yellowstone National Park to two Indian reservations.

FWP approves bison relocation to reservations

MATT VOLZ
Associated Press

HELENA, Mont. (AP) – Montana officials on Friday approved the relocation of 68 quarantined bison from Yellowstone National Park to two Indian reservations amid intense debate over whether the animal that once populated the American West has a place on today's landscape.

The Fish, Wildlife and Parks Commission gave its permission to move the animals once agreements are negotiated with Fort Belknap and Fort Peck tribal leaders over monitoring for disease and how to prevent the animals from escaping to neighboring land. The tribes will take ownership of the animals.

Fort Peck and Fort Belknap tribal officials have long coveted the Yellowstone bison, which is one of the only existing herds that haven't mixed their genetics with cattle.

"These majestic animals have played a very significant part in the history, religion and culture of our native people on the Fort Peck reservation," said Fort Peck tribal chairman Floyd Azure. "These bison have sustained our ancestors for thousands of years and they are in need of us of returning the favor. We are here to make sure they will always be here for our children."

FWP officials have said the relocation of the genetically pure Yellowstone bison involved in the U.S. government's quarantine program may help answer the question of whether the species can be reintroduced to some public lands in Montana where they roamed free two centuries ago. Conservation groups endorsed the commission's action Friday as a step in that direction.

"Surely there must be a few areas across the Great Plains where those genetically pure bison can be restored," said Jonathan Proctor, the Rocky Mountain repre-

See **BISON** *Continued on Page 4*

Court: State has jurisdiction in tribe cigarette tax case

RACHEL LA CORTE
Associated Press

OLYMPIA, Wash. (AP) – The Washington Supreme Court ruled unanimously Dec. 8 that the state has criminal jurisdiction over tribal members who sell cigarettes without a required tax at stores outside reservation boundaries.

The decision upholds a Pierce County court's ruling against members of the Quinault Indian Nation who sought to have state charges against them dismissed.

The state and the Quinaults have had a cigarette-tax compact since 2005. It applies to the sale of cigarettes by "tribal retailers" and requires smoke shops in "Indian country" to be licensed by the tribe. The store in question, The Indian Country Store, was not licensed by the Quinaults. The store is on trust allotment land in Puyallup, outside the reservation, but the court noted it is "within 'Indian country.'"

State Liquor Control Board agents raided the store in 2008 and seized 37,000 cartons of unstamped cigarettes. The unpaid taxes on the cigarettes were estimated at $750,000.

Edward Comenout, a member of the Quinaults, owned the store at the time but has since died. His brother, Robert Comenout Sr., and his nephew, Robert Comenout Jr., worked at the store.

The three were charged with selling cigarettes without a license, unlawful possession or transportation of unstamped cigarettes, and first-degree theft.

The men said the state lacked jurisdiction and the charges should be dismissed. After the Pierce County Superior Court denied their motions, they asked the Court of Appeals to review the case. The Court of Appeals granted a motion dismissing Edward

See **TAX** *Continued on Page 4*

Wyandotte claim pits sovereignty against state's gambling interest

■ The state has granted Peninsula Gaming the exclusive right to operate a casino in south-central Kansas and the company is building it just 25 miles from where the tribe wants to put one.

ROXANA HEGEMAN
Associated Press

WICHITA, Kan. (AP) – The legal fray over the Wyandotte Nation's efforts to build a casino in Park City will now be played out in a Kansas courtroom in a case that pits American Indian sovereignty against the state's own economic interests in gambling.

The Wyandotte Nation initially filed its federal lawsuit in Washington, D.C., seeking to force the Interior Department to accept into trust a tract of Park City land the tribe bought in 1992. The Indian Gaming Regulatory Act allows tribes to conduct gambling only on Indian lands, defined as land within its reservation or held in trust by the United States.

On Monday, Dec. 5, the case was formally transferred to Kansas over the tribe's objections. The move follows U.S. District Judge Beryl Howell's ruling last month that the dispute is a matter of "significant local interest" that could best be handled in the federal judicial district where the land is located. The case was assigned to U.S. District Judge Julie Robinson in Topeka.

Wyandotte Nation, formerly known as the Wyandotte Tribe of Oklahoma, contends that after it was restored as a federal recognized tribe in 1978, it needed to reacquire lands lost due to "the failed federal policies of the past." The Wyandotte Nation contends it bought the Park City land using funds Congress set aside to be used for land that would be put into trust for the tribe's benefit.

Also last Monday, the Interior Department filed its response to the tribe's claims. In it, the agency argued that there is justification for its ongoing review of the tribe's application and argued the tribe is not entitled to any relief from the court.

The state of Kansas wants to intervene in the lawsuit to protect its taxing, regulatory and economic interests. The state has granted Peninsula Gaming the exclusive right to operate a casino in south-central Kansas and the company is building it just 25 miles from where the tribe wants to put one.

While the Wyandotte Nation argues in its lawsuit that federal law compels the Interior Department to accept the land into trust,

See **CLAIM** *Continued on Page 4*

AP PHOTO / MIKE HUTMACHER / THE WICHITA EAGLE

Thy Ta works the roulette wheel at the Kansas Star casino near Mulvane, Kan., Friday, Dec. 9, 2011. The Kansas Star casino is making last-minute preparations as its Dec. 26 opening date nears. General manager Scott Cooper told reporters Friday during a tour of the site of a temporary casino that the casino is expected to draw more than 2 million people and ring up some $150 million in revenues in its first year. The casino has already signed up nearly 26,000 players from 39 states for its Players Club promotion.

New Kansas casino may draw 2 million-plus visitors

ROXANA HEGEMAN
Associated Press

MULVANE, Kan. (AP) – Twinkling lights from more than 1,300 silent slot machines and 32 table games filled the casino floor. But the only game in play Friday, Dec. 9 was strictly for practice as newly hired dealers tried out their burgeoning skills at a craps table.

Across the facility, the excitement was palpable as the pace of final preparations quickened as the Dec. 26 opening day for the new Kansas Star casino drew one day closer. The week after Christmas is traditionally the busiest for the gambling industry.

The soon-to-open temporary casino – now located in what will eventually become its future 100,000 square-feet equestrian center – is expected to draw more than 2 million people and ring up some $150 million in revenues from its slots and table games in its first year, general manager Scott Cooper told reporters touring the facility Friday.

The casino already signed up nearly 26,000 players from 39 states for its Players Club, a promotion where players earn points redeemable for dining or merchandise, said Doug Fisher, director of marketing for Kansas Star.

"That just means this is going to be a huge draw for southwest Kansas," Fisher said.

Meanwhile, construction of the much larger, permanent casino is under way nearby on the 170-acre site where winter wheat once grew in Sumner County, some 20 miles south of Wichita. The permanent casino, about 70 percent larger than the temporary one, is expected to

See **CASINO** *Continued on Page 4*

Legal Notice

If you are a Native American Farmer or Rancher

or the heir of one who was denied a

USDA farm loan or loan servicing

between 1981 and late 1999,

The claims-filing period is about to end.

To receive a payment you must file a claim by December 27, 2011.

For free assistance filing a claim:

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Claims Filing Assistance

in the $760 million Keepseagle Indian Farmer/Rancher Settlement

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TIME: 9:00 a.m. - 5:00 p.m.

LOCATION: Hampton Inn and Suites
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DATE: December 19 - 21, 2011
TIME: 9:00 a.m. - 5:00 p.m.

LOCATION: Cherokee Nation Tribal Complex
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What is this About?

The class action settles claims that the USDA discriminated against Native American farmers and ranchers seeking farm loans or loan servicing.

Who is Included?

The Settlement includes:

- Native American farmers who:
  - Farmed or ranched (or attempted to) any time from 1981 to late 1999.
  - Tried to get a farm loan or loan servicing from the USDA.
  - Complained verbally or in writing about how they were treated.
- Heirs of the above.

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For more information visit: www.IndianFarmClass.com

FEMA supports allowing tribes to ask for aid

Under current law, only governors can apply for FEMA aid

WASHINGTON – Last week, the Federal Emergency Management Agency (FEMA), under the direction of President Obama and Department of Homeland Security Secretary Janet Napolitano, announced that it supports amending federal law to allow federally recognized tribal governments to make disaster declaration requests directly to the president. FEMA Administrator Craig Fugate first announced the administration's support for this change which would require Congressional action, at the 2011 Tribal Nations Conference hosted by the White House last week in Washington, D.C.

"Consistent with our strong government-to-government relationship, FEMA and the administration support amending the Stafford Act to allow federally recognized tribal governments to make a request directly to the president for a federal emergency or disaster declaration," said Fugate. "Tribal members are an essential part of the emergency management team, and amending the law would enhance FEMA's working relationship with tribal governments and improve emergency and disaster responsiveness throughout Indian Country. We look forward to actively working with our tribal partners and members of Congress to support and facilitate the passage of such a change in the law."

Under current law, only states, through the governor, can make disaster declaration requests directly to the president. Amending the law would acknowledge the sovereignty of federally recognized tribes and the trust relationship of the United States, and enhance FEMA's working relationship with tribal governments. Such a change would be another step in fulfilling the promise of a presidential memo issued by President Obama to improve the administration's support for tribal governments. Such a legislative change to the Stafford Act would allow a tribal government to choose whether to directly request a separate declaration or to receive assistance, as they do presently, under a declaration for a state.

FEMA, under the leadership of this administration, has committed to strengthening its engagement with American Indians and Alaska Natives, to better support tribal governments and Indian Country as we work to build more resilient and better prepared communities. FEMA has implemented regulations and policies that, once a disaster or emergency has been declared under the Stafford Act, allow federally recognized tribes to choose to become a direct grantee under FEMA's Public Assistance and Hazard Mitigation Grant programs.

As part of these efforts to work with tribal governments directly, during the past year, and as part of our continued commitment, FEMA has designated tribal liaisons in each of our ten regional offices, and hired an attorney who is educated, trained, and experienced in federal Indian law and emergency management to better support tribes before, during and after an emergency or disaster strikes. This has allowed us to more closely coordinate with tribes, and make sure they have the support they need while planning, preparing for, responding to and recovering from emergencies and disasters.

Potawatomi tribe proposes biogas energy project

MILWAUKEE (AP) – The Forest County Potawatomi tribe wants to build an $18 million renewable energy plant near its Milwaukee casino.

In its proposal filed with the city, the Potawatomi say the biogas digester would produce energy by using waste from the food processing industry. The plant would generate 2 megawatts of electricity which would be sold to We Energies. That's enough to power about 1,500 homes. It would also produce the electricity and heat for the Potawatomi casino.

Tribal attorney Jeff Crawford tells the Journal Sentinel that area businesses are paying to have waste hauled away. The biogas project would turn that waste into green energy. The tribe plans to install silencers on the equipment to alleviate any noise concerns.

UND retiring 'Fighting Sioux' Facebook page

GRAND FORKS, N.D. (AP) – The University of North Dakota has advised fans of its "University of North Dakota Fighting Sioux" Facebook page that it will be retired shortly and fans should shift their allegiance to a new page, "UND Sports."

The university is working to retire the nickname and accompanying American Indian head logo, which the NCAA says is offensive. The nickname and moniker are to be gone by the end of the year. The UND Athletics Department last week asked leaders of conferences in which its teams compete to stop using the nickname and logo as of Jan. 1.

The Grand Forks Herald reports that nearly 50,000 people had indicated they were friends of the Facebook page that's being retired. The new page has no references to Fighting Sioux or the logo.

USDA establishes advisory board for Native American farmers and ranchers

WASHINGTON – Agriculture Secretary Vilsack announced last week the establishment of a special advisory board to help USDA officials ensure Native Americans participate in and benefit from USDA programs. The board is being put in place as part of the Keepseagle settlement.

"The Council for Native American Farming and Ranching will help native governments, businesses, farmers and ranchers partner with USDA to create jobs, drive economic growth and strengthen tribal communities," Vilsack said.

The Council will work closely with the Office of Tribal Relations, Farm Service Agency and other USDA agencies to improve the success of Native farmers and ranchers who access USDA's entire portfolio of programs to build and achieve profitability in their businesses. USDA recently established a technical assistance network with the Intertribal Agriculture Council. The network works across Indian Country in 13 regional locations. USDA also recently launched a strike force initiative in southeastern states that is now expanding to western states with substantial Native American populations. These two technical assistance efforts will work together to ensure the unique challenges of Native Americans, living both on and off reservations, can be addressed. Agriculture is the second largest employer in Indian Country, according to the National Congress of American Indians.

All nominations for advisory board membership should be sent by January 20, 2012 to: Thomas Vilsack, Secretary, U.S. Department of Agriculture, 1400 Independence Avenue SW, Washington, DC, 20250, Attn: Council for Native American Farmers and Ranchers. Send comments to the Office of Tribal Relations, 500A Whitten Building, 1400 Independence Avenue SW, Washington DC 20250.

Establishing the board is just one of the recent steps USDA has taken and will take to assist Native Americans. USDA's Rural Housing Service will soon send a notice to all Rural Development offices reminding them that direct home loan borrowers on Native lands can consider AMERIND Corporation for their insurance needs. AMERIND is a tribal-owned organization that acts as a risk management pool for insurance coverage of homes and other private and community structures on Native lands. The notice does not endorse AMERIND over other insurers, but provides another option for borrowers on Native lands to meeting the insurance requirements of the program. USDA is also considering regulatory changes to expand the types of USDA projects that AMERIND can insure.

In addition to these recent commitments, USDA supports tribal areas with funding for infrastructure improvements, small businesses and farmers and ranchers.

On the Cheyenne River Sioux Reservation in South Dakota, USDA has provided nearly $30 million in the last two years to help replace an old and rapidly declining water system that was hit hard by an ice storm in January of 2010. USDA has worked closely with the Cheyenne River Sioux Tribal government and the Standing Rock Sioux Tribal government to provide over a $1 million to each reservation to prevent further loss of livestock on these ag-dependent reservations.

Broadband internet is an increasingly important tool for building profitable farm and ranch operations, growing businesses and thriving communities. That is why – over the past 3 years – USDA has invested over $400 million dollars in 41 projects to bring broadband to reservations and other tribal communities. Nearly half of this funding has gone directly to tribes or tribally-owned businesses.

USDA has also offered direct support to help tribal businesses grow. Last year alone the Department provided dozens of loan guarantees and grants worth nearly $12 million. Also in the past fiscal year, USDA provided over $50 million in conservation funding to tribes – an 85% increase over the year before.

Keepseagle v Vilsack was a lawsuit alleging that USDA discriminated against Native American farmers and ranchers in the way it operated the Farm Loan Program. The lawsuit was settled late last year, and the settlement has been approved by the court. The filing period for claims opened June 29, 2011, and continues for 180 days until December 27, 2011. Up to $760 million will be made available in monetary relief, debt relief and tax relief to successful claimants. Claimant services representatives can be reached through calling 1-888-233-5506. Claimants must register for a claims package by calling the number or visiting http://www.indianfarmclass.com.

Since taking office, President Obama's Administration has taken historic steps to improve the lives of Native Americans, put people back to work and build thriving economies in tribal communities. At USDA, Secretary Vilsack has worked at President Obama's direction to deepen and strengthen our relationships with tribal communities and tribal governments. Vilsack has named – for the first time ever at USDA – a Senior Advisor on Tribal Relations who reports directly to him. To ensure tribes have greater access to the full breadth of USDA programs, and that the Department has engaged in Tribal consultation on over 60 rules.

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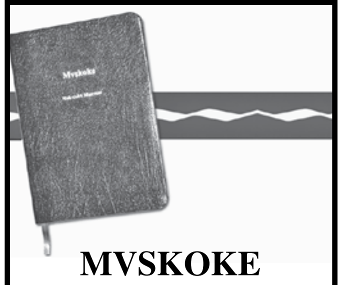

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Tribal officials object to historic garment sale

MEDFORD, Ore. (AP) – Tribal officials on the Great Plains have objected to the plan of the Southern Oregon Historical Society to sell artifacts that include a shirt described as exquisite and dating as early as the 1830s.

The organization, under financial pressure, has been selling off artifacts that don't relate to Southern Oregon history, The Medford Mail Tribune reported. The shirt that was to be auctioned in San Francisco on Monday was donated by a Grants Pass resident in 1957 and came from an ancestor who obtained it in Nebraska.

Steve Vance, historic preservation officer with the Cheyenne River Sioux Tribe in South Dakota, says the shirt seems to have ceremonial significance and is the kind of artifact tribes have been unable to get returned.

"It's basically a slap in the face, but we've seen worse," Vance said.

The paper says the collection, including a few Anglo-American items in addition to Native American objects, is valued at $300,000 to $500,000.

Pat Harper, interim director of the historical society, said a report was commissioned in August to make sure that the sale of the shirt wouldn't violate the Native American Grave Repatriation Act.

"Items such as shirts are not covered by cultural patrimony," she said.

She said attempts to sell artifacts to a nonprofit have failed, and the organization couldn't provide the proper preservation for the shirt.

She said part of the historical society's mission is to generate sufficient money to preserve the artifacts that relate to Southern Oregon.

"If money were no object, it would be a different story," she said. "We wish we could have given it away. But that wouldn't be responsible to our mission."

Dianne Desrosiers, tribal historic preservation officer for the Sisseton Wahpeton Oyate, said the shirt appears to be quite old, and she's asked other tribal leaders for information about its significance.

"It's exquisite, I will say that," she said.

Vance, basing his observations on a photo, said a semi-circular pattern with points on it inside a circle on the shirt could indicate the seven bands that make up the Sioux. A light blue area could represent waterways and lakes that connect the tribes, he said.

Science lab brings opportunity to S'Klallam kids

BRYNN GRIMLEY
The Kitsap Sun

PORT GAMBLE, Wash. (AP) – Growing up, Shasheen Decotau would accompany her father on the water and along the beach as he fished and went crabbing.

Those regular visits left a lasting impression on Decotau, who says she's always thought about pursuing a career in environmental science – that or teaching. Decotau is working as a reading specialist with children and enjoys her job, but now that she has a chance to follow her dream of getting a degree in environmental science, she isn't going to pass up the opportunity.

In the spring, Decotau will graduate with an associate degree from the Northwest Indian College's Port Gamble S'Klallam Tribe campus. She plans to transfer the degree in the fall to participate in the school's bachelor of science program to receive a degree in natural environmental science.

Until recently, Decotau would never have had the opportunity to receive a four-year native environmental science degree from the Port Gamble campus, but a $353,135 grant from the Department of Defense to Northwest Indian College allowed the college to outfit its one Port Gamble classroom with running water and supplies needed to offer more science classes. The college dedicated $30,000 of the grant to outfit the Port Gamble campus and purchase science equipment and supplies for its programs.

"A couple months ago, this was just a classroom and now we have all this awesome stuff we can do stuff with," Decotau said. "The lab has opened up so many opportunities for our classes."

One of the most significant opportunities is the college's ability to offer the advanced science courses and degree programs outside its headquarters, which are near Bellingham on the Lummi Indian Reservation. The expanded courses mean more students can pursue a degree locally, which S'Klallam leaders and college officials hope will translate to more tribal members working with the tribe's natural resources department.

"So many people want to join the natural resources group, they want to work with the tribe, they don't want to move away," said science teacher Joyce McClain, who is a part-time faculty member with the college. "A lot of students are really happy to see they can stay here. It was frustrating to have curriculum but not have any lab sciences available."

Sixty-five students are enrolled in the college's Port Gamble satellite campus, ranging in age from 17-year-old running start students to tribal elders, said Gina Corpuz, the college's Port Gamble instructional site manager. The recent addition of the science lab to the college has prompted a number of students to change their educational direction to native environmental science, Corpuz said.

"The tribal leaders have spoken and shared that their highest priority is for Northwest Indian College to graduate students with skills and knowledge that will help grow the capacity of the tribal community," Corpuz said. "It's important to have an education, but it's even more important to have a degree you can apply and help restore the environment to where it used to be."

Students in McClain's Biology 104 class – including Decotau – learned this quarter some of the ways the natural environment played a vital role in the lives of the S'Klallam people. Decotau did her final project on native species. For her project, she researched how plants like dandelions, nettles, salal and salmonberries can be used for medicinal purposes.

Classmate Hemeh Alexis collected mushrooms found around wooded areas of the reservation and learned some species that grow closer to the water can't be found at higher elevations. Because of their receptive makeup, mushrooms can be used medicinally to help cancer patients and to help clean up toxic sites – which led Alexis to question why mushrooms aren't used more to clean up trash. Traditionally, the S'Klallam people have used mushrooms for artwork, she said.

Like Decotau, Alexis wants to pursue a degree in environmental science. She had worked as a card dealer at the casino, but had to quit after dealing left her hands hurting. As an artist, Alexis didn't want to destroy her hands, so she decided to make a life change and enroll in the college.

"I really, really like it," she said. "I really like the science department. It's way more interesting to do this."

TAX

Continued from Page 1

Comenout as a defendant after his death, and then certified the case to the state Supreme Court.

In its ruling, the state Supreme Court cited a 1996 case, State v. Cooper, in which the high court upheld the child molestation conviction of a tribal member despite the fact that the location of the crime was on trust land outside the boundaries of a reservation.

That decision, the court notes, was based on state statutes that assert full criminal jurisdiction, with a few exceptions, over all Indian country outside established Indian reservations. That law has been effective since 1963, when the state changed state statutes in response to Congress' 1953 law that authorized Washington and a few other states to assume jurisdiction over Indian country "by statute" without the consent of the tribe.

The court also rejected the Comenouts' argument that they were exempt from cigarette tax as "Indian retailers" – a business owned and operated by a Native American in whose name the land is held in trust.

"Significantly, the Quinault Indian Nation cigarette tax compact applies to the sale of cigarettes by `tribal retailers,'" the court wrote. "The term `tribal retailers' is more limited than the statutory definition of `Indian retailer' in that it defines a `tribal retailer' as a `member-owned smoke shop located in Indian country and licensed by the Tribe.'"

Because the Indian Country Store was not licensed by the tribe, the court wrote, it doesn't meet the definition of tribal retailer.

The high court ruled that since the Comenouts aren't exempt from paying the cigarette tax, the case should proceed to trial.

"If there is an Indian smoke shop that is on trust land off-reservation, they need to be in compliance with the cigarette tax compact," said Tom Roberts, the deputy prosecuting attorney for Pierce County who argued the case before the Supreme Court. "You can pay your tax either to the state or to the tribe that you are affiliated with, but you have to pay your tax to somebody."

Randal Brown, an attorney for the Comenouts, said he hadn't yet talked to his clients about the ruling and couldn't yet comment.

CASINO

Continued from Page 1

be completed in late 2012 or early 2013. The entire complex will include five restaurants, a 300-room hotel and the equestrian center.

By the time the entire $314 million project is done, the Kansas Star is expected to draw 3 million people a year to southwest Kansas, Cooper said.

Casino operators touted the economic impact the project has already had to the area. The casino has hired 500 employees and expects to have 800 hired by the time the expansion is completed. The casino received some 10,000 online applications and interviewed 5,000 people.

The casino jobs are in addition to the 1,600 construction jobs the project has supported.

Few employees have been brought in from out-of-state, with the exception of some key people with expertise in the industry, Cooper said. About 48 percent of the workers came from neighboring Sedgwick County and 35 percent from local communities in Sumner County.

Among them was Alissa Lott, a Wichita woman who had had worked off and on in amateur poker league games. She was among 60 new card dealers hired for the casino.

"It is pretty humbling because I never had anything that I was good at after I graduated," Lott said.

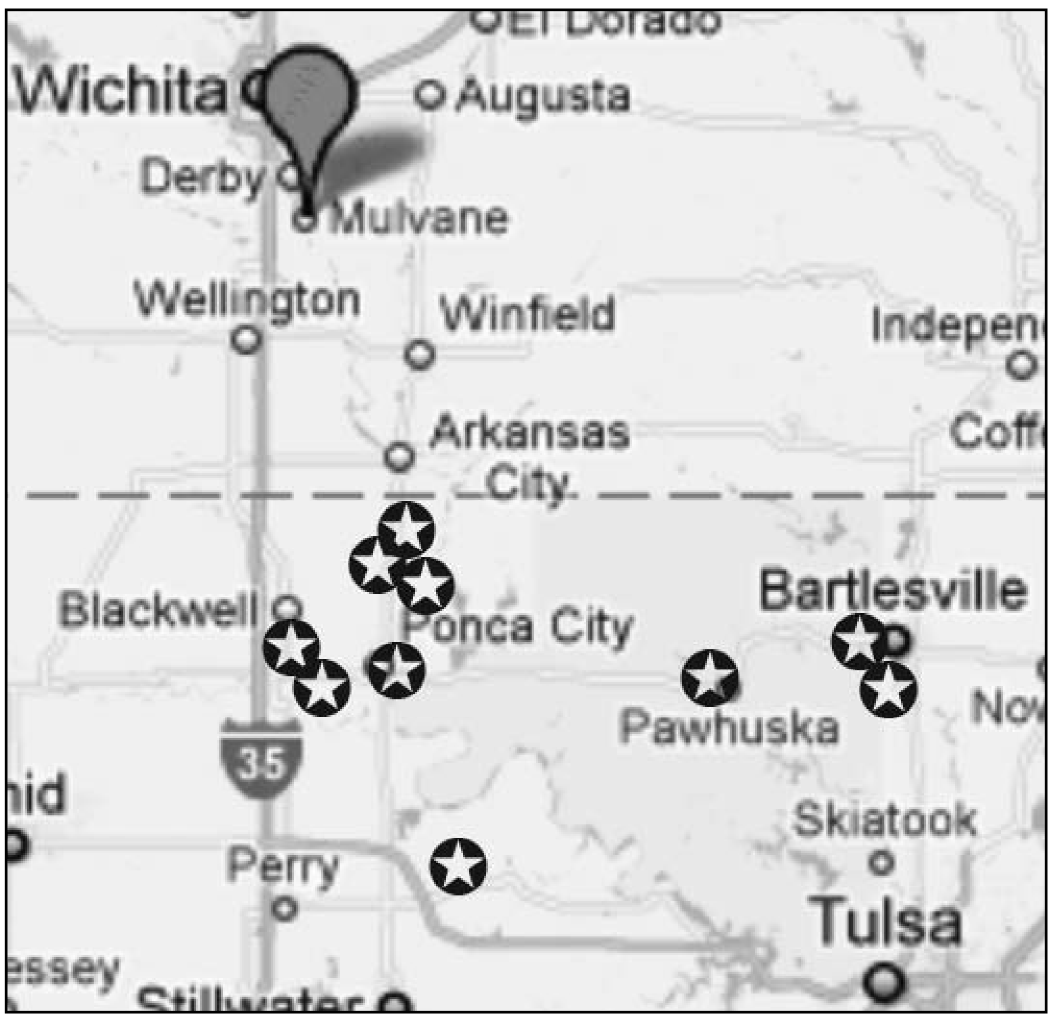
CLAIM

Continued from Page 1

Kansas claims the exact opposite: that the law prohibits the trust acquisition. So while tribe is seeking a court order compelling the Interior Department to accept land into trust that has been pending for five years, the state is asking that the Interior Department be barred from accepting it.

The Interior Department does not oppose the state's request to join in the case, though it does not concede to its claims. The tribe has opposed the move by the state to join the lawsuit. Now that the case has been moved to Kansas, it will be up to Robinson to decide whether to allow the state to intervene.

Jeff Wagaman, deputy chief of staff for Attorney General Derek Schmidt, said in an email that the attorney general's office is ready "to defend the state's interest regardless which court hears the case."



NATIVE TIMES GRAPHIC / GOOGLE MAPS

The new Kansas Star Casino in Mulvane, Kansas, is in close proximity to a number of existing Oklahoma tribal casinos which are shown here with gray stars: Native Lights Casino; SouthWind Kaw Nation Casino; First Council; Two Rivers Casino; Osage Casino - Ponca City; Tonkawa Casino; 7 Clans Paradise Casino; Osage Casino - Pawhuska; Pawnee Casino, Cherokee Casino Ramona and Osage Casino - Bartlesville.

BISON

Continued from Page 1

sentative for Defenders of Wildlife.

The FWP, however, has met opposition at every stage from ranchers, landowners and hunters who fear the spread of disease and damage to private property.

Neighboring ranchers are skeptical that the tribes will be able to keep the bison from escaping. Rancher Vicki Hofeldt said members of the Fort Belknap's existing herd of 500 bison caused at least $26,000 worth of damage to her land when they escaped this past year.

"I would feel a lot better about the translocation if they had a few years to be able to prove that they are capable of containing their own buffalo," Hofeldt said. "If they can prove to us as neighbors that they can take care of the ones they have, I probably would not really even have a problem with bringing the new ones in."

When the transfer will happen is unclear, and it is dependent upon the successful negotiation of agreements that set out how the tribes contain the animals and their response if any bison escape, state wildlife chief Ken McDonald said.

Azure said the Fort Peck tribes will take responsibility for any damages caused by the bison under their care.

If the 68 bison are moved before next summer, they will likely all be held in a 4,800-acre fenced area on the Fort Peck reservation that's capable of holding 190 animals.

Fort Belknap is preparing an 800-acre pasture for its share of the bison and ultimately plans to have 22,000 acres of land to hold them and their offspring. Fort Peck will transfer Fort Belknap's bison when the fenced pasture is ready, hopefully next summer, Fort Belknap Fish and Game director Mark Azure said.

The 68 bison to be transferred are now being held in a government-run quarantine center north of Yellowstone National Park. Another 143 bison that were part of the program are being held for the state on a ranch near Bozeman owned by media mogul Ted Turner.

The quarantine program began in 2004 and sought to determine if bison could be kept free of bacteria that cause the disease brucellosis, which causes miscarriages in some pregnant animals. Ranchers are concerned bison could spread the disease to their cattle, though wildlife officials say the quarantined animals have been repeatedly tested and are disease-free.

The bison that were sent to Turner's ranch resulted in a lawsuit challenging the legality of handing over a public resource to a private enterprise. The ruckus over the move highlighted the need for the state to have a long-term bison plan that sought to answer some pretty big questions, state wildlife chief Ken McDonald said.

"What is the role of bison as wildlife in the state? Is there a place in the landscape for bison?" McDonald said.

Gov. Brian Schweitzer wants to move at least some of the animals from Turner's ranch to the 18,500-acre National Bison Range near Moiese, but the U.S. government has resisted, citing disease concerns.

That led the governor to say earlier this month that he would block any transport of wild bison in the state in an attempt press the U.S. Department of Interior to accept his proposal to relocate the larger group of Yellowstone bison.

Schweitzer later said he would not block the transfer of the 68 Yellowstone bison to the reservations.

"We're not actually finished pushing on the Department of Interior, but it's going to be a work in progress," FWP director Joe Maurier said Friday.

FWP had originally considered four possible relocation sites, including the reservations, but dropped the proposals for the Spotted Dog and Marias River wildlife management areas in southwestern and northern Montana after receiving an overwhelmingly negative response from neighbors.

COMMENTARY

SuAnne died young, but her legacy lives on

NOTES FROM INDIAN COUNTRY

TIM GIAGO *(Nanwica Kciji)*
© 2011 Unity South Dakota

SuAnne Big Crow was furious after she watched an NBC broadcast about the Pine Ridge Reservation in 1981. "They came here and showed all of the terrible things and did not bother to show any of the good things," she said.

Big Crow was a star basketball player, and a proud defender of her homelands. She was only 17 and she could not understand how a supposed sophisticated news network could be so negative. She was too young to realize that NBC was more interested in the shock effect of the show and not the accuracy. Tragedy drew more viewers than happiness.

Big Crow died in an automobile accident before she even had a chance to live and to fight for all of the ideas she had crammed into her head. She envisioned a place where Lakota children could go, a place where they would be safe and happy. In fact, in her mind she called it "Happy Town."

After her death her mother, Chick Big Crow, decided to make the dream of her daughter a reality. She contacted the corporate executives of the Boys and Girls Clubs of America and made them a pitch. They came out to Pine Ridge and made an assessment and granted Ms. Big Crow the first Boys and Girls Club franchise to be established on an Indian reservation. It was named the SuAnne Big Crow Boys and Girls Club and it has had to struggle to survive these many years, and yet it is still providing that safe and happy atmosphere that SuAnne dreamed about.

SuAnne would have been equally upset if she saw the latest network broadcast of the Pine Ridge Reservation. Inaccurate: how about blatantly wrong and contrived? ABC's Dianne Sawyer came to the reservation wearing the usual network blinders. For example; the chief of police was asked about alcoholism on the reservation. He replied that 80 percent of the arrests he makes are alcohol related. How did Ms. Sawyer spin this? She said, "The alcoholism rate on the Pine Ridge Reservation is 80 percent." How many viewers saw this total distortion of the truth and believed it?

But then again, it's only about the Indian people of Pine Ridge and who in the hell gives a damn about accuracy or truth. Let's just roll all of these Indians into one ball and call all of them alcoholics.

The problem here is that sensationalism grabs headlines. The assumption is that ABC viewers don't care to hear about the successful programs on the reservation to treat alcoholism. They don't want to hear that there is a full-blown college called the Oglala Lakota College with branches in nearly every community. They don't want to hear that Pine Ridge will soon have its own police academy or that a radio station called KILI is broadcasting news, songs and current happening seven-days a week on the reservation. No, that would detract from their depiction of tragedy.

The residents of the Pine Ridge Reservation are not helpless puppets standing around and waiting for NBC or ABC to come in and pull their bacon from the fire. They are determined, hardworking people looking for a way to cut the ties of colonialism and develop their own economy. Big brother has been wrong so many times that residual damage to the people is pervasive. The Oglala people know there is a problem with alcohol and more than that they know why it exists and what is more they are doing something about it.

When SuAnne Big Crow led the Pine Ridge Lady Thorpes to the State A Basketball Championship by sinking the winning shot off of a rebound with only seconds to play, the bus carrying her and the team home from the tournament was met by more than 200 cars and with horns honking and lights flashing, the proud sports fans of the Pine Ridge Reservation guided their beloved team home to the Pine Ridge High School gymnasium to celebrate.

We still need that "Happy Town" for children to go where they can have fun and stay out of trouble and the SuAnne Big Crow Club for Boys and Girls is always there for them. This is a non-profit club that is well worth supporting. I don't do this very often, but in the Christmas spirit, I will give you an address where you can send badly needed donations that will go to a truly good cause. If you want to help hundreds of Indian children instead of just one or two this is a place to start. And by the way, Dianne Sawyer and her ABC crew did not even set foot in the Boys and Girls Club because that would have been showing something good.

Send your donations to: The Visions of SuAnne Big Crow; P.O. Box 5079; Pine Ridge, SD 57770; or email them to donation@suannebigcrow.org.

Tim Giago

A few weeks before she died SuAnne spoke me and said, "I can take a camera crew to New York City and film all of the worst of that city and then try to pass it off as normal to the rest of the country, but that would be dishonest and when they always report only the bad for Pine Ridge and none of the good, that is also dishonest.".

Tim Giago, an Oglala Lakota, is President of Unity South Dakota. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985. He was the founder of The Lakota Times, Indian Country Today, Lakota Journal and Native Sun News. He can be reached at UnitySoDak1@knology.net

Alcohol: The strongest enemy we have ever faced

COREY FLOOD

I have thought long and hard about this dominating thing we have in our lives, the dominating thing that has been used as a weapon, as a means to rob us of not only our lands but also our proud warrior mentality. I think about our forefathers and the greatness and power of their spiritual connection to not only themselves but also Mother Earth. I am talking about alcohol and the dominance it has had over our people for too long, this dominance surrounds not only our men, but also the women, grandmothers, aunties and uncles and even our children.

This dominance has caused us to change our views of not only who we are but also what we will allow and hold close. I go back to the chiefs who had the wisdom to see far into the future and recognize the lethal enemy that was knocking at the door back in the 1800's, that now we consider a close friend or family member. I have had many discussions about our beautiful culture and the power of our men and the will it took to fight so hard for our own country and right to exist. The question most asked is this - why do we continue to drink alcohol and live this way? Brothers and sisters, everyone I know has seen the White Clay videos and the extreme poverty of the reservation of Pine Ridge, the houses falling apart, the ones without electricity, the many broken down cars in the yards, the people freezing to death because of lack of propane, the most evil of all- diabetes that is out of control, the suicides, the Diane Sawyer special on T.V., the many children who have to live with grandmothers or other relatives to have a resemblance to a normal life. I then get asked "why" we allow ourselves to live this way and the most asked "where do we get the money to continue to drink in this way if we cannot afford propane or food for our little ones."

I am at a loss for words at times like this and answers that for some are so easy to give. I understand the mentality of alcoholism. I myself was a slave to this very thing I speak of. I allowed this sickness to infect me mentally and physically for close to 30 years. I am no stranger to any of this. The big question and issue they keep bringing up is White Clay. We all know why this town was placed within walking distance; we also know the motivation is greed and a total lack of morality I must add. The question and most important thing we need to ask ourselves is why do we not see this? I do not know what to say or feel about this situation that is a subject most talked about.

It is truly sad when we have to legalize the sales on our reservation to benefit from the very thing that has come closer than the U.S. military and all the many ways that small pox infested blankets ever could to accomplish the unthinkable, to kill off the mighty and noble warrior way we were known for. This has almost been satisfied.

It's like I said earlier. I was a slave to this very thing for almost 30 years. I got sick and tired of being sick and tired. I got tired of being laughed at and most of all laughing at myself. I got tired of bumming smokes because every dime I had was spent on alcohol, I got tired of having my utilities shut off because I got fired from my job because I called in sick all the time, I also got tired of losing the love and hope of my children, my relatives, the look of hurt from my parents and also being looked at as a liar for breaking so many promises that I would quit, they looked at me as weak and close to a stranger.

We have to realize this, if we will adopt the products of a race that is not Lakota, we can also adopt their help. There are many, many people who would do just that if we showed by our actions that we are done with this evil thing and stepped away from it. It was easy for me to "think" I had the answers when I was drunk, everything made sense, until I sobered up and realized these motivating ideas led me to not only intoxication but also further problems, why and how could alcohol give me the answers, it this was a possibility I would have been a genius because of the constant search for the truth from it.

This problem will never go away for us until we can see straight. We will never be free from this bondage until we seek the truth and the healing our spirituality can bring us. Why have we turned our backs on the only remaining true power we have? We have many powerful men and women who can aid us in this healing, why is this not in more demand? If we are truly Lakota and realize we are a warrior society that lived, loved, fought, and won many victories on and off the battle field- sober, we could find our way back. How many of us are willing enough to eliminate this evil from our life and build a new Native America that can be taken seriously and motivate us to handle and change our futures. Until we realize this dysfunction is taking from us what is rightfully ours, peace happiness and pride, we will continue to get and seek grant money for programs that can help us understand why so many of our young commit suicide, can we not see the answers ourselves? I pray daily for a movement and return to the mindset of our great warrior leaders, we still have a corner in our minds that can drag these wonderful ways back to the front.

Corey Flood is a Sicangu Lakota who hails from the Great Rosebud Reservation. He is a non-traditional student who writes from Northeast Community College in Norfolk, Nebraska, where he is majoring in Journalism.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.
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Company brings back buffalo to N.C. pastures

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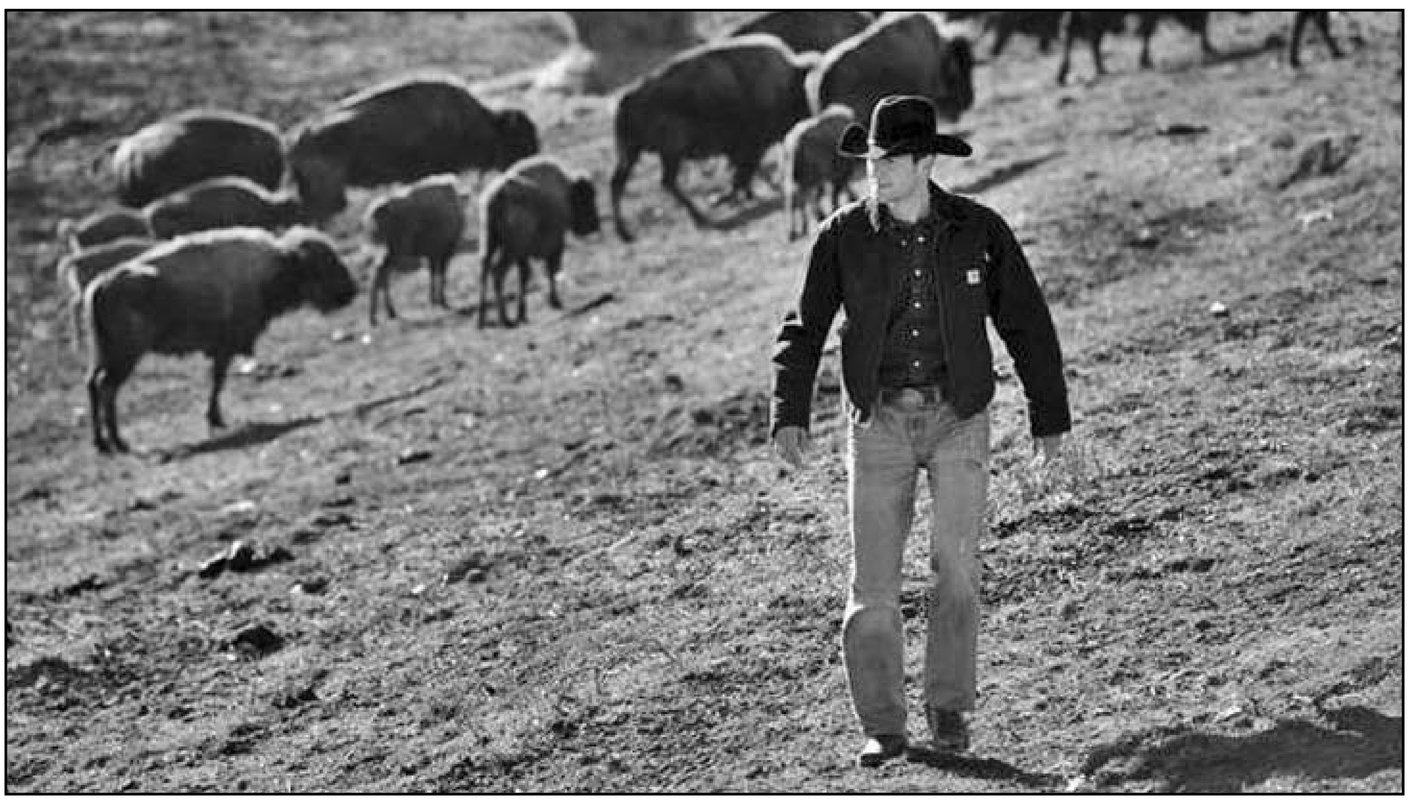

ERIN BRETHAUER / ASHVILLE CITIZEN TIMES

Carolina Bison's chief operations officer Frankie King watches part of the bison herd on his family's ranch. Visit CITIZEN-TIMES.com for a photo gallery.

LEICESTER, N.C. (AP) – The bull bison, known as "1683" by its tagged ear, topped out at more than a ton. It edged its massive horned head over the bed of the Ford pickup, its long tongue seeking the treats Frankie King shelled out from a bag.

"They don't really like you messing with their heads, but you can't help it. They're just so majestic," said King, patting the beast's shaggy head. "Just be careful, if he jostles his head, you can find yourself on the other side of the truck," he warned.

Buffalo once roamed North Carolina and the rest of North America by the millions before European settlers came to the continent and hunted the herds nearly to extinction. The last wild buffalo was reportedly shot near Asheville around 1780, but King and his family have brought the emblematic American animal back to Buncombe County pastures – and local dinner tables.

King's company, Carolina Bison, boasts the largest herd of buffalo in the Southeast with nearly 500 head. After landing a contract to supply Earthfare, Carolina Bison has seen explosive growth, harvesting about 14,000 pounds weekly to supply customers looking for a healthier alternative to beef.

Sales were up 300 percent last year and the company will likely see $3 million in revenue, according to Dr. Frank King, the company's founder, speaking at the recent Venture Local conference in Asheville.

"We're likely to double that growth in the next year."

The elder King, a homeopathic doctor, became interested in buffalo in the 1980s, especially in the healthy aspects of the meat. Buffalo is lower in cholesterol, fat and calories and higher in protein than beef and salmon. Plains Indians of the 18th century, whose diet centered on the buffalo and its myriad products, grew taller and lived longer than most people of that time.

King started with about 16 breeders in Ohio, then moved down to Asheville in 1989, setting up his homeopathic pharmaceutical company, King Bio. He brought the buffalo with him, buying up pasture land in Leicester.

Frankie King, 26, grew up with the buffalo. It wasn't until middle school or high school at Merrimon Christian Academy that he realized most kids didn't regularly eat bison. Classmates would marvel: "I thought they were extinct."

Following graduation, King joined the Marine Corps and did tours of duty in Iraq. He was thinking of re-enlisting when his father talked him into taking over the Carolina Bison business last year.

After seeing action with the 1st Battalion 6th Marine Regiment in Ramadi, Iraq – billed by Time magazine as the deadliest city in the world in 2006 – King jokes that he's not sure he's safer back home, wrangling a herd of about 500 buffalo.

Buffalo are stronger, smarter and swifter than cattle, able to run about 45 mph and turn on a dime. The herds were the original bulldozers, laying the paths that Native Americans traveled, followed by the asphalt of our modern highways and interstates.

They can dent steel plates in the chutes where King and his crew herd them for biannual checkups.

"I think they are just majestic," said Dr. Richard Oliver, a state veterinarian with the N.C. Department of Agriculture's veterinary diagnostic lab in Arden. Oliver sees more cattle than buffalo in his business, so a tour of King's ranch came as a treat.

King feeds his herd on the green pastures that overlook Asheville and the Newfound Mountains, along with hay, beer mash from local breweries and an organic mineral supplement.

Oliver, along with Dr. David Drum, and other lab members rode through the pastures in King's pickup truck, inspecting the health of the herd from the safety of the truck bed.

"I'd rather tangle with a 1,200-pound beef bull than a 700-pound bison," Oliver said.

The animals aren't aggressive, but they are powerful and can quickly turn on anyone, anytime, they feel cornered, according to Mike Ellington, who's been served as the ranch manager for the past year. Decked out in a black Stetson, Carhartt shirt, blue jeans and cowboy boots, Ellington looks and fits the role of full-time rancher.

"I've been working with cattle my whole life," Ellington said, but he's learned to keep a respectful distance from bulls like 1683 when he leaves the safety of the truck cab.

Buffalo live well past 20 years old and breed almost as long. The calves are typically weaned at six months, with females weighing about 350 pounds and males up to 425 pounds. The animals are harvested for meat between 2 and 3 years old to meet USDA requirements.

King said the main challenge facing his company was the lack of a USDA-certified, high-quality meat processing facility in the region. For now, it's cheaper for Carolina Bison to ship its buffalo to Colorado to be slaughtered and processed, vacuum-packed and properly labeled.

Such a meat-processing facility would be beneficial, not only for Carolina Bison, for other producers like Hickory Nut Gap Farm, catering to the taste in all things local. "But it's easy now to get a high-security prison approved than an abattoir," Dr. King said at the Venture Local conference.

Meanwhile, they are also trying to use the whole animal, from "tongue to testicle," selling all of the cuts of meat. The fiber is particularly useful to crafters and some clothing designers. Combed buffalo hair can go for $80 an ounce.

King said that producing buffalo for meat actually contributes to the steady growth of the population, rather than keeping a handful in zoos and land preserves. While buffalo dwindled to perhaps less than 1,000 by the turn of the 20th century, the National Bison Association estimates there are about 220,000 now across the U.S.

For King, who grew up eating buffalo, the meat is sweeter, and "has more of a red-meat taste. I think it's like eating beef of 100 years ago, before we watered it down and started feeding junk to animals."

Bison has caught on with Baby Boomers interested in eating local and healthier meats, especially in Asheville "where we have more people willing to put a higher percentage of their wallet in what they eat," King said.

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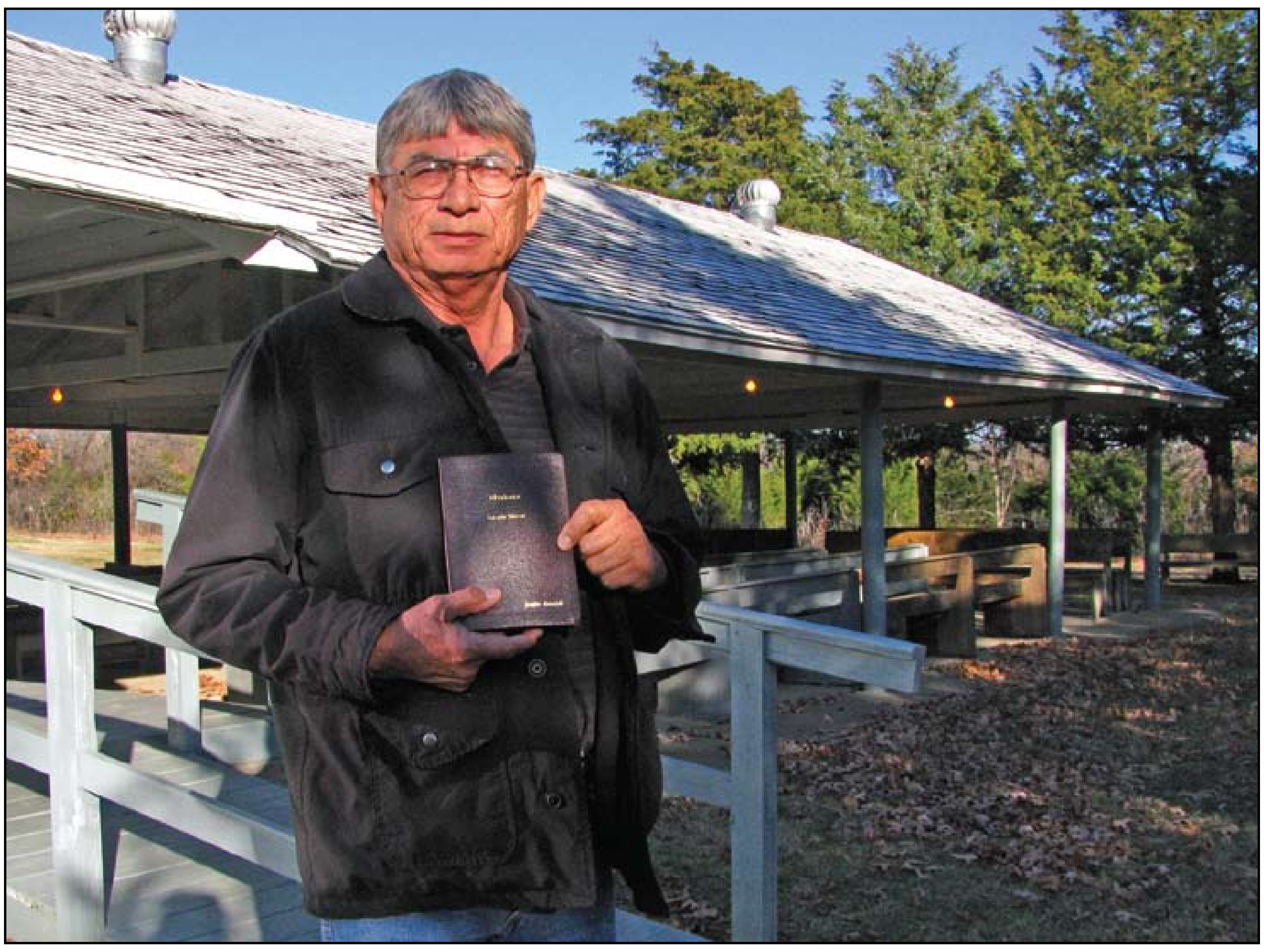
From Greek to Creek

Man publishes Mvskoke language Bible

KAREN SHADE
Native American Times

HENRYETTA, Okla. – Steve Randall, a Muscogee Creek from Shawnee, would go anywhere in the world for his faith. His Muscogee language Bible, however, brought it to him.



KAREN SHADE / NATIVE AMERICAN TIMES PHOTOS

Steve Randall, a Muscogee Creek, holds a copy of his Muscogee language Bible in front of his church, Hickory Ground No. 2 Indian Baptist, south of Henryetta, Okla.

Following him as he drives state and county roads to Hickory Ground No. 2 Indian Baptist Church south of Henryetta, you pass houses, nearly all of them built within the last 30 years it seems. In between, the wooded acreage looks as it probably did when the first Muscogee language Bible first emerged, probably in 1887. Randall, a church deacon, trucks over worn out roads before he arrives at his intersection. Straight ahead is his country church, says the sign. You wonder how much further it could possibly be.

On a hill stands the church with its attached arbor for outdoor sermons. It's surrounded by camp houses recalling days when visitors traveled long distances by wagon to hear the Gospel. This small church in McIntosh County doesn't have a grand piano, shining steeple or polished brass door knockers. It's white, plain, functional and in the woods.

He carries a copy of his Mvskoke Bible, a volume of the New Testament he published based on a version translated more than 100 years ago.

A retired welder from General Motors' Oklahoma City plant, Randall formed the idea to reprint the Bible in the language of the Muscogee-Creek and Seminole people when he attended a Muscogee language class. Randall doesn't speak the language but for some phrases and a handful of words, yet he remembers his parents and grandparents speaking it in the home to all the children.

"They spoke fluent Creek and talked to one another. They spoke to us in the Creek language also," he said. "We understood what they were saying, but for some reason we didn't pick it up."

It's a mystery Randall finds difficult to explain. Relatives have told him he spoke Creek as a child, but it became lost somewhere in the assimilation of Oklahoma's Native people.

Many years later, around 2000, he found himself at Greenleaf Church in Okemah.

"The minister was bringing the morning message and I saw the young man following him in a Muscogee language bible. I thought if that young man had the desire to follow the message in the Creek language, then there's a need for a Creek bible," he said.

Those memories fueled his plan to take on the project.

Randall learned a few early versions of the Creek Bible New Testament had been printed. However, it was a woman named Ann Eliza Worchester Robertson who made the biggest leap. By the time of her death in 1905, Mrs. Robertson, a missionary at the old Tullahassee Mission, had nearly finished revising her translation of the New Testament for its fifth edition printing. She'd even worked on part of the Old Testament directly from Greek holy texts where she could. A woman of letters, she found antiquity Greek language had similarities to Creek, and it made sense to work from a more direct source than from the King James Version.

Eventually, the Tullahassee Mission was closed. Robertson was a frail woman and tended to be ill. During her periods of recuperation, she worked on her translation with the help of native speakers.

When Randall resumed her work in 2002, he began by retyping the translation with the help of his son, Monte Randall, to put it back in print. He streamlined the style by making changes such as converting all – not just some – of the chapters to Arabic numerals rather than Roman numerals. He was careful about approaching his work and any necessary revisions.

"Even though this lady translated it and I reprinted it, I don't want to change God's words. That's my thought – to be as accurate as I can," he said.

Randall remembers growing up in the independent Indian Baptist church.

"Back in my younger days, father would tell me to come inside (the church) and listen. The ministers were singing and talking in Creek. They would speak in Creek for most of the service and at the end, speak a little in English and go back to Creek," he said. "Now, we speak English and a little bit of Creek spoken."

Hickory Ground No. 2 Indian Baptist Church is not far from Hickory Ground No. 1 Indian Baptist Church. They both face east as a tradition of Indian churches. Another practice is the Fourth Sunday rotation, in which congregations call meeting every fourth Sunday. On other Sundays, members can travel to other Indian churches and visit.

It's not unusual for members to travel up to 200 miles on a Sunday to visit other churches, Randall said.

If it was Fourth Sunday at Hickory Ground No. 2, you would walk into a small meeting hall where women are seated in pews to the right and men in pews to the left. The pews are turned so the sides face one another. At the far end, the pastor's pulpit is raised on a platform with a row of chairs behind it for visiting preachers.

You would either find a seat in the back pews at the entrance reserved for nonbelievers and those in the faith who might consider themselves backsliders. A deacon carrying a carved stick guides visitors to the appropriate seat. That's a custom straight from the Bible, Randall said, when Moses gave the 12 tribes of Israel each a rod. The one given to his brother Aaron later grew blossom and was interpreted as a sign from God.

All four sides face inward, and in the middle is the mercy bench, a small, unadorned bench for those spiritually called to repent and profess.

The deacons carry sticks, men and women are separated, the horns blown by deacons to call the congregation together, camp houses, the Fourth Sunday rotation – these symbols and practices are put to use in the Baptist faith, but Randall and others know that they have roots deep In Muscogee and Seminole ceremonial rites practiced before many of the tribes converted to Christianity.

By the time Randall was born, his family had long been members of the Indian Baptist Church. Muscogee-Creek language was the predominant language, and the congregation read from a New Testament that was written in their own tongue.

Work on the translation took eight years and has helped him to improve his ability to read in Muscogee. "After all this time, I've learned quite a bit," he said. "From the beginning until now, with all the proofreading I've done, I've learned quite a bit. My vocabulary is getting broader."

From that base he plans to continue practice speaking the language. Randall realizes that the Bible translation can be a useful tool helping others to learn their Native language, too.

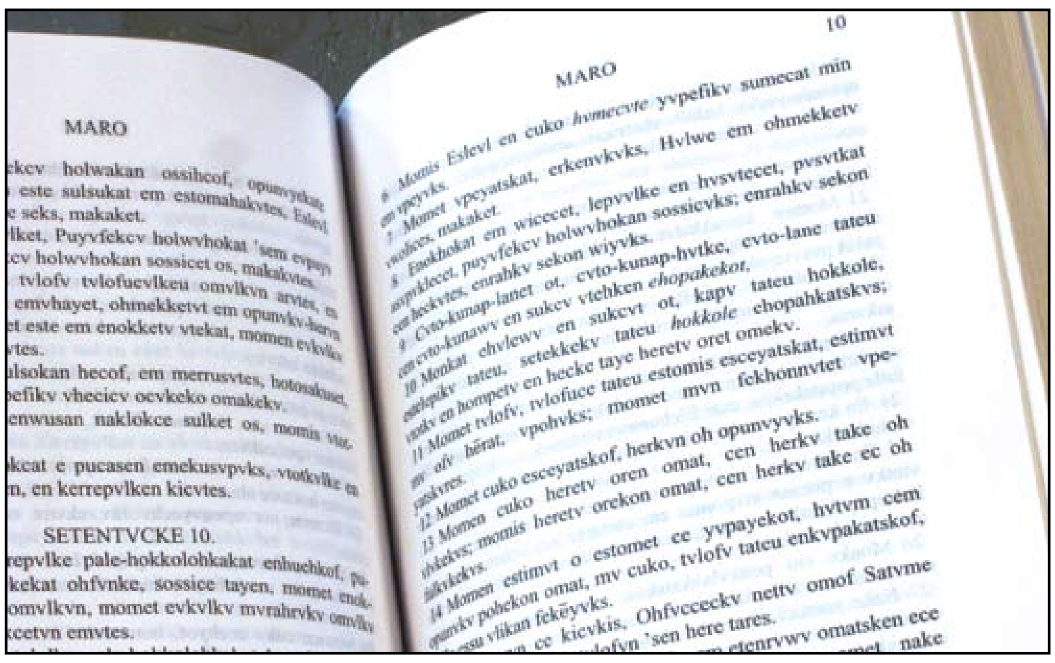
"I feel if a lot of people would just read it, it would help them also," he said. "The more you do something the more you'll acquire that skill."

His ultimate purpose for the work, however, is to lead others to the Indian Baptist Church and its teachings.

He formed the nonprofit Wiyo Publishing Co. with his wife, Suzanne, and his son, Monte, to finish the work. Wiyo Randall was his father's name and means "flying squirrel." He was an artist. Much like the satisfaction he found in welding the body of a car at the GM plant, Randall has found the same in publishing and making the Muscogee translation of the New Testament accessible to all Creek and Seminole people.

"It makes me want to do more," he said. "This is a good book, and I've tried my best with it but I can envision a better book."

To purchase the Mvskoke Bible or to learn more about it, go online to www.mvskokebible.com or call (918) 704-3738. You may also contact Randall by mail at 11520 N. Harrison Road, Shawnee, OK 74804.



EVENTS

***Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.**

EVERY WEDNESDAY
Kiowa class, October-November, 6:30 pm, Room 300, Oliphant Hall, Tulsa University. Info call Sarah, (918) 445-5213

EVERY THURSDAY
The Otoe-Missouria Substance Abuse and Behavioral Health Programs sponsor an open group for families touched by addiction from noon to 1 p.m. at the Otoe-Missouria Health Building. This is a confidential group. Call 580-723-4466 x252 or x262 for more information.

FIRST FRIDAY
Indian Taco Sale, 11:00 a.m. - 2:00 p.m. at Norman First American UMC, 1950 Beaumont Drive, Norman, OK 73071, 405/321-5640

EVERY 2ND SATURDAY
Indian Taco Sales - from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 or nnyc@ihcrc.org

THROUGH JANUARY 10
Blackbear Bosin artwork featured in The Red Earth Museum & Gallery. Open free to the public Monday – Friday and Saturday by appointment. Located at 6 Santa Fe Plaza next to the Skirvin Hilton Hotel in Oklahoma City. Visit www.redearth.org or call (405) 427-5228 for more information.

THROUGH JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

DECEMBER 22
7th Annual Bykes 4 Tykes Community Children's Christmas Party at 6:30 p.m. Dec. 22 at the Pawnee Nation Roundhouse on the Pawnee Nation Reserve in Pawnee. There will be a drawing for bicycles for children of the community. All children receive candy sacks and Santa hats. Santa and Pawnee Bill and his horse will be at the party. Bring a camera to have your pictures taken with both and join in the carols. For more information, call Al Thayer at (918) 399-9041.

DECEMBER 25
Gives Water Club Christmas Dance at Ponca Tribal Cultural Center, White Eagle, Ok. For info call Ed Little Cook 580/352-8840.

DECEMBER 31
New Years Eve Sobriety Powwow Sponsored by Friends of Sobriety at Tulsa Convention Center
100 Civic Center - Downtown Tulsa. Gourd Dance at NOON and 6pm. Grand Entry at 7pm. Registration for all Contest Dancers 4:00 - 7:00 pm. All drums welcome.

DECEMBER 31
Peoria Housing Authority Drug Elimination Program Annual New Years Eve Stomp Dance at Ottawa/Peoria Cultural Bldg. 114 Eight Tribes Trail, Miami, Okla. Supper at 6, Stomp Dance at 7:30. Balloon drop at Midnight. Breakfast at 12:30. Cake walk, raffles, door prizes & party favors.

JANUARY 7
Oklahoma City Powwow Club New Years Dance at Centennial Building (aka Kitchens Bldg.) Oklahoma State Fair Grounds. Gourd Dancing at 2pm and 6pm. Grand Entry at 7pm. Tiny Tots Special. Info call 405-919-1572.

CHEROKEE NATION COMMUNICATIONS OFFICE PHOTO

The Cherokee National Youth Choir is holding auditions Jan. 3 in Tahlequah.

Cherokee National Youth Choir holding auditions

TAHLEQUAH, Okla. — Calling all Cherokee youth! The Cherokee National Youth Choir is holding auditions for the 2012 choir on Tuesday, Jan. 3 in Tahlequah at the Cherokee Nation W.W. Keeler Complex, 17675 S. Muskogee Ave. Auditions are by appointment only and will be held in the tribal council chambers.

The award-winning Cherokee National Youth Choir provides members the opportunity to sing in many different venues, ranging from national events to holiday shows. Cherokee Nation started the choir in 2000 as a way to keep Cherokee youth interested in history, culture and language. The group performs traditional songs in the Cherokee language and has recorded numerous CDs.

To qualify, participants must be an enrolled Cherokee Nation citizen between seventh and 11th -grade in good standing. Applicants must bring a letter of recommendation from their school along with a photocopy of their tribal citizenship card to the audition.

To schedule an audition or for more information about the Cherokee National Youth Choir contact Kathy Sierra at 918-485-5409 or youthchoir@cherokee.org.

Choctaw Nation wins multiple awards for environmental preservation efforts

The credit for winning these awards can be attributed to the new recycling facility located near the Choctaw Casino and Resort in Durant.

BRET MOSS
Choctaw Nation of Oklahoma

DURANT, Okla. – In an effort to protect the land and environment dear to its heart, the Choctaw Nation of Oklahoma (CNO) has taken tremendous strides to increase the amount of recycling occurring in Southeastern Oklahoma.

As a result of these actions, the staff of the recycling center has recently been awarded three notable awards, two by Keep Oklahoma Beautiful, a statewide nonprofit organization dedicated to environmental improvement.

At the 21st annual Environmental Excellence Awards Celebration held on Nov. 10, in Oklahoma City, CNO won in the state/tribal category of environmental excellence, which granted consideration for the "Best of the Environmentally Best" award, which CNO also took home.

On a separate occasion, CNO also was awarded the Recycling Government of the Year at the America Recycles Day event held in Tulsa on Nov. 15, 2011.

These awards are the first awards that CNO recycling has won. According to Director of Project Management, Tracy Horst, the credit for winning these awards can be attributed to the new recycling facility located near the Choctaw Casino and Resort in Durant.

December 2011 marks the first full year of operation for the new recycling facility. The facility and the functions within are the only one of its kind in the Southeastern Oklahoma area.

The large facility boasts the ability to recycle large amounts of paper, plastics, cardboard, and even electronics. It will soon be able to process styrofoam, making it one of only two known facilities in the state that has that capability.

The recycling facility came about by efforts from the Going Green Team, who was inspired to help the environment on a larger scale. They teamed up with the Grants Department, and in 2009 were awarded an Energy Efficiency and Conservation Block Grant (EECBG), which pays for the facility as well as many other recycling activities and events.

This recycling initiative employs five personnel; three driver/collectors, Terry Garner, Chris Stover and Justin Tillery; one administrative assistant, Tamera Couch, who also does occasional driving and collecting; and coordinator, Cyndi Houser.

The drivers/collectors duties are to travel across the 10.5 counties of the Choctaw Nation to replace the receptacles, called "roll offs." When one gets full, they will be called and take an empty one to replace it, and in turn, take the full roll off back to the facility where the contents are emptied and sorted. The facility sees about 1.5 full roll offs each day on average.

Once the material is sorted, it is placed in one of two bailers and compacted into squares, each weighing anywhere from 700 pounds to just a little over a half ton, stacked on pallets and made ready to be transported to other facilities that purchase them and use the material to make other usable products.

Horst explains that much of the paper products will be shipped to paper mills and reformed into a downgraded version of its original state. She went on to say that once a paper product goes through this process, it loses some of its durability, and thus cannot be reformed back into the same object, but is still valuable in other forms.

Getting the most out of a resource is a top priority because what is reused not only subtracts from waste, but also offsets the usage of new resources, therefore postponing the need to gather fresh supply.

The environment is not the only beneficiary of these actions; the bottom line is also reaping the benefits as well. Horst makes mention that businesses, namely the Casino and Resort in Durant, save money on their trash bill by recycling a large portion of their waste. Since the volume of disposed matter is subtracted from the dumpsters at no cost, it leaves more room for non-recyclable materials.

Horst, who is responsible for communicating with city governments and other entities, as well as grant regulation and personnel, is making a strong effort to encourage this type of relationship with businesses and recycling.

She has used her knowledge to help the cities of Wilburton and McAlester begin a similar program, and also has teamed up with the City of Durant to maximize the amount of recycling in the area.

Over time, she hopes to have many more roll offs at various Choctaw locations and she is also pushing for other businesses to join the effort as well. "If they have a place where they can keep it [recyclables] separate from the trash dumpster, we can go around once or twice a week and pick up their cardboard or shredded paper," said Horst as she spoke of the mutually beneficial relationship between business and recycling.

The practices and facility that won the recent awards are fairly new and only in the first stages. At the current time, Durant is the only hub of the operation and where most of the action takes place, but it is the hope of the staff that this initiative spreads to other locations across Choctaw Nation.

In the short time between March and June, the number of roll offs have increased from three to 26, and numerous new and creative ways have been employed to help recycle since 2009.

Crayon recycling is a prime example of the innovation to this endeavor. At Choctaw head starts, large cylinders have been decorated like giant crayons and used as receptacles for which children dispose used crayons. These small pieces are then used to create new crayons without using fresh resources.

The recycling crew has also teamed up with the Choctaw Nation Outreach Program to help with annual toy and coat drives, which help usable items stay in homes and out of landfills.

The recognition for the many efforts CNO is making, along with the recent awards is just a sidebar to the real results of the actions. The environment that the people of the Choctaw Nation care so deeply for is being preserved and protected through this initiative. The Choctaw Nation is, and plans to continue "Making Southeastern Oklahoma cleaner and greener," the motto of the recycling effort.

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2 Udall Scholarships available for Native American students

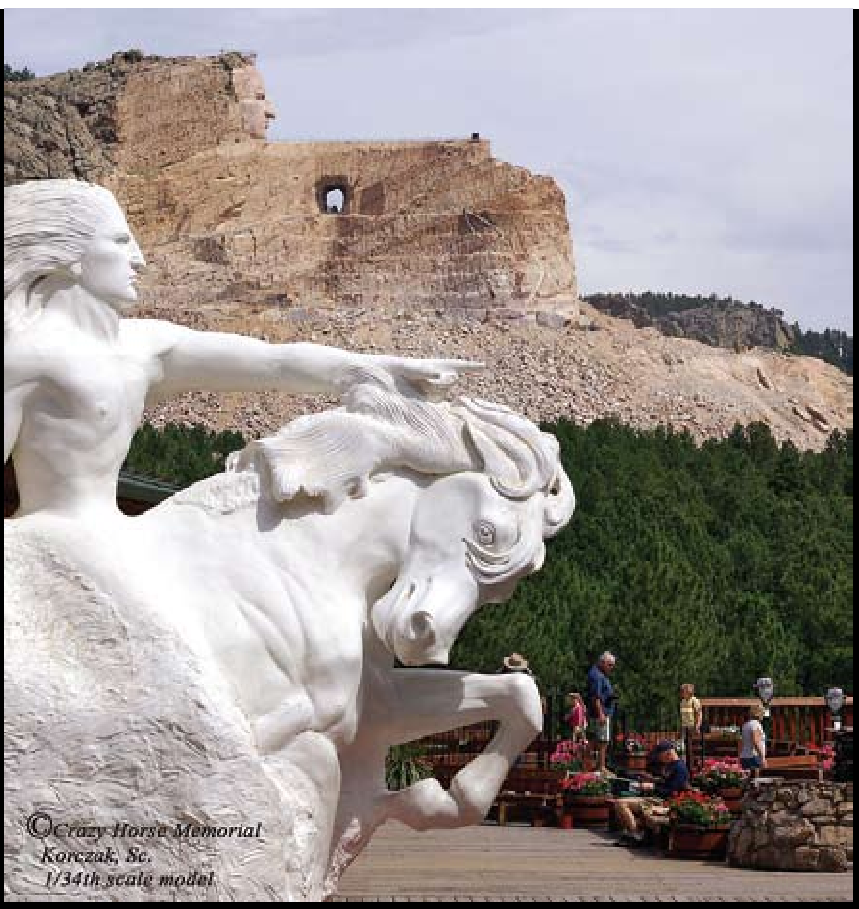
NORTHEASTERN STATE UNIVERSITY
Tribal Studies Department Submission

Morris K. Udall Foundation Scholarship

If you'd like to join a diverse network of student leaders from across the country, check out the Udall Scholarship! $5,000 scholarships for students pursuing careers related to the environment (sustainability, environmental justice, science, etc.). AND, $5,000 scholarships for Native American and Alaska Native students pursuing careers related to health or tribal policy. To watch the video, find your Faculty Rep, view the eligibility guidelines and find application materials, go to the scholarship section of the website: www.udall.gov. Campus deadline is: February 15. NSU Faculty Rep: Dr. Phyllis Fife (fife@nsuok.edu). Eligible applicants MUST be nominated by their university. All applications will be submitted online. An application assistance workshop will be held on Friday, January 13 at 3:00 p.m. in the University Center Rozell Ballroom C. Contact the Center for Tribal Studies at 918/444-4350 or tribalstudies@nsuok.edu for information.

Udall Native American Congressional Internship Program

Applications are due January 31 for the Udall Native American Congressional Internship program, a 10 week, fully funded summer internship in Washington, D.C. for Native American and Alaska Native students who wish to learn more about the federal government and issues affecting Indian Country. Interns are placed in congressional or agency offices where they have opportunities to research legislative issues important to tribal communities, network with public officials, and tribal advocacy groups, and experience an insider's view of the federal government. Includes airfare, housing, and stipend. For information go to the website: www.udall.gov. Applications may be submitted online directly to the Udall Foundation. An application assistance workshop will be held on Friday, January 13 at 3:00 p.m. in the University Center Rozell Ballroom C. Contact the Center for Tribal Studies at 918/444-4350 or tribalstudies@nsuok.edu for information.



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A partnership between The Crazy Horse Memorial Foundation and the University of South Dakota

The 8 1/2-week program begins on Saturday, June 9 and ends on Wednesday, August 8, 2012.

Applications are being accepted now.

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Inside this issue:

- **More beef over Yellowstone bison**
- **Trio open pottery studio to practice, teach**
- **Kiowa man earns transportation award**

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NATIVE AMERICAN TIMES

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Officials plan summit on Indian foster care

CHET BROKAW
Associated Press

PIERRE, S.D. (AP) – Federal officials are planning a summit in South Dakota in the wake of allegations that the state has violated federal law by removing too many American Indian children from their homes and placing them in foster care with non-Indian families.

Nedra Darling, a spokeswoman for the Interior Department's Office of Indian Affairs, told The Associated Press that the agency has created a committee to plan the summit, the date of which has not yet been set.

"We hope it will open up a dialogue between tribes and federal and state agencies," Darling said.

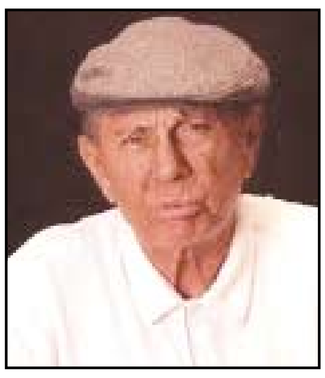
The summit is in response to a National Public Radio series in October that said the state routinely broke the Indian Child Welfare Act and disrupted the lives of hundreds of Native American families each year. Federal law requires that Native American children removed from homes be placed with relatives or put in foster care with other Native American families except in unusual circumstances.

The three-part NPR report said 90 percent of the Native American children removed from their homes in South Dakota each year are sent to foster care in non-Indian homes or group homes. It reported that Native American children are placed in South Dakota's foster care system at a disproportionate rate because only

See **SUMMIT** *Continued on Page 2*

Activist Russell Means: 'I won the battle, man'

JESSE ABERNATHY
Native Sun News



Russell Means

SCOTTSDALE, Ariz. – In a remarkable turn of events, actor and American Indian activist Russell Means says he has defeated throat cancer.

This reversal of fortune is nothing short of a miracle. Means was diagnosed this summer with what was then essentially referred to as incurable, or inoperable, esophageal cancer. His physician gave him mere days to live at the time, he said. "The prognosis was grim," Means told Tom Lawrence of the Mitchell Daily.

In a Dec. 8 telephone interview from his seasonal home in Scottsdale, Means spoke in a clear, robust voice – a stark con-

See **MEANS** *Continued on Page 4*

A touchdown for the community

WALLY YOUNG / COURTESY

The Anadarko Warriors celebrate their win and the gold championship trophy Dec. 9 at Boone Pickens Stadium in Stillwater, Okla.

Warriors win state championship

■ The football team is approximately 85 percent Native American.

DANA ATTOCKNIE
Native American Times

ANADARKO, Okla. – A swarm of fans dressed in purple gush onto the football field to congratulate and embrace the Anadarko Warriors.

For the first time in Anadarko High School football history, the Warriors claimed the Class 3A State Championship on Dec. 9 at Boone Pickens Stadium in Stillwater, Okla.

"Aw man, I felt like crying," Andy Smith, 19, said about the fans running out onto the field. "Everybody coming up to you, telling you 'you did a good job,‘ it just felt really, really great … a wonderful experience; it was just a great moment."

Smith, a Comanche senior, is the team's starting defense tackle and starting fullback. He said he felt excited about their victory and the community support.

"It's really great, you just can't explain it. The community felt really good about it, everybody felt really good about it … It felt really, really great," Smith said. "I'm just really glad the community came out to support us. I never seen so many people come out and support you so much. I love my community, I really, really do. I'm grateful …"

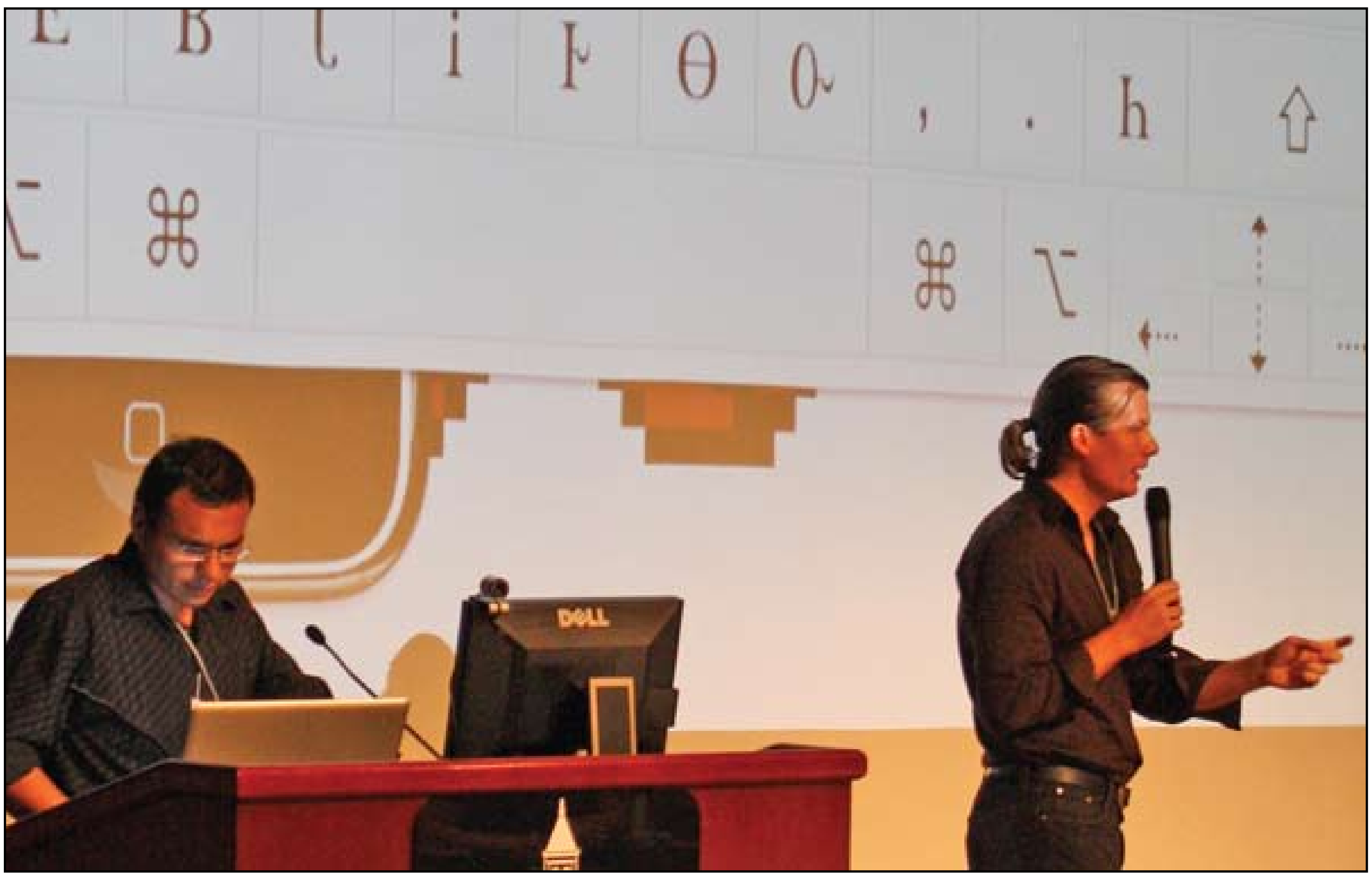
The Warriors defeated the Cascia Hall Commandos 35-18 in their championship game with Warriors' running back Sheldon Wilson, Comanche senior, scoring five touchdowns and racking up 229 yards of total offense.

"The first half we kind of came out sluggish, maybe nervous, just trying to do too much. The second half we settled down and came out and played our type of game," Chris Paddlety, co-offensive coordinator, offensive line and defensive ends coach, said. "I tell my guys all the time, you know, play your game; don't try to do too much. We always tell them to just play Anadarko football."

Paddlety, Kiowa and Comanche, is one of three Native American coaches for the Warriors. He also graduated from Anadarko High School in 1990 and has been coaching there for eight years. The two other Native American coaches are Jim Pahcoddy, Comanche,

See **WARRIORS** *Continued on Page 7*

Cherokee Nation joins international language consortium



CHEROKEE NATION COMMUNICATIONS OFFICE / COURTESY

Roy Boney Jr. (left) and Joseph Erb (right), language technologists with Cherokee Nation Education Services, give a presentation about Cherokee language technology during a conference. The Cherokee Nation and the Cherokee language are now represented in the Unicode Consortium, a nonprofit international organization that sets international software standards.

■ The Nation's involvement with the Unicode Consortium is expected to have a large and lasting impact on the Cherokee language.

TAHLEQUAH, Okla. – Cherokee is now represented in a global organization that impacts the way people use computers. The Cherokee Nation was recently named a liaison member of the Unicode Consortium, a nonprofit organization formed in 1987 to set international software standards. Membership in the consortium gives the tribe a voice in a global community of nations and technology industry leaders like Apple, Google and IBM.

As part of the tribe's Education Services, the Cherokee Nation Language Technology Program is tasked with supporting Cherokee in digital devices and its status with the Unicode Consortium will help promote growth in use of the language.

"Our program focuses on getting all kinds of technology to support the Cherokee language. So, we've done work with Apple to get Cherokee on the iPhone, iPad and iPod Touch, and we've worked with Facebook to get some of the localization of that into the syllabary. We've worked with Google doing the same thing," said Roy Boney Jr., a lan-

See **LANGUAGE** *Continued on Page 4*

More beef over Yellowstone bison

Montana's governor issued an order blocking any fish and wildlife shipments by the Interior Department in Montana.

MATTHEW BROWN
Associated Press

BILLINGS, Mont. (AP) – For the first time in decades, the federal government is considering moving bison captured leaving Yellowstone National Park to public lands in Colorado, South Dakota and elsewhere as part of efforts to curb periodic slaughters of the animals.

However, Montana Gov. Brian Schweitzer said Dec. 14 the animals belong to his state and he will block any attempt to move them.

In a Dec. 13 letter obtained by The Associated Press, Interior Secretary Ken Salazar told Schweitzer his agency is looking at relocation sites including Badlands National Park on South Dakota's Pine Ridge Indian Reservation and Great Sand Dunes National Park in Colorado.

Salazar also mentioned Wyoming's Wind River Reservation, where a prior attempt to place Yellowstone bison collapsed two years ago.

The proposal came as state and federal officials have been trying to come up with alternatives to the periodic slaughter of bison leaving the park in search of food. Cattle ranchers say those migrations raise the chance of livestock being infected by diseased bison.

Many of Yellowstone's 3,700 bison have been exposed to the disease brucellosis, yet the animals remain prized for their pure genetics. The bison to be transferred have been tested and are considered disease-free.

"I want to work with you to manage bison numbers and reduce disease prevalence in the Yellowstone herd," Salazar wrote to Schweitzer. "While the Department of Interior alone cannot resolve this issue, I am willing to look at options of moving Yellowstone bison onto other DOI properties."

After receiving the letter, Schweitzer issued an order blocking any fish and wildlife shipments by the Interior Department in Montana. The governor wants the bison to go to the National Bison Range near Moiese in western Montana.

He said he was concerned in part that the Interior Department's past actions have allowed animal diseases such as brucellosis and chronic wasting disease to spread across the region.

"These aren't Interior's bison to decide where they go. They belong to the state of Montana," Schweitzer said Wednesday.

Wildlife officials said Wednesday the prohibition ordered by Schweitzer could effect federal trout hatcheries that produce more than a million fish annually.

No other wildlife shipments are currently planned, although Yellowstone administrators have proposed shipping brucellosis-positive bison to slaughter this year if hunting outside the park does not keep the population from outgrowing the park.

The prohibition comes after Interior officials earlier this month rebuffed Schweitzer's proposal for the bison range.

They said having Yellowstone animals on the Montana range would stigmatize the bison already there and make it harder to eventually transfer the Yellowstone animals to other states that are worried about the spread of the disease.

Salazar said in his letter that the transfer of bison to Moiese had not been ruled out, but an evaluation of such a move would not be completed during the upcoming winter season.

A relocation of animals to the Great Sand Dunes could be done in partnership with a conservation group, The Nature Conservancy, that owns the Zapata Ranch adjacent to the park, Salazar said. Bison relocated to the Badlands would be managed in cooperation with the Oglala Sioux Tribe.

Yellowstone biologists have predicted that more than 1,000 bison could exit the park this winter seeking food at lower elevations.

Millions of bison once roamed North America. Most of those herds were wiped out by the late 1800s, and by 1902 only about two dozen of the animals remained in Yellowstone.

After the park's herd gained new protections and gradually rebounded, Yellowstone administrators sought to keep bison numbers in check by slaughtering the animals or shipping them elsewhere, said Keith Aune a bison biologist with the Wildlife Conservation Society.

Those shipments continued into the 1960s, ending after the park adopted a policy of regulation in which bison numbers would be controlled by natural deaths.

But the park's herds soon began spilling over its border, and thousands of those migrating animals have been captured and shipped to slaughter over the past decade to guard against livestock being infected by brucellosis. The disease can cause pregnant animals to miscarry. Ranches that suffer infections are subject to lengthy quarantines.

Schweitzer has said he will allow the state to transfer 66 disease-free Yellowstone bison to eastern Montana's Fort Peck and Fort Belknap Indian reservations.

Another 143 Yellowstone bison are being held at a ranch near Bozeman. Those are the animals that Salazar is suggesting could be sent to federal lands elsewhere. Before being put on the Turner ranch for temporary holding, the bison spent several years in a government-run quarantine near the park to ensure they were brucellosis-free.

The quarantine compound is expected to be used beginning next year to study the effectiveness of chemical contraceptives on bison. Salazar said in his letter that he has asked the National Park Service to evaluate whether a new quarantine facility should be built.

Aune said the relocation of disease-free bison captured from Yellowstone has potential to help the species recover in other parts of the country.

Garrit Voggesser, director of tribal partnerships for the National Wildlife Federation, said that could take several years to arrange, and that his organization would not endorse specific proposals.

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Associated Press writer Steven Paulson contributed to this story from Denver.

JANIE OSBORNE / ASSOCIATED PRESS FILE

In this March 17, 2011 file photo bison run near the entrance to Yellowstone National Park in Gardiner, Mont. Montana's Gov. Brian Schweitzer said he will not allow any wild bison to be moved within the state because a federal agency has raised concerns about potential disease transmissions – throwing into doubt a proposal to relocate 68 of the animals from Yellowstone National Park to two Indian reservations.

SUMMIT

Continued from Page 1

15 percent of the state's child population is Native American, but half of the children in foster care are Native American.

State officials have criticized the NPR report as inaccurate, unfair and biased.

Kim Malsam-Rysdon, secretary of the state Department of Social Services, said the Interior Department has not notified state officials about the planned summit, but that the state has nothing to hide.

"We are very confident that South Dakota is in compliance with federal law in this area, and we really do welcome the opportunity for the federal government and others to understand just how that federal law is being implemented in our state," Malsam-Rysdon said.

The summit suggestion surfaced in a letter to members of Congress who had called for an investigation. The meeting is meant to give state, federal and tribal officials a way to work together so that all involved agencies comply with the law and make sure American Indian children and their families are protected, wrote Larry Echo Hawk, the Interior Department's assistant secretary for Indian Affairs.

The Interior Department also is considering sending lawyers to South Dakota to help tribes enforce the Indian Child Welfare Act, Echo Hawk wrote.

Malsam-Rysdon, whose agency oversees South Dakota's child welfare system, said people need to understand that the system involves her department, tribes, courts, law-enforcement officers and others. Federal officials should not take any action based on the NPR report, but instead should get the facts about what is happening in South Dakota, she said.

"We're glad the Department of Interior is taking it seriously, that they're evidently interested into looking into and ensuring the federal law is being implemented," she said.

Malsam-Rysdon said it's true that a disproportionate number of Native American children are involved in the child welfare system. The state receives more referrals for alleged abuse and neglect involving Native American children, and that leads to more investigations and removals from homes for those children, she said.

"What really permeates our involvement with the child welfare system is safety of the child," Malsam-Rysdon said. "We're involved in homes where there are proven or foreseeable safety concerns regarding a child."

In a written response to the NPR series, the state has said it uses all available Native American foster placement homes.

The series said the state's motive for removing Native American children from their homes might be financial because the state gets federal financial assistance for each child removed from his or her home. The report said the state gets almost $100 million a year to subsidize foster care programs, but state officials said the budget for the entire Division of Child Protection Services last year was only $59 million, and spending specifically on foster care and foster-care support was just $8 million.

The series also said there was a conflict of interest in Gov. Dennis Daugaard's work for Children's Home Society of South Dakota when he was lieutenant governor. That organization received millions of dollars for housing Native American children under contracts the state awarded without competitive bids.

The governor's office responded that Children's Home Society has had contracts with the state since 1978, long before Daugaard became its chief operating officer in 2002.

State officials also have said the Department of Social Services cannot remove children from homes and place them in protective custody. Only law officers and judges have the legal authority to do so, the state officials said.

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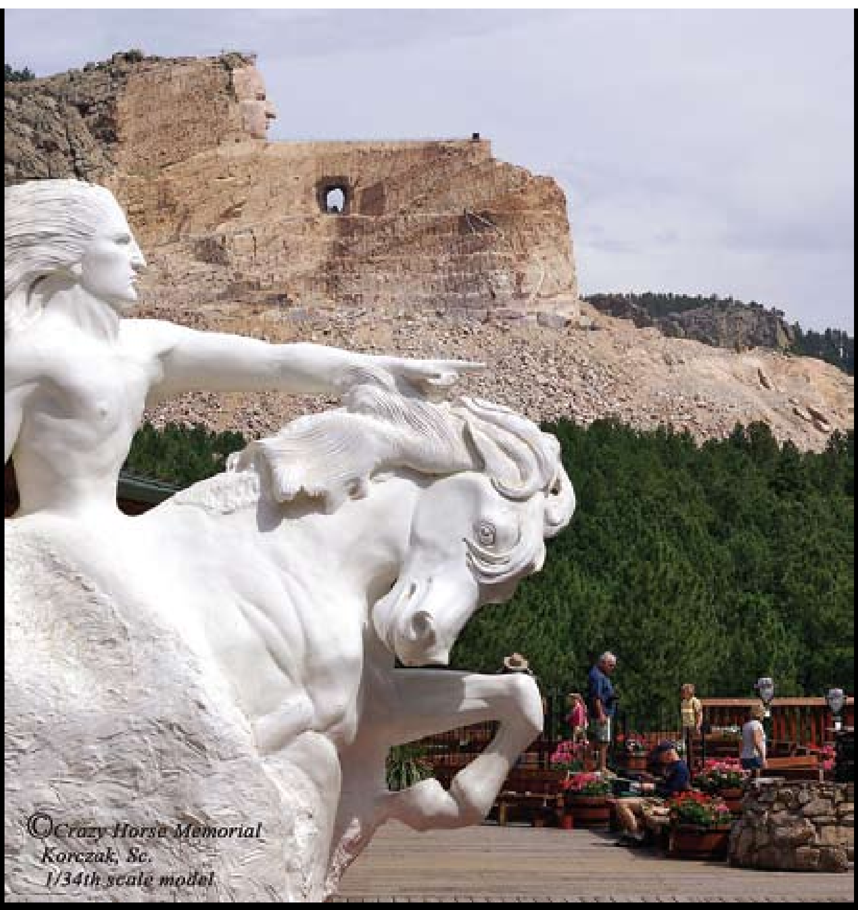

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If you are a Native American Farmer or Rancher

or the heir of one who was denied a

USDA farm loan or loan servicing

between 1981 and late 1999,

The claims-filing period is about to end.

To receive a payment you must file a claim by December 27, 2011.

For free assistance filing a claim:

call 1-888-233-5506
or visit www.IndianFarmClass.com.

Keepseagle Settlement claims filing period ending

Those eligible must file claims no later than December 27, 2011

USDA NEWS RELEASE

WASHINGTON – Janie Hipp, Senior Adviser to Secretary Vilsack for Tribal Relations reminds Native American farmers and ranchers this week that the period to file a claim in the Keepseagle class action settlement will end on December 27th, 2011.

"Native American farmers and ranchers who believe they are entitled to funds under the Keepseagle settlement must file a claim before the December 27th deadline in order to have a chance to receive a cash payment or loan forgiveness," said Ms. Hipp. "Tribal leaders may want to consider advising Tribal members of the requirement to obtain and submit a completed claims package if they wish to participate in the Keepseagle claims process. The time to do so is now."

Keepseagle v. Vilsack was a lawsuit alleging that USDA discriminated against Native American farmers and ranchers in the way it operated its farm loan program. The lawsuit was settled late last year and the settlement has been approved by the court.

The filing period opened June 29, 2011 and continues for 180 days, until December 27, 2011.

Up to $760 million will be made available in monetary relief, debt relief, and tax relief to successful claimants. There are two tracks for claims: Successful Track A claimants may receive up to $50,000; successful Track B claimants may receive up to $250,000. The standard of proof for Track B claims is a higher standard than what will be applied to Track A claims.

Keepseagle class counsel is holding a number of meetings in the next few weeks throughout Indian Country and they will provide assistance to help Track A claimants fill out a claims package at those meetings. The dates and times of the meetings are posted on the Keepseagle claims website: www.indianfarmclass.com.

Claimant services representatives can also be reached through calling 888-233-5506. Claimants must register for a claims package (by calling the number or visiting the website) and the claims package will be mailed to claimants. Class counsel will also assist individuals by telephone during this last month of the claims filing period. All those interested in learning more or receiving information about the claims process and claims packages are encouraged to attend a meeting and contact the website or claims telephone number.

The website is: www.indianfarmclass.com
The call number is: 888-233-5506
Claims period: June 29 to Dec. 27, 2011

Under Secretary Vilsack's leadership, USDA is addressing civil rights complaints that go back decades, to usher in "a new era of civil rights" for the Department and to pave the way for new and stronger relationships with the farming and ranching community. In February 2010, Secretary Vilsack announced the Pigford II settlement with African American farmers, the settlement was granted final approval by the court in October 2011, and the claims process for Pigford II began in November 2011. In February 2011, Secretary Vilsack announced the establishment of a process to resolve the claims of Hispanic and women farmers and ranchers and he has made it a priority to resolve all of the civil rights cases facing the Department which were inherited by this Administration.

Okla. water board OKs counsel to start water suits

SEAN MURPHY
Associated Press

OKLAHOMA CITY (AP) – A state water board on Dec. 13 authorized its legal counsel to begin the process of filing suits to determine water rights in southeastern Oklahoma in a move that two tribal leaders warn could launch a "generational fight" over water in the state.

In response to a lawsuit filed against the state by the Chickasaw and Choctaw tribes, the Oklahoma Water Resources Board voted to authorize its counsel to begin the process of adjudicating all the rights to the use of water in the Kiamichi River and Muddy Boggy stream systems.

While such adjudication proceedings are relatively common in many western states, OWRB spokesman Brian Vance said the move is "largely unprecedented in Oklahoma, certainly to this degree."

Diane Clay, a spokeswoman for the Attorney General's Office said the board's decision puts the state in a position to respond to legal action initiated by the tribes.

"In response to the lawsuit, the Attorney General's Office and the state must take action to protect the water rights of all Oklahomans against claims made by tribes in the lawsuit," Clay said in a statement.

The Choctaw and Chickasaw tribes filed a lawsuit against the state in August seeking an injunction barring the state and Oklahoma City from transporting new supplies of water from the tribes' historic territories in southeastern Oklahoma to Oklahoma City. In its original petition, the tribe asked a federal judge to stop the OWRB from selling its water storage rights to Sardis Lake to the Oklahoma City Water Utility Trust without first reaching an agreement with the tribe.

The tribes amended their petition last month, alleging the state, the city and the OWRB do not have the right to use the Oklahoma-based tribes' land for any purpose, "including as a site for existing or additional pipelines or any other structures used to export water from the treaty territory to Oklahoma City."

In a joint letter to The Associated Press, Chickasaw Nation Gov. Bill Anoatubby and Choctaw Nation Principle Chief Greg Pyle warned that the state's move to begin adjudication proceedings will "condemn Oklahomans to a generational fight that pits neighbor against neighbor and community against community on a scale that this state has never seen before."

"Unlike the carefully structured suit that the Chickasaw and Choctaw Nations filed, Oklahoman's lawsuit will proceed against thousands of individual Oklahomans, seeking to force each and every one of them to retain a lawyer and proceed to court to prove up whatever right to water they think they have or their neighbors don't have," the two leaders wrote.

"We condemn such unwise course of conduct in the strongest of terms."

Vance, the OWRB spokesman, said the agency plans to release more information on the adjudication process in the coming days. But in response to the tribal leaders' warning that the process would lead to a generational battle over water rights, he said: "I can tell you that's not the case."

– See related letter to editor on page 5.

– Sean Murphy can be reached at www.twitter.com/apseanmurphy

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Navajos top list of Native language speakers in US

FELICIA FONSECA
Associated Press

FLAGSTAFF, Arizona (AP) – More people speak Navajo at home than any other Native American language, a seemingly promising 169,000 people at a time when some tribes have lost their native tongue or are struggling to retain the words of their ancestors.

Evangeline Parsons Yazzie, a Navajo professor at Northern Arizona University, said the figure recently released by the U.S. Census Bureau is no surprise, but can be misleading. The country's population of Navajos is well over 300,000. For every one who speaks the language, one doesn't – and those are likely younger Navajos, Yazzie said.

"Navajo has the largest population, they say, of Native speakers, but it also has the largest population of non-speakers," she said Wednesday. "And it kind of presents a skewed picture."

The figure is based on five-year estimates from community surveys that allowed the Census for the first time to study small segments of the U.S. population. The Census found in a study released this month that fewer than a half-million people age 5 and over speak a Native American language at home. About 65 percent of them are in nine counties in Arizona, New Mexico and Alaska.

The surveys don't gauge the level of fluency but ask whether a language other than English is spoken at home. If so, respondents are asked to write something in that language.

Navajo topped the list of the 20 most frequently spoken Native languages, followed by Yupik and Dakota, each with 19,000 speakers. Yupik is an Eskimo language spoken in Alaska, while Dakota is a Sioux language spoken mainly in the Dakotas.

Apache County in eastern Arizona – which encompasses parts of Navajo, Fort Apache and Zuni land – has the highest number of the Navajo speakers at 37,000. McKinley County in northwestern New Mexico, which also has a large population of Navajos, followed with 30,000.

The Census data shows that people 65 and over who identified as either Native American or Alaska Native spoke their language. But when it came to people age 5 to 17, only one in 10 did. The age groups showed no significant difference among those who identified as a combination of racial groups, the Census said.

The loss of Native languages is rooted in a history that includes the federal government's attempt to eradicate Native American culture by sending children to boarding schools and punishing them for speaking their language.

"That's one thing all Indian nations suffer from," Yazzie said. "Youth are ashamed of that because it caused a lot of harm. They internalized it. ... Now we're trying to turn that around and say, `The languages are beautiful.'"

Jack Trope, executive director of the Association on American Indian Affairs, said around 135 Native languages are in danger of extinction and fewer than two dozen are regularly taught to children at home. Immersion is ideal, he said, but a lot of tribes lack enough fluent speakers, teaching materials or infrastructure to make it work.

The association started a Dakota language program in 2002 on the Lake Traverse Indian Reservation, in the northeastern corner of South Dakota and part of North Dakota. The program includes a Scrabble game, online video games, kindergarten through second grade curriculum, and hundreds of books, CDs and DVDs as teaching tools. Four elders who are fluent speakers also are part of the program.

"We see a lot more people interested in trying to use the language, a lot more awareness in the community about the importance of preserving the language," Trope said. "What I can't say is we now have X amount of fluent speakers under the age of 18. That's the ultimate goal, but it's been an incremental process."

He questioned whether the Census figure for the Dakota language was accurate, figuring the bureau likely grouped the three dialects of the Sioux language as one. He estimates there are only a few hundred fluent Dakota speakers.

The Navajo language once was an exclusively oral language, and many fluent Navajo elders cannot read or write it. Yazzie said many of her university students are the opposite, but she encourages them to speak Navajo whenever they can – even to themselves.

Yazzie herself takes the opportunity when she encounters elderly Navajos, whose faces brighten up upon hearing the words.

"Navajo language teachers are all hopeful. That's why we teach, and we're very sincere in our teachings," she said. "I think the elders are the ones who are the loneliest because they don't hear the children speaking anymore."

Tex Hall named to national trust fund commission

NEW TOWN, N.D. (AP) – Three Affiliated Tribes Chairman Tex Hall has been appointed by Interior Secretary Ken Salazar to a national commission dealing with trust funds.

The Minot Daily News reports that Hall is one of five people nationwide named to the Secretarial Commission on Indian Trust Administration and Reform. The group will evaluate Interior's management of nearly $4 billion in American Indian trust funds.

Hall is a past president of the National Congress of American Indians. He currently serves as chairman of the Inter-Tribal Economic Alliance and the Great Plains Tribal Chairmen's Association.

MSU grad named head of Indian education initiative

HELENA, Mont. (AP) – Montana State University says one of its graduates has been named the head of the new White House Initiative on American Indian and Alaska Native Education.

The university says William Mendoza will lead the initiative created by an executive order signed by President Barack Obama this month. It is aimed at expanding educational opportunities for American Indians and Alaska Natives.

Mendoza had been the acting director of the White House Initiative on Tribal Colleges and Universities.

He is an enrolled Oglala Sioux tribal member who grew up on South Dakota's Pine Ridge and Rosebud Indian reservations.

Mendoza received a master's degree in educational leadership from MSU last year.

MEANS

Continued from Page 1

trast to his last Native Sun News interview in August, when his tones were made fragile and husky by the disease. "I won the battle, man – I'm cancer-free," he declared victoriously. "The doctor told me the day before yesterday that 'Mr. Means, you will not die of cancer.'"

The triumph in Means' voice was unmistakable.

Means, an enrolled member of the Oglala Sioux Tribe, partially attributes his amazing recovery to the outpouring of support – in the form of supplication – from all of the multifaceted corners of the globe. "I beat it with prayer – prayer from all over the world from all the different disciplines," he said.

"And Indian prayer," Means added. "Indian prayer and Indian medicine," he said, in referencing his primary spiritual and cultural connection to his Lakota brethren. Many of his fellow Lakota compatriots hail from the Pine Ridge Reservation, where his hometown of Porcupine is located as well. Many of his political enemies stepped forward to voice their concerns at his illness and many of them prayed for his recovery.

The victory has come at a cost, however: Means' now-former affliction, with its radiation treatment therapy, has ravaged him since July, stripping his 6-foot-1 frame and causing his weight to drop to 164 pounds.

Additionally, the throat cancer diagnosis unsettled him as he has been a non-smoker for the last 25 years.

"And I wasn't a heavy smoker," Means said. "It's a huge mystery."

Means, who celebrated his 72nd birthday last month, has overcome the mystery.

For the time being, Means is tending to his career. "I've got a lot of business meetings and stuff like that I've got to take care of that I haven't been able to do since I've been under this cancer fight," he said.

Means is also continuing his mission to establish a fully operational Lakota immersion school for the children of the Pine Ridge Reservation at his ranch near Porcupine. "I am working on funding for the school but that won't probably take place until next year, later in 2012," he said.

He said he has plans to return to South Dakota in January. There is nothing definite in the works, however, as far as any political plans are concerned, he said. However, if he is healthy enough to run for the OST presidency again, it could set the politics of Pine Ridge on its head.

The man who is perhaps best-known for his instrumental and pivotal role in the electrifying early-1970s phase of the historically ongoing American Indian civil rights movement as a member of the famed American Indian Movement is now once again looking forward to a bright future.

In reflecting on his myriad of accomplishments, Means said, "I have zero regrets in my life. I am very proud of what I have managed to produce in my life."

Love him or hate him, Russell Means is here to stay.

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LANGUAGE

Continued from Page 1

guage technologist with the Cherokee Nation.

"When Windows 8 comes out next year, it'll have a keyboard and font standard on all Windows 8 machines as well," said Boney's coworker and fellow language technologist, Joseph Erb. "We work with major companies to make sure that when a product comes out our language has access to it."

Boney explained how Unicode works on a linguistic level and expressed how important it is to the Nation to have representation in the international community.

"With every computer system in the world–Apple, Windows, an open source like Lynx or whatever it is that you like to use–there's a language standard that they all follow, and that's set by the Unicode Consortium. What they do is they take every written character in every language that they support and they assign it a unique code number. So a computer knows if somebody's using Chinese, Japanese, Arabic or whatever it is, and Cherokee has been assigned numbers in that system, too. Basically the Unicode group governs what technology supports which language," said Boney. "We're the only tribal nation that's represented in the group. It's a pretty great distinction for the Cherokee Nation to be represented."

The Nation's involvement with the Unicode Consortium is expected to have a large and lasting impact on the Cherokee language.

"Everybody that uses a computer uses Unicode," said Erb. "Cherokee is going to be on every major computer device. In every society throughout history, the ones that survive have the best technology, and the ones that have weaker technology usually get swept up and disappear. We don't want to disappear. We want to make sure that Cherokee is a vibrant culture, a strong culture. We want to make sure that our language is strong and this gives us the ability to access our language and communicate as the rest of the world does. This gives us the ability to unite our people with social media and with email so that our next generation of Cherokees can communicate together in the language. It will actually tie our people back together with the language."

The consortium membership continues Cherokee traditions of innovation, ingenuity and adaptation.

"The Cherokee printing press was a major step in the Cherokee written language," said Boney. "The adoption by the Unicode group of Cherokee is a huge step like that, too. The printing press was the technology of the day for that era, and the Cherokee Nation used it and got the word out. We're doing the same thing. We're just using computer technology now. Unicode is the foundation for it."

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He overheard a prayer on Christmas Eve

NOTES FROM INDIAN COUNTRY

TIM GIAGO *(Nanwica Kciji)*
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Light snow had been drifting down all morning and it was shaping up into one of those cold, miserable days that make South Dakota the butt of so many jokes.

As I nursed my second cup of coffee, through the foggy, steamed up window of Vesta's Café in Martin, SD., I saw the old, maroon pickup of Enos Poor Bear driving slowly down the slushy street. A smile came to my face as I thought about the many mornings Enos sat with me at this very table and discussed the politics of the Pine Ridge Reservation over a steaming cup of coffee. Enos, the former president of the Oglala Sioux Tribe, a respected elder, had a wealth of knowledge about people and the problems of the reservation, past and present, and loved to share his thoughts.

"It seems to me that the youngsters of today have lost the ability to sit and listen to the stories and the advice of the tribal elders. The one virtue stressed by the elders is patience and that doesn't seem to fit into this world of instant gratification and high technology," Poor Bear always said. If he was alive today and saw the texting, tweeting and God knows what else, he would really be scratching his head in dismay.

As I watched the lights of Christmas blinking in the store windows across the street my thoughts strayed to an elderly Lakota man who had passed away yesterday. He was a very close friend of Poor Bear and he had sat with me and Enos at this very table a week before he died and talked to us about the many things he had experienced in his long life.

The elderly man's face was lined with the creases of the many winters of toil and his fingers were brown from the many cigarettes he had held. He made a loud, slurping noise when he drank his hot coffee and it reminded me so much of my own Lakota father who knew it was not ill-mannered to sip loudly or to burp over a well-cooked meal or a great cup of coffee because that was the Lakota way of saying, "Hey, this is great."

Speaking softly as he brushed a shock of snow-white hair from his weathered forehead he said, "There are those young Indians who call God a white man's God. But I think there is one God for everybody. As a Lakota, I think Christmas is the best example of this."

"To me Christmas is a holiday that cuts across all boundaries. It is a day to pause and to reflect on the past. It is a day to share with your loved ones. It is a day to carry on the traditions that have always been a part of our Sioux heritage, the traditional giving of gifts," the old man said as he stared into his coffee cup.

Like the Lakota of old, he used his hands to strengthen every word. "Many years ago my wife and me, we were very heavy drinkers. We got drunk often and neglected our children. We were really destroying our lives and worse yet, we were ruining the future for our little ones. Lakota men and women drink for many reasons and the loss of self-esteem is probably one of the biggest reasons," he said with a sigh.

The old man was quiet for a long time as if trying to gather his thoughts and talk about something he found difficult to discuss. "One night - - - it was Christmas Eve - - - my children had all come home from the Indian boarding school for the holidays. I had been drinking all week and I was pretty sick. My wife was sitting in the kitchen still drinking. I guess I was feeling guilty as well as sick because I walked to the room where my youngest daughter sleeps to tuck her in. Just as I got to the door I heard her talking. No, she wasn't talking. She was praying. She asked Tunkasila (Grandfather God) not to bring her a lot of fancy presents for Christmas. All she wanted was for God to make Mom and Dad stop drinking. She told God she loved us very much and to please save us for the children's sake."

The elderly man was silent for a long time again. When he spoke he said, "It was very cold that night, but I walked outside and stood there shivering and looking at the millions of stars just thinking about the things my little girl said. I felt the tears running down my face and I started to pray. All of a sudden the sky lit up like it was daylight and I got this warm, safe feeling all over. I think I heard this voice repeat the words of my daughter 'for the children's sake' but I wasn't afraid."

A tear came to his eye as he finished what he wanted to tell me. "Momma and me, we quit drinking that night. We never touched another drop of alcohol since that day. All of our children grew up and never got into trouble. Two of them graduated from college and all of the others have good jobs and are responsible Lakota people. My youngest daughter went to college and then came home to take care of me and Momma."

Tim Giago

For the sake of the children he had found peace and comfort in Tunkasila that cold, Christmas Eve long ago. And whether one believes in Christmas or not, it is their choice, and I am only relating to you a story that is true and was told to me many years ago on an Indian reservation in South Dakota.

This column was written in December of 1984. It won the H. L. Mencken Award from the Baltimore Sun and the "Best Local Column Award from the South Dakota Newspaper Association in 1985. Enos Poor Bear died a few years after this column was written. He remained a friend and advisor to Giago until his death. Giago can be reached at unitysodak1@knology.net

Letters

Tribal leaders address Okla. water rights lawsuit

Dear Ms. Snell,

When our longstanding efforts to commence meaningful water negotiations with state officials failed to produce results, the Chickasaw and Choctaw Nations had no reasonable option but to file suit that seeks to stop what we hold to be the unauthorized actions of state and municipal officials. For an appropriate resolution, we believe the parties must stop acting unilaterally in trying to export our most precious natural resource. Our goal has always been and will always be reasonable resolution—one that benefits all Oklahomans. We structured our suit to facilitate a forum for this type of resolution. Since we filed, the parties (at the court's encouragement) have met and agreed to negotiations, and this month, the court has issued an order appointing a mediator. That is a very positive step forward, one that we hope marks our taking a responsible step toward meaningful engagement and resolution.

At the same time and away from the negotiating table, the State has indicated that it intends to start a massive stream adjudication that would reach from the City of Ada to the Arkansas border and include all or part of eleven counties. On December 13, the Oklahoma Water Resources Board will consider authorizing the filing of such suit, which will broaden and entrench the conflicts among Oklahomans over water resource issues. Unlike the carefully structured suit that the Chickasaw and Choctaw Nations filed, Oklahoma's lawsuit will proceed against thousands of individual Oklahomans, seeking to force each and every one of them to retain a lawyer and proceed to court to prove up whatever right to water they think they have or their neighbors don't have. Not only would such action, if Oklahoma follows through with it, not resolve the issues that the Chickasaw and Choctaw Nations have highlighted in their suit, but the state's lawsuit would condemn Oklahomans to a generational fight that pits neighbor against neighbor and community against community on a scale that this state has never seen before. We condemn such unwise course of conduct in the strongest of terms. Citizens of the Chickasaw and Choctaw Nations, like all Oklahomans, have a vital interest in maintaining the conditions necessary to ensure a strong economy and a thriving natural environment for our children and grandchildren. Water is an essential element of that equation for all of us.

And for that reason, it is vitally important that state and tribal leaders come together and work to develop a mutually agreeable plan for the sustainable long-term management of the water resources on which we all rely. That will take hard and concentrated work, but we see it as our duty as tribal leaders to reach out and across the table toward a common good. We believe that such an approach is the only one that will serve all Oklahomans, and that the proposed stream adjudication is a precipitous step in the wrong direction.

Bill Anoatubby, Governor
The Chickasaw Nation

Greg Pyle, Principle Chief
The Choctaw Nation

Response to Tim Giago *Native American Times* 'Reviving Native languages in the face of technology,' Nov. 25, 2011

Thank you for asking for opinions on this serious subject. After doing extensive research in our own tribal native language I came across some important views from previous interested parties. I come to believe that there is no way around using technology in this area, but we have to be careful. As all native people believe, there is a spirit in every creation. Clicking a button may damage or injure that spirit of our language if broadcasted to all corners of the world. Advisory committees should be set up by elders to filter what can be conveyed over computers. Oral tradition is getting to be a thing of the past because of the fast pace world as we all know, even sit down meal times is a rare occasion in anyone's home. I initiated classroom instruction where very few participated. The concern at hand is to have our children and grandchildren feel good about being native. All native children wonder why they are not comfortable publicly speaking in class. All of our children hear about natives being bashful, quiet, or prone to hurtful opinions. So we have to embed the thought that we are different as opposed to all men are created equal. We need to tell them that the English language does not belong to us and that we have difficulty using a foreign language. Once they understand that they will never be able to converse like the powerful silver tongued images we see in the media, I believe after they acknowledge the difference, goals of higher education will be more attainable. It is sad to say that I can go to Hastings and pick up books or videos on various tribal sacred ceremonies and songs. The meaning of sacred needs to be restored. In closing, an excerpt from a thesis written about the Otoe-Missouria oral narratives:

"Plato addressed the problem in a play written over 2,000 years ago. Its applicability to the present changes occurring in the Otoe-Missouria and other societies is most impressive. In addressing the God Theuth, who is very proud of himself for the invention of writing, Thamus, King of all Egypt states: 'Most ingenious Theath,' said the got and king Thamus, 'one has the ability to beget arts, but to judge of their usefulness or harmfulness to their users belongs to another; and now o you, who are the father of letters, have been led by your affection to ascribe to them a power the opposite of that which they really possess. For this invention will produce forgetfulness in the minds of those who learn to use it, because they will not to practice their memory. Their trust in writing, produced by external characters which are no part of themselves, will discourage the use of their own memory within them. You have invented an elixir not of memory, but of reminding; and you offer your pupils the appearance of wisdom, not true wisdom, for they will read many things without instruction and will therefore seem to know many things, when they are for the most part ignorant and hard to get along with, since they are not wise, but only appear wise' (Santillana 1969:348) For the natives, whether traditional or modern, the wisdom of the oral narration will always remain an imperative part of their culture."

Randall Whitehorn,
Otoe-Missouria/Ioway
Red Rock, Oklahoma

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Bacone College has openings for adjunct positions in Business. Responsibilities include classroom instruction at on-site location in Ada and a combination of classroom and on-line instruction. Master degrees are preferred. Positions begin in January 2012 for 8-week courses.

Send letter of application, vita, transcripts, and three references to: humanresources@bacone.edu or Human Resources, Bacone College, 2299 Old Bacone Road, Muskogee, OK 74403. Bacone College is a private four-year college with a mission to provide opportunities to American Indian students and employees. EOE

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Catching the Dream (formerly Native American Scholarship Fund) seeks an executive director. Superior writing ability, knowledge of proposals and fund raising, knowledge of private scholarships, knowledge of college admissions process, three years of budget and finance experience, and knowledge of school improvement processes.

Send resume, sample of writing, and salary requirements to CTD4DeanChavers@aol.com.

NUTRITION COORDINATOR

Duties: The mission of the Nutrition Coordinator is to raise the nutritional status of the Otoe Missouria Tribe and community members to the highest possible level and to provide opportunities for the member's maximum involvement in defining and meeting their own health needs. Responsible for providing quality nutrition and dietetic services with emphasis on promoting health, preventing disease, restoring and maintaining health. Participates in the planning, organizing, standard setting and coordination of all health related programs.

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The Otoe-Missouria Tribe is an equal Opportunity Employer. Native American preference will be observed. All appointments are subject to drug screening and background checks.

Please submit employment application to Human Resources, 8151 Hwy 177, Red Rock, OK. 74651 by 4:30 p.m., December 30, 2011 or email to hr@omtribe.org. An application form can be found at www.omtribe.org (Human Resources\Forms). Resumes are accepted but will not substitute for application.

AIANTA
American Indian Alaska Native Tourism Association

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AIANTA is a nonprofit association of Native American tribes and tribal businesses organized to advance Indian Country tourism. The Association is made up of member tribes from six regions: Eastern, Plains, Midwest, Southwest, Pacific Northwest, and Alaska. The purpose of the Association is to serve as the voice and resource for its constituents in advancing tourism, assist tribes in creating infrastructure and capacity, provide technical assistance, training and educational resources to tribes, tribal organizations and tribal members.

AIANTA currently is seeking to fill two positions, **Finance Director and Membership Coordinator**. Please visit www.aianta.org/news for complete vacancy announcement. Please submit resume including salary history and two references no later than 5:00 p.m. MST, November 28, 2011 to:

AIANTA
Attn: Sherrie Bowman
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Or electronically at sbowman@aianta.org

Director of Native American Recruitment

Bacone College is looking for a Director of Native American Recruitment. This is a full-time, 12-month position designed to reach out to the Native American market across America and express Bacone College's primary focus and interest in recruiting and retaining Native American students that reflect its mission and heritage. Recruitment will focus primarily on Native American prospective students interested in attending Bacone College and working as a point of contact with these students throughout matriculation.

This position requires extensive travel within Oklahoma and the United States. The person selected for this position is primarily responsible for recruitment of Native American students and maintaining secondary education relationships.

Send letter of application, vita, transcripts, and three references to: humanresources@bacone.edu or Human Resources, Bacone College, 2299 Old Bacone Road, Muskogee, OK 74403. Bacone College is a private four-year college with a mission to provide opportunities to American Indian students and employees. EOE

The Pawnee Nation of Oklahoma is accepting applications for the full-time, regular status position of Title VI Program Coordinator/Department Manager. To apply, please visit our website at http://www.pawneenation.org

BIDS

SUB-BID ANNOUNCEMENT

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ARCHITECT: Anishinabe Design
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Contacts: Glenna Clark,
Bid/Project Coordinator
for bid and document questions.
gclarkbuitulsa@tulsacoxmail.com

PRE-BID DATE: December 21, 2011 @ 10:00 AM, Meet at Pawnee Nation of Oklahoma, Conference Room, 881 Little Dee Drive then a site visit is scheduled immediately following.
**NOT MANDATORY, HIGHLY ENCOURAGED.

BID DATE: Sealed proposals will be received until no later than 2:00 p.m. on Friday, January 6, 2012.

INDIAN PREFERENCE DOES APPLY – MUST PROVIDE COPY OF CDIB CARD OR TERO CERTIFICATION WITH SEALED BID. PREVAILING WAGE DOES APPLY.

Sealed proposals shall be delivered to:
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EVENTS ▼ ▼ ▼ ▼ ▼

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EVERY WEDNESDAY
Kiowa class, October-November, 6:30 pm, Room 300, Oliphant Hall, Tulsa University. Info call Sarah, (918) 445-5213

EVERY THURSDAY
The Otoe-Missouria Substance Abuse and Behavioral Health Programs sponsor an open group for families touched by addiction from noon to 1 p.m. at the Otoe-Missouria Health Building. This is a confidential group. Call 580-723-4466 x252 or x262 for more information.

FIRST FRIDAY
Indian Taco Sale, 11:00 a.m. - 2:00 p.m. at Norman First American UMC, 1950 Beaumont Drive, Norman, OK 73071, 405/321-5640

EVERY 2ND SATURDAY
Indian Taco Sales - from 11-2:30pm at OK Choctaw Tribal Alliance, 5320 S. Youngs Blvd, Oklahoma City www.okchoctaws.org

YOUTH COUNCIL
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Chad Gilley (918) 382-2204 or nnyc@ihcrc.org

THROUGH JANUARY 10
Blackbear Bosin artwork featured in The Red Earth Museum & Gallery. Open free to the public Monday – Friday and Saturday by appointment. Located at 6 Santa Fe Plaza next to the Skirvin Hilton Hotel in Oklahoma City. Visit www.redearth.org or call (405) 427-5228 for more information.

THROUGH JANUARY 2012
Cowboys & Indians Revisited - an exhibit at the Science Museum Oklahoma featuring metal work by Caddo artist Darroll Joe Reddick. 2100 NE 52nd St, Oklahoma City. 405-602-6664 or ScienceMuseumOK.org for information.

DECEMBER 22
7th Annual Bykes 4 Tykes Community Children's Christmas Party at 6:30 p.m. Dec. 22 at the Pawnee Nation Roundhouse on the Pawnee Nation Reserve in Pawnee. There will be a drawing for bicycles for children of the community. All children receive candy sacks and Santa hats. Santa and Pawnee Bill and his horse will be at the party. Bring a camera to have your pictures taken with both and join in the carols. For more information, call Al Thayer at (918) 399-9041.

DECEMBER 25
Gives Water Club Christmas Dance at Ponca Tribal Cultural Center, White Eagle, Ok. For info call Ed Little Cook 580/352-8840.

DECEMBER 31
New Years Eve Sobriety Powwow Sponsored by Friends of Sobriety at Tulsa Convention Center
100 Civic Center - Downtown Tulsa. Gourd Dance at NOON and 6pm. Grand Entry at 7pm. Registration for all Contest Dancers 4:00 - 7:00 pm. All drums welcome.

DECEMBER 31
Peoria Housing Authority Drug Elimination Program Annual New Years Eve Stomp Dance at Ottawa/Peoria Cultural Bldg. 114 Eight Tribes Trail, Miami, Okla. Supper at 6, Stomp Dance at 7:30. Balloon drop at Midnight. Breakfast at 12:30. Cake walk, raffles, door prizes & party favors.

JANUARY 7
Oklahoma City Powwow Club New Years Dance at Centennial Building (aka Kitchens Bldg.) Oklahoma State Fair Grounds. Gourd Dancing at 2pm and 6pm. Grand Entry at 7pm. Tiny Tots Special. Info call 405-919-1572.

All in the family

Trio open studio to practice, teach Southeastern style pottery

KAREN SHADE
Native American Times

TAHLEQUAH, Okla. – At 11, Trey Pruitt is the youngest member of his family, yet he has been making pottery longer than all of them.

"He was our first potter," said his mother, Sandy.

On a recent Friday evening, the youngest of the Pruitt's three children fashioned a small figure from clay at his parent's pottery studio in Tahlequah. It's not unusual to find the Woodall Public Schools student and his parents, David and Sandy, deep in concentration over a block of clay, even at the end of a work week.

"I just finished a turtle," he said.

After walking to a shelf along the wall, he returns with a small, smiling figure. When he was 8-years-old, Trey and his cousin, Tabor Hammer, were playing in a spring-fed creek running near their home in Adair County when they noticed clay oozing out from between slate slabs on the bank. The boys gathered it and made pies and small figures with it. That summer's discovery changed the Pruitt family.

"That clay, actually, turned out to be very good clay," David said.

And because it does not require additional tempering – adding finely-crushed sandstone, shells or rocks to make it stand up to firing – the Pruitts include it in a specially processed clay they call Cherokee rose. Cherokee rose, given its hue from iron oxide, does not crumble when fired properly, and is Cherokee Pottery Studio's signature mixture.

In only three years, the family's hobby became serious.

In 2009, Trey won first place in a Johnson O'Malley (J.O.M.) fine arts competition. Soon after, the Pruitts took a class offered through J.O.M. at Peavine School. Although he was reluctant to get involved, Sandy persuaded her husband and he found he liked it. The family did pottery at the kitchen table for a year. When it became too messy and outgrew the house, the Pruitts opened Cherokee Pottery Studio in May. They now spend most of their free time there.

To date, Pruitt has won awards in the Cherokee National Holiday Art Show, at the Adair County 4-H Fair and at the Tulsa State Fair.

Dad has had his share of honors from the Holiday art show as well as the Trail of Tears Art Show, the Five Civilized Tribes Art Show and the Cherokee Homecoming Art Show.

Sandy hasn't entered any of her work in competition yet. She does, however, show students of all ages and skill levels the steps to make an array of vessels and objects using traditional tools, native clay and imagery. Although the studio has an assortment of modern implements and devices to work the clay, you'll still find corn cobs, hickory nuts and peach pits used to stamp designs into the clay.

Such techniques were rediscovered by artists like Anna Mitchell. The Pruitts cite Mitchell as one of leaders in the revival of traditional Southeastern pottery.

At Cherokee Pottery Studio, they implement the rediscovered art of molding orbs, shields, squash pots, effigy pots and other pottery styles with techniques such as slip painting and slab-building.

David is a TERO (Tribal Employment Rights Office) certified artist and the studio is a TERO-certified business, meaning it is identified as an official Cherokee-owned business. That kind of affiliation lends authenticity to the work they produce and affords special privileges, including preference when it comes to bidding on materials for their pottery from other TERO-certified businesses and access to the Nation's job bank to find buyers commissioning work, such as Cherokee Casinos.

David has sold some pieces to the casinos already and says he has been negotiating to have some of his work shown in a traveling exhibit of contemporary Native work that opens next year in New York.

Recently, the couple helped the Sequoyah High School student council make a large batch of clay ornaments in the shapes of leaves and Cherokee syllabary characters to decorate a Christmas tree at the Oklahoma governor's mansion.

KAREN SHADE / NATIVE AMERICAN TIMES

Although the Pruitts have spent relatively few years in pottery, the studio walls and shelves testify to the time they have truly invested. David's raku pieces are easily recognizable for their metallic sheen and glaze. Raku is clay from Japan with a lot of sand mixed in. The clay is strong and withstands multiple firings in a 1,800-degree kiln.

David's and Sandy's fingerprints have been rubbed away from working the clay, and the minerals contained in it have left their hands soft – a side effect of this occupation.

"It's a stress reliever for me, really. It takes your mind off of everything else because you have to concentrate on the piece you're working on. I enjoy it," David said.

Trey said he hopes he will be able to do work much like his dad. Considering that the young potter recently had a buyer for one of his contest pieces before it was even exhibited or judged, he has much to look forward to.

As the Southeastern pottery tradition continues to reemerge among the Cherokee, the Pruitts plan to stay put and teach as long as people are interested in Native arts.

"I think that's why there's such an interest in it," Sandy said.

And no one need be intimidated. Cherokee Pottery Studio students leave their first class with a finished piece. Pottery is accessible to everyone.

"I've never found anybody that couldn't," David said. "I can't think of anybody."

Cherokee Pottery Studio is located at 17952 S. Muskogee Ave., Tahlequah. For more information, call (918) 456-0449 or (918) 507-0505. You may also reach the studio by email to cherokeepottery@yahoo.com.

WARRIORS

Continued from Page 1

and Myles Stephenson, Wichita. There are nine coaches total; the head coach is Kent Jackson. Seven of the nine coaches are graduates of Anadarko High School.

"It's just really good to have home-grown help here," Anadarko High School Principal Lynn Bellamy said. "These guys worked hard. They were around when Anadarko football was struggling … they were here in the good times and the bad."

The football team is approximately 85 percent Native American. The high percentage of Native Americans reflects the community of Anadarko.

Overall, Pahcoddy, co-offensive coordinator and quarterbacks coach, said the coaches and the team feel like family.

"It's just one of those deals where you get to be around somebody that you know … it's not a situation where it's always under pressure, always under stress because you know you've got family around to help you through it, which is one of the big things about our team," Pahcoddy said. "They truly feel like they're a family, whether they're black, white or Native American. It doesn't really matter; we just all think we're kin somehow. That's what it feels like. These kids, I think they feel it too."

Pahcoddy graduated from Anadarko in 1994 and has coached there for approximately 14 years. He said the team has good athletes that are easy to coach.

"We've got a lot of tough, hard-nosed kids that love contact, love to play sports and they're hard workers, they love to get after it, and they're also good kids to be around," Pahcoddy said. "They're a pleasure to be around day in and day out as far as their attitude, their work ethic, (and) understanding of football. It's a joy to be around; it's kind of a special group."

Pahcoddy also thinks the close-knit brotherhood and family-like atmosphere the players created is "really something special."

"I'm really happy … I love my friends. We've all been friends forever. Some of us since little league football," Smith said. "We gave Anadarko something to be happy about again."

Smith said although he was excited about the win, a part of him was sad because his father, Don Smith, who passed away, was not able to physically be there.

"I was thinking of him the whole time I was out there," Smith said. "I did really good. I think I made him proud. I hope I did."

After the win Paddlety said it felt like a weight was lifted off his shoulders, and the victory wasn't just for the team, it was for the community and the Native American fans that came from all directions to watch the game.

"It made me feel good to know that people, Native American people, value Native American players and the success that we're having. Not just them but all people in our community, all over the state, that they wanted to come watch us play. That was great," Paddlety said. "We had a really big 'ol crowd and they were loud and they were excited and I think we gave them a good game, a good show. I thought it was pretty exciting."

WALLY YOUNG / COURTESY

Quarterback Tyler Melton gets ready to hand off to running back Sheldon Wilson during the state championship game at Boone Pickens Stadium in Stillwater, Okla.

Wes Satoe, 18, the Warriors' middle line backer, tight end and self-described "instigator of trouble," said his grandfather, Ted Satoe, Jr., always helps him set goals for each game like to work hard and "at least hit somebody."

"Really, it was just stressful. They say when you're at the top of the mountain; it's hard staying there," Satoe, Kiowa and Creek senior, said. "We kept that fighting spirit. We're like the Chickasaws, how did they say it? Undefeated and unconquered."

Smith and Satoe are not sure what they're going to do after graduation but both want to continue their education and continue playing football.

"Our kids have worked so very hard … they've always been a really talented group, but this is such an outstanding group as far as having the work ethic to go along with it to make it go farther," Bellamy said. "This entire school and community is so proud of them ... They've improved the whole atmosphere of this school and this community, and they brought a bunch of people together. I'm just very proud of them."

A pep rally was held for the team the day before the championship game with all the Anadarko schools attending as well as members of the community.

"We're very proud of them because their achievement has brought the community really together," Anadarko Mayor and Anadarko High School Dean of Students Jerry Marcum said. "That's the most pride I've seen in Anadarko in a long time."

Pahcoddy said he's talked to several of his players about making good choices and not to make excuses in life. He tells them, if they don't like a situation, then they're the ones with the ability to change it. He said they can go out and accomplish whatever it is they want to do.

"I don't think you can write a better story than ending 15-0; the state champions," Pahcoddy said. "I mean, when I first started coaching that's one of the things I strived for, every coach does, and it's just a dream come true because you know that you're the best that year at what you've done and nobody else can take that away from you. No one else can top it. That's one of the things that stood out to me, was winning the whole thing; that's competing against the best competition in the state. We've got some great athletes and some great young men."

Healthy Marriage Project makes headway in Indian Country

S.E. RUCKMAN

HONOLULU, HI-Tonight is set aside for "we" time between KiKi Kauwe and her other half, Daniel Cummings. Each is trying to figure out what the other is thinking as they look into each other's face. With three children this kind of interaction is rare. They juggle family and work; she as an intake specialist and Cummings as a security guard.

As part of their relationship session, they'll use a "love map" to highlight each other's likes and dislikes. Kiki and Daniel were one of eight Native couples out on a "date," sponsored by the Keiki O Ka ʻAina Family Learning Center's Healthy Marriages Program. Kauwe and Cummings are using a relationship how-to guide fashioned by a Native Wellness Institute curriculum to help spawn healthier relationships in Indian Country.

Thanks to five-year grants applied for by tribes and tribal groups through Administration for Native Americans (ANA), federal monies are used to help tribal folks be better couples, developers said.

In their night out, candles are lit and hands held as attendees practice "Ho ʻohiki Pilina" or "Maintaining Commitment." In these couples, at least one half is of Native Hawaiian ancestry, like Kauwe, Hawaiian Healthy Marriages director, Jenna Umiamaka said.

Sadly, Native couples are often handicapped when it comes to relationships, officials said. The biggest culprit is often injuries from the past, said Jillene Joseph, Native Wellness Institute executive director. This doesn't mean an argument from last night or even last year. Wounds go far deeper. "The impact of historical trauma on Indian couples is awful," Joseph said. "This goes for boarding school, substance, sexual and physical abuse that leaves issues of unresolved anger and grief. Two people hook up and it's two times the baggage."

The Native Wellness curriculum (used in the Healthy Families programs) encourages traditional courting with no substance abuse as a distracter. It's paired with sharing chores and living in mutual respect under one roof. Staffers at the Indian Center, Inc. in Lincoln NE, hope to turn the unhealthy to healthy by returning to traditional courting cues. Seeds of better partner behavior are planted, said Indian Center director, Linda Robinson.

Whether partners realize it or not, culture, particularly Indian cultural values, can add to a relationship, Joseph said. Although the idea of trading horses to a woman's father to win her hand is a thing of the past, employing respectful gestures and sharing chores puts a traditional touch on the partnership—even if marriages are no longer arranged.

"We have found that unhealthy relationships are not based on cultural things," Joseph said. "And sometimes if a relationship still ends, it's just not a healthy relationship to begin with."

INDIAN CENTER, INC. / COURTESY

Nebraska Healthy Marriage Project participants dance the Two-Step as a bonding exercise during a powwow.

Being a couple in Indian Country is not one-plus-one and the kids. Even with mom and dad in the same house, matrimony is not standard. According to the 2002 U.S Census American Community Survey, American Indian/Alaska Native (AI/AN) males and females aggregately are more likely to be unmarried than Whites at 35 percent for Native males and 29 percent for Native females, compared to 27 percent and 21 percent respectively for Whites. The norm may be Indians living in couples, just not their marriage status.

Togetherness is tricky whether it's on the Plains of Nebraska, inner Los Angeles or on an island in the Pacific Ocean, experts said. According to program officials, a relationship has a better chance to work when couples learn how to create improved time together.

The Healthy Marriage curriculum has been picked up by groups affiliated with their tribes including the Pawnee Nation, Caddo Nation and the Comanche Nation (Oklahoma) which have sponsored their own date night events and used "Loving Couples, Loving Children," to help themselves build trust, heal old wounds, stay close after kids, hear two sides to every fight, and other principles. They get guidance from the Association of American Indian Physicians (AAIP) on how to sponsor the free couples seminars.

All the while, Indian couples are reminded an audience is watching.

"We know that children learn everything from those that raise them, their parents," Umiamaka said. "Children learn how to have healthy relationships by watching their parents have a healthy relationship or ohana (family) sustainability."

Tribal healthy marriage programs have learned to ad lib with cultural twists that fit Indian couples. In the Nebraska Indian Healthy Marriage Project, the idea of a couples' Two-Step special at the local tribal powwows blossomed, said Rose Springer, marriage project trainer, and Omaha tribal member from Lincoln, NE. The social dance pairs off couples who dance as a symbol of their unity, she said.

Many are often surprised that culture and tradition are key parts of an Indian marriage blueprint.

"We go into our own culture," Springer said. "Our young people have not been taught all the old ways and we reacquaint them with that."

Linda Robinson, director of the Indian Center, Inc. in Lincoln, NE, took a look at marriages in central Plains tribes. In her research, she found the idea of yesteryear Indian marriage placed emphasis on factors like division of labor rather than focusing solely on love. Specifically, men were the hunters who protected the territory while the woman tended to the home and family. Much has changed today as women often become the breadwinners, she offered.

"The focus has a lot to do with respect, nurturing and sharing," Robinson said.

Securing Indian families works in Los Angeles County with some help, said Donald Salcedo at the United American Involvement center (UAII). A couple's relationship skills have a strong effect on family's stress levels. Young parents are more likely to stay in college and complete their degree if they know how to relate healthily to each other, even in tough times, Salcedo said.

"We have found that if we build on a couple's relationship skills, there are higher rates of Indian students who enroll and stay in UCLA (University of California)," he said. "That means a degree and higher standard of living for the kids as a result."

Getting together is relatively easy, it's staying together that takes skills, Salcedo said. In L.A., good jobs are few while affordable and safe housing is often elusive for Natives.

"Here it's survival. We (Indians) have to blend in with the rest of the population," he said. "Relationships are hard; they take a toll on us."

Making peace or calling a truce in a union goes a long way, program proponents said. Relationships in Indian Country don't always end happily ever after. About 12.5 percent of American Indians polled in the 2002 U.S. Census American Community Survey reported being divorced which is the highest among all racial groups. Globally, the United States already has a bad rating according to various websites with more than 50 percent of marriages ending in divorce. India has the best rate with just 1.1 percent.

In Los Angeles, Date Nights do the trick. On the Plains, dancing can make strong bond. But across the ocean, Hawaiian participants get a Kalo (Taro) plant. It represents their people as living, growing and reproducing. The couples are asked to take the plant home, care for it and bring it back, Umiamaka said.

"The goodness of the taro is judged by the fine young plants it produces," Umiamaka said.

Kiowa Transportation Director earns award

KEITH VASQUEZ
Kiowa Tribe

The Kiowa Transportation Program had more than the holiday to be thankful for in the month of November.

Chuck Tsoodle, Kiowa Transportation Program Director and member of the Safety Management System Steering Committee, received an award for his contributions in creating a new national tribal safety plan.

Chuck Tsoodle

The award reads: "In appreciation of your contributions in the development and implementation of the National Tribal Safety Management System Implementation Plan".

The award was given by the U.S. Department of Transportation to each of the five members of the committee.

The five tribes include the Standing Rock Sioux, Zuni, Assiniboine and Sioux Tribes of the Ft. Peck Reservation, Kalispel and the Kiowa Tribe of Oklahoma.

Tsoodle has been a part of the committee since 2008 when he was appointed because of his 20 years of experience devoted to transportation projects in concerted efforts with the Indian Reservation Roads Program and the Kiowa Tribe of Oklahoma.

In past years, several people lost their lives and many accidents occurred on unsafe back roads in Indian Country, prompting the Federal Highway Administration to take action.

The Committee came up with the National Tribal Safety Management System Implementation Plan and the Strategic Highway Safety Plan for Indian Lands to help reduce the tragic consequences of traffic accidents and pedestrian injuries that have plagued Indian Country for far too long. This will assure that unsafe roads, due to various reasons, will be brought up to standard, by tribes, with money provided by the Department of Transportation. These improvements include proper signage (speed limits, dangerous curves, etc) and striping to provide more travel friendly roads.

Recently the Kiowa Tribe Transportation Program completed repairs on the "Indian Road"southwest of Carnegie. On one part of the road, a treacherous elevated section was knocked down and the refuse was used to fill in a dangerous dip in the road, making the road more level.

Tsoodle, along with other members of the national committee, will work as consultants to other tribes nationwide to help develop their own safety programs.

Tsoodle said, "The award isn't just mine, this work was done in the name of the Kiowa Tribe."

SHS students chosen to decorate Native Christmas tree at Capitol

OKLAHOMA CITY — Cherokee Nation students from Sequoyah Schools were recently chosen as one of 44 school groups in Oklahoma to decorate a tree during the Governor's Christmas Tree Lighting Ceremony at the Capitol building in Oklahoma City on Dec. 1. Using traditional Cherokee crafts and the Cherokee syllabary as their inspiration, the group was able to create a unique Native American Christmas tree that will be on display throughout December on the second floor in the rotunda.

Students from the tribe's immersion school and high school student council joined forces to make traditional Cherokee crafts that served as the tree's ornaments. Fifth and sixth-grade students made reed baskets and a corn husk doll tree topper, while the student council crafted clay pots that read "ulihelisdi danistayohihvi," which means Merry Christmas in Cherokee.

"We are very fortunate to have been chosen for this experience," said Rebecca Brant, Sequoyah Schools library media specialist and student council co-sponsor. "It provided us an opportunity to share with others throughout the state pieces of our culture, while allowing them to see how talented, proactive and knowledgeable our students are."

Brant said the trip was a memorable one for the students because not only did they get to decorate the tree but they got to meet Gov. Mary Fallin and tour the Oklahoma Capitol building.

"It was a great experience to be selected to go to the Capitol and be able to represent our school," said Tyler Stroth, Sequoyah Schools student council president. "Making the ornaments was fun and a great way to show our heritage."

All 45 trees will be on display at the Capitol throughout the holiday season, including a 30-foot Christmas tree clad with more than 2,000 energy-saving LED lights that sits outside the south steps of the building. Tours are available at the Capitol daily.